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Jeremiah

A Commentary based on Ieremias in Codex Vaticanus

Georg A. Walser

BRILL

Jeremiah

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A Commentary based on Ieremias in
Codex Vaticanus

By

Georg A. Walser



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For Jacob, David, and Johanna

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ABBREVIATIONS

Aq.	Aquila
AASF	Annales Academiae Scientiarum Fennicae
BDAG	See Bibliography: Danker, F.W.
BDB	See Bibliography: Brown, F., S.R. Driver, and C.A. Briggs
BDR	See Bibliography: Blass, F., A. Debrunner, and F. Rehkopf
BHS	See Bibliography: Elliger, K., and W. Rudolph
BIOSCS	Bulletin of the International Organization for Septuagint and Cognate Studies
Brenton	See Bibliography: Brenton, L.C.L.
Chrys.	Chrysostom. See Bibliography: Migne, J.-P. 1860
CS	See Bibliography: Conybeare, F.C., and St.G. Stock
fem.	feminine
frag.	fragmenta
Gött.	The Göttingen edition. See Bibliography: Ziegler, J. 1957
hom.	homilia
JM	See Bibliography: Joüon, P.S.J, and T. Muraoka
KB	See Bibliography: Koehler, L & Baumgartner, W.
KG	See Bibliography: Kühner, R.
LEH	See Bibliography: Lust, J., E. Eynikel, and K. Hauspie
LSJ	See Bibliography: Liddell, H.G., and R. Scott
LXX	The Septuagint
MPG	Migne Patrologiae Graecae
MS/MSS	manuscript/manuscripts
MT	The Masoretic text
NA27	Nestle-Aland 27th edition. See Bibliography: Nestle, E.
NETS	See Bibliography: Pietersma, A. and B.G. Wright
NRSV	New Revised Standard Version of the Bible
Olymp.	Olympiodorus. See Bibliography: Migne, J.-P. 1865
Or.	Origen. See Bibliography: Klostermann, E.
sing.	singular
Syh.	Syrohexapla
Symm.	Symmachus
Thdt.	Theodoret. See Bibliography: Migne, J.-P. 1864
Theod.	Theodotion
TLG	Thesaurus Lingua Graecae on the TLG CD-ROM#E
ZAW	Zeitschrift für die alttestamentliche Wissenschaft

INTRODUCTION

The Greek Text

The commentaries in the Septuagint Commentary Series, to which this volume contributes, are each based on one of the three main uncial codices, *Vaticanus*, *Sinaiticus* and *Alexandrinus*. The manuscript presented in the present edition is *Vaticanus Graecus* 1209, better known as *Codex B* or just *Vaticanus*. There are several reasons for choosing *Vaticanus*. *Vaticanus* is the oldest manuscript, or at least as old as *Sinaiticus*, and definitely older than *Alexandrinus*. Further, the scribe of *Vaticanus* was very careful, though there are occasional haplographies and dittographies, while the scribe of *Sinaiticus* was very careless. On almost every page of *Sinaiticus* there are passages added in the margin, which were missed by the scribe. Moreover, large portions of the text of *Alexandrinus* are illegible in the facsimile of the text. A visit to the British Library confirmed that *Alexandrinus* is in a very poor condition, and that the illegible passages in the facsimile are hardly legible in the manuscript either.

The old facsimile made in 1907 of *Vaticanus*, on the other hand, is mostly perfectly legible. Unfortunately, the new facsimile made in 1999 adds very little, and thus every passage not perfectly legible in the facsimile was checked in the original during a one-month visit to the Vatican library. Another visit to the Vatican library was planned but had to be cancelled because of a three-year project of renovation of the library, during which access to the manuscript was impossible.

The Manuscript

The codex *Vaticanus* is generally dated to the first half of the fourth century. The place of its origin is unknown, but most assume Egypt/Alexandria, or perhaps Caesarea. The pages measure about 27 × 27 cm, which is most likely somewhat smaller than the original size. Today the folios are stored individually between paper sheets. The text is written in *scriptio continua* with three columns per page, which is an unusual number of columns. The ink of the text has been filled in carefully and accents have been added, most likely in the tenth or eleventh century.

Original brown ink can still be seen at many instances. Dittographies, $\nu\tilde{\upsilon}$ ἐφελκυστικόν etc. have not been filled in, since the scribe who filled in the text appears to have filled in only those letters which he thought to be correct. At least two different scribes have corrected the manuscript with uncial letters. Some corrections are not enhanced by the scribe who filled in the text, and could most likely be attributed to the original scribe, and are therefore very early. It is not improbable that some of these corrections were made by the original scribe or by a contemporary scribe.

The Edition

The edition is based on an unpunctuated version of Rahlfs' edition, which has been modified to conform to the text of *Vaticanus*. The edition follows the first hand of the manuscript *Vaticanus* as far as possible concerning sections, paragraphs, spelling, and *nomina sacra*. Therefore, differing spellings due to itacism are also preserved in the edition, e.g., 2:2; 2:30; 5:6, 5:19; 23:26; 27:25; 30:4; 39:15. In some examples these spellings create new words which are possible in the context. These are discussed in the commentary. However, most examples are not possible in the context, and it has been supposed that the reader has understood the correct form despite the differing spelling. For the confusion of letters etc. see Thackeray 1909, 71–129, and Ziegler 1957, 109–125. Word division, accents and breathings follow standard conventions. Standard spelling, alternative accents etc. are given in the commentary. Some caution should be observed for the use of $\nu\tilde{\upsilon}$ ἐφελκυστικόν (movable ν). The reason for this is that the $\nu\tilde{\upsilon}$ ἐφελκυστικόν is often at the end of the line, and thus abbreviated into a stroke above the line. The scribe who filled in the letters often avoided filling in the $\nu\tilde{\upsilon}$ ἐφελκυστικόν, and thus also the stroke above the line. Consequently, the original strokes, which are not filled in, are often very hard to see, and the strokes which are distinct could, of course, have been added by the scribe who filled in the letters.

Sections and Paragraphs

The sections and paragraphs in the present edition follow the original text divisions in *Vaticanus*. New sections in the text of *Vaticanus* begin on a new line approximately one letter out in the left margin while the rest of the last line is left blank. These sections are indicated by new sections in the edition, and the sections are provided with headings in

English. At the beginning of some sections there is an indentation of several letters on one or more lines. These indentations are indicated by similar indentations in the edition.

Smaller sections are indicated in *Vaticanus* by a space within the text and a stroke beneath the first letter of that line. Whether the strokes are original or not cannot be decided here, but in the present edition the assumption is followed that they are secondary. However, all strokes that are not indicated by a new paragraph in the edition are discussed in the commentary. These smaller sections are indicated in the edition by new paragraphs. It should be noticed that there are examples of strokes where there is no space within the text. These examples are indicated in the commentary, but not in the edition. There are also examples of strokes where the new paragraph indicated by the stroke begins at the beginning of the line. In these examples (with few exceptions, where the previous line apparently is somewhat shorter than the surrounding lines) it was not possible for the original reader to observe the new section. In these examples the stroke is noted in the commentary, but there is no new paragraph in the edition. Finally there are examples of spaces within the text where there are no strokes in the left margin. These examples are indicated by new paragraphs in the edition and noted in the commentary.

It should be noticed that the spaces indicating new paragraphs in *Vaticanus* differ a great deal in size, from less than one middle-sized letter to more than two middle-sized letters. Thus it is not always totally clear that the space should really indicate a new paragraph. Uncertain cases are noted in the commentary.

None of the different numberings in the margin of the manuscript, such as small and large Greek letters, are taken into consideration in the present edition, since it is not clear if they are original or not.

It should also be noticed that the form of the text, such as length of the lines, indentation etc., does not indicate that the text should be considered as a poetic text. If the reader interpreted the text as poetry at all, this was done for inner textual reasons only. For an introduction to Hebrew poetry, see Berlin 1996.

Chapters and Verses in the Göttingen Edition, Rahlfs Edition, and MT

The division into chapters and verses, as well as the numbering of chapters and verses, follow the Göttingen edition. The table below gives an overview of the numbering in the Göttingen edition, Rahlfs edition and MT. For minor differences, see the editions.

Göttingen	Rahlfs	MT
1-8 (vac. vv. 2:1; 7:1, 27; 8:11-12)	id.	1-8
9:1-26	8:23-9:25	8:23-9:25
10:1-5a, 9, 5b, 11-25	id. 10:1-4, 9, 5, 11-25	10:1-5a, 9, 5b, 11-25
11-22 (vac. vv. 11:7; 17:1-4)	id.	11-22
23:1-6, 9-40, 7-8	id.	23
24	id.	id.
25:1-19	id.	25:1-13; 49:34-39
26:1-28 (vac. vv. 1, 26)	25:20; 26:2-28	46:2-28
27	id.	50
28 (vac. vv. 45-48)	id.	51
29:1-7	id.	47:1-7
29:8-23	30:1-16	49:7-22
30:1-5	30:17-21	49:1-5
30:6-11	30:23-28	49:28-33
30:12-16	30:29-33	49:23-27
31	id.	48
32:1-24	32:15-38	25:15-38
33	id.	26
34:1-5	34:2-6	27:2-6
34:6-10	34:8-12	27:8-12
34:11-14	34:14-16	27:14-16
34:15-17	34:18-20	27:18-20
34:18	34:22	27:22
35	id.	28
36:1-15, 21-32	id.	29:1-15, 21-32
37:1-9, 12-21, 23-24	id.	30:1-9, 12-21, 23-24
38	id.	31:1-34, 37, 35-36, 38-40
39-45	id.	32-38
46:1-3, 14-18	id.	39:1-3, 14-18
47-50	id.	40-43
51:1-30	id.	44:1-30
51:31-35	id.	45:1-5
52 (vac. vv. 2-3, 15, 28-30)	id.	52

Nomina Sacra

In the text of Jeremiah in *Vaticanus* there are five words which are abbreviated/contracted as *nomina sacra*: κύριος, θεός, Ισραηλ, πατήρ and πνεῦμα. The terms *nomen sacrum* and *nomina sacra* are used, since these are the common terms for this kind of abbreviations/contraction,

and they are used without any valuation of the terms *per se*. The statistics for these words is as follows:

κύριος: of the 601 examples only two are not abbreviated/contracted as *nomina sacra*, both of which are in the plural and hence do not refer to the Lord: 34:3 κυρίους *bis*. Only one example of κύριος does not refer to the Lord (44:20), but is still abbreviated/contracted as a *nomen sacrum*, while all other examples refer to the Lord.

θεός: of the 108 examples 30 are not abbreviated/contracted as *nomina sacra*, all of which are in the plural and hence refer to foreign gods: 1:16 θεοῖς; 2:11 θεούς and θεοί; 2:28 θεοί and θεοί; 5:7, 19 θεοῖς; 7:6, 9 θεῶν; 7:18 θεοῖς; 10:11 θεοί; 11:10 θεῶν; 11:12 θεούς; 11:13 θεοί; 13:10 θεῶν; 16:11 θεῶν; 16:13 θεοῖς; 16:20 θεούς and θεοί; 19:4, 13 θεοῖς; 22:9 θεοῖς; 25:6 θεῶν; 31:35 θεοῖς; 39:29 θεοῖς; 42:15 θεῶν; 50:12 θεῶν; 51:3, 5, 8, θεοῖς.

Ἰσραηλ: of the 86 examples, only two, 11:17 and 51:25, are abbreviated/contracted as *nomina sacra*. Both examples occur in expressions which are found elsewhere in Jeremiah but not abbreviated/contracted as *nomina sacra* in those places. 11:17 οἴκου Ἰσλ̄ καὶ οἴκου Ἰουδα is also found in 5:11 and 11:10. 51:25 κύριος ὁ θεὸς Ἰσλ̄ is also found in 7:3; 9:15; 11:3; 16:1, 9; 19:3; 24:5; 32:1; 34:3; 36:4; 37:2; 39:28, 36; 46:16; 51:2.

πατήρ: of the 64 examples of πατήρ, only one, 3:19 εἶπα πατ̄α καλέσεταιί με, is abbreviated/contracted as a *nomen sacrum*.

πνεῦμα: five out of six examples of πνεῦμα (4:11, 12; 10:14; 28:11, 17; 30:10) are abbreviated/contracted as *nomina sacra*, though they hardly refer to the Holy Spirit. The last example, obviously referring to a wind, is not abbreviated/contracted as a *nomen sacrum*.

The *nomina sacra* are marked in the present edition by the abbreviations/contractions found in the MS, and in the translation by capital letters. It should be noticed, however, that the capital letters are not used as a valuation of the *nomina sacra*, but only as a means for highlighting the *nomina sacra* in a similar way as the abbreviations/contractions highlight the *nomina sacra* in the Greek text. For a discussion of the *nomina sacra*, see, e.g., Bokedal 2005, 97–127, and Hurtado 2006, 95–134.

The Translation

General Remarks

The present translation has the ideal ambition of making a similar impression on the reader of the English translation today as the Greek

translation had on an ancient reader (or listener). To achieve that ambition is for several reasons, of course, impossible. Firstly, the ancient readers are not known to us, and more importantly, the ancient readers were most certainly as diverse as the readers are today. It is likely that there were readers for whom Jeremiah was their first contact with a Greek text heavily influenced by a Semitic language, but it is also likely that some readers of Jeremiah had a very good knowledge of this kind of Greek. The latter is certainly the case with the early commentators referred to in the present commentary.

Given the wide range of possible ancient readers (as well as readers of the present translation), my aim is to highlight as much as possible of the Greek of Jeremiah which can be regarded as unidiomatic. Since it is virtually unknowable what impression the text of Jeremiah made on an ancient reader (or makes on a reader today), to highlight the unidiomatic Greek of Jeremiah obviously creates a risk of highlighting more, or more strongly than would be the case in most translations. Consequently, the ambition has been to highlight neither too much nor too little, although the former has been preferred when necessary. However, due to the extreme difficulty of conveying the same impression to the modern as to the ancient reader, the present translation should only be considered to strive in that direction.

Certainly the Greek of Jeremiah was not perceived as ordinary Hellenistic Greek by the ancient reader. The influence of the Hebrew *Vorlage* on a literal translation, such as the Greek translation of Jeremiah, was undoubtedly noticed by any reader, irrespectively of the reasons for the literal translation (for a discussion of different reasons for literal translations, see Walser 2008). Thus a translation into idiomatic English of the Greek text of Jeremiah loses an important characteristic of the Greek text. In an attempt to preserve something of the characteristic of the Greek text of Jeremiah as a translated text, the ambition has been to render idiomatic Greek expressions, constructions etc. into idiomatic English, while more literal renderings are used for expressions and constructions which appear to be unidiomatic. Cf. Aejmelaeus 1991, 33–34: “The Greek text of the Septuagint—whether good or bad, correct or incorrect, intentional or unintentional—should be interpreted as such according to the meanings and rules of Greek and according to the probable understanding of an original native speaker. It should neither be interpreted according to the Hebrew original nor according to the assumed intention of the translator. If the translator had a particular intention, it comes across through the Greek text.”

Though there are examples of translation Greek in all aspects of the Greek of Jeremiah, from vocabulary to word order, it should be noticed that not all aspects of the Greek of Jeremiah are equally influenced by the *Vorlage*. While vocabulary, verbal aspect (cf., e.g., Porter 1989, 156, and Evans 2001, 259–263), syntax of moods and tenses, as well as the case syntax are rather idiomatic, the clause syntax and especially word order are more Hebrew than Greek; cf. e.g., CS, § 38, and Soisalon-Soininen 1987, 42.

Another aspect of the translation, which was not noticed by ancient readers who lacked a knowledge of Hebrew (and is not noticed by the modern reader without any knowledge of Greek), is how concordant the translation is as far as vocabulary is concerned. It appears that the Greek translation of Jeremiah is quite concordant, but hardly at the expense of the content. Likewise it is the ambition of the present translation to be quite concordant without sacrificing the content, but, on the other hand, there is no ambition to vary the language to improve style.

Varia

Most of the features discussed here are also treated either below in the section *General remarks on the language* or in the commentary. Here only the renderings into English are dealt with.

The very low frequency of other clause-connecting particles than *καί*, and the occasional absence of clause-connecting particles altogether, are a characteristic of translated Greek such as that Greek of Jeremiah. In an attempt to render this characteristic, *καί* is usually rendered by “and”, also where the particle *καί* seems to be adversative (cf. Blomqvist 1979), while *δέ* is usually rendered by “but”. Further, full stops are often avoided and the comma is used instead, thus indicating the asyndeton in the Greek text.

The very frequent use of the future tense for the imperative or the subjunctive should be considered as a Hebraism and is thus regularly rendered by future tense in the present translation. Thus, to emphasize the peculiar use of the future tense in the Greek text of Jeremiah, the Greek future tense is usually rendered by “will” and not “shall”. Cf. CS, § 74.

Another two typical features for the Greek of Jeremiah are the *figurae etymologicae* and the redundant pronouns in relative clauses. The frequency of *figurae etymologicae* is one of the highest in the whole Septuagint. Both features are rendered literally in the present translation and discussed in the commentary.

The word γῆ should be mentioned, which is rendered by either “land” or “earth”, depending on the context. γῆ is usually a rendering of אֶרֶץ, which also can be rendered by “land” or “earth”; cf. e.g., McKane 1986, 558, and 1996, 1145.

For *nomina sacra*, see above.

Names

Most names are transliterated, following the guidelines given in *The SBL handbook of Style* as follows:

α	a	ν	n
β	b	ξ	x
γ	g	ο	o
δ	d	π	p
ε	e	ρ	r
ê	he	σ ζ	s
ζ	z	τ	t
η	ē	υ	y (not in diphthong)
θ	th	υ	u (in diphthong)
ι	i	φ	ph
κ	k	χ	ch
λ	l	ψ	ps
μ	m	ω	ō

The following very common names, and adjectives derived from names are exceptions for which English translations are used instead of transliterations:

Agyptos	Egypt
Aithiops, Aithiopoi	Ethiopian, Ethiopians
Assyrioi	Assyrians
Babylōn	Babylon
Euphratēs	Euphrates
Hebraios	Hebrew
Hellēnikēs	Greek
Israēl	Israel
Ioudaioi	Jews
Iourdanēs	Jordan
Chaldaioi	Chaldeans
Libyes	Libyans
Lydoi	Lydians
Mēdoi	Medians
Mōabeitis	Moabites

Κύριος

The rendering of κύριος follows the general principles given by Auld 2005, XVII–XVIII, taking κύριος as a proper noun, and rendering it without the definite article, with the exception that κύριος is rendered as a *nomen sacrum*, cf. above. κύριος is usually a rendering of יהוה, and the definite articles with κύριος in the Greek text seem to follow the *Vorlage*—i.e., the definite articles mostly seem to be renderings of Hebrew prepositions, particles etc. Thus none of the 372 examples of κύριος in the nominative case has the definite article, and only four (5:10; 12:12; 28:50; 29:6) of the 165 examples of κύριος in the genitive case have the definite article, cf. BDR, § 259. On the other hand, 14 out of 16 examples of κύριος in the dative case have the definite article, and 7 out of 19 examples of κύριος in the accusative case have the definite article; cf. Ziegler 1958, 133. If the reader of the text took κύριος as a proper noun, which is likely, the use of the definite article (or rather its absence) most likely did not seem very strange to the reader, since the use of the definite article is quite arbitrary; cf. BDR, § 260. Thus the definite article is used in the translation as it is usually used in English, i.e., proper nouns usually do not take the definite article.

Definite Articles

The Greek articles and the definite articles in the English translation call for a detailed discussion. For a very detailed discussion of the articles in the Greek text, see the excellent analysis by Ziegler 1958, 114–169. Only a brief summary of Ziegler's conclusions will be given here by a few quotations and examples: Ziegler 1958, 167–168: “Der Artikel ist oftmals in der Ier.- und Thr.-LXX im Anschluß an ᾠ (also besonders beim Status constructus) nicht gesetzt worden. Er fehlt häufiger in Ier. II und Thr. als in Ier. I. Die Übersetzer sind in der Setzung des Artikels nicht konsequent. Wenn die hsl. Überlieferung stimmt, dann könnte dies nicht einmal von Aquila, dem pedantischen Anhänger von ᾠ, gesagt werden. Frühzeitig, wie die alten Unzialen zeigen, und sehr oft, wie die einzelnen Hss., die Gruppen und Rezensionen bezeugen, ist der Artikel eingedrungen, weil ihn eben die griech. Sprachregel verlangte. Vor allem war es Lukian, der an vielen Stellen den Artikel setzte; für ihn galt die griech. Grammatik mehr als der hebr. Text. Die Tendenz der Schreiber, den Artikel zu setzen, war so stark, daß er heute in allen Hss. an verschiedenen Stellen steht, während er ursprünglich in Übereinstimmung mit ᾠ nicht stand. Dies zeigt uns deutlich ein Seitenblick auf die Ez.-

LXX; hier hat an verschiedenen Stellen der älteste hsliche Zeuge, nämlich der Pap. 967, allein keinen Artikel.“ “967 hat allein mit dem Fehlen des Artikels das Ursprüngliche bewahrt.”

About the article and the renderings of Hebrew particles, Ziegler 1958, 121–123: “Gewöhnlich ist die Akkusativ-Partikel אַת mit dem Artikel wiedergegeben worden. Unser מ-text ist jedoch nicht immer in dieser Hinsicht mit der LXX-Vorlage gleichzusetzen.” E.g., 1:9 אַת־יָדֵי תִּינָח אֶת־הַיָּדָא אὐτοῦ. “ל beim Infinitiv ist oftmals mit τοῦ wiedergegeben worden. Die Praxis ist aber uneinheitlich: bald steht τοῦ, bald fehlt es.” E.g., 1:8 לִּהְיוֹת לְהַצִּיל אֶת־הַיָּדָא אὐτοῦ. “Wenn Relativsätze als Participia wiedergegeben werden, dann erhalten diese als Attribut zu ihrem Substantiv den Artikel, z.B. die häufige Formel ὁ λόγος ὁ γινόμενος. Ebenso wird ein verkürzter Relativsatz oft durch eine präpositionelle Wendung mit Artikel wiedergegeben, z.B. 7:12 εἰς τὸν τόπον μου τὸν ἐν Σηλω.”

About the article and the renderings of the constructions of nouns with suffix pronouns and the construct state, Ziegler 1958, 125–126: “Bei der Verbindung eines Nomens mit einem pronominalen Suffix hat das Hebr. bekanntlich keinen Artikel. Das Griech. dagegen verlangt den Artikel. Nur ein enger Anchuß an מ veranlaßt den Übersetzer, den Artikel zu unterdrücken. Das ist in unterschiedlicher Weise geschehen”, e.g., 1:13 פָּנָיו τὸ πρόσωπον αὐτοῦ, and 6:23 קוֹלֵם פּוֹנֵה אֶת־הַיָּדָא. “Bei der Status-constructus-Verbindung fehlt gewöhnlich der Artikel, wenn er auch im Hebr. fehlt.” E.g., 4:11 רֹחַ הַיָּדָא πνεῦμα πλανήσεως. “Aber gelegentlich ist der Artikel zweimal gesetzt.” E.g., 3:23 הַיָּדָא הַיָּדָא ἢ δύναμις τῶν ὀρέων. “Bei der Status-constructus-Verbindung steht der Artikel, wenn er im Hebr. beim zweiten Nomen steht.” E.g., 4:9 לִּבְהַיָּדָא הַיָּדָא ἢ καρδία τοῦ βασιλέως καὶ ἢ καρδία τῶν ἀρχόντων. “Die griech. Sprachregel erfordert den doppelten Artikel. Wenn im Status constructus das zweite Nomen ein Suffix hat, steht im Hebr. kein Artikel. Die griech. Sprache erfordert in solchen Fällen den zweimaligen Artikel. Jedoch in der Ier.-LXX steht er selten beim Nominativ”. E.g., 9:7 (LXX 9:8) דָּבָר בְּפִי דָּבָר תָּא ῥήματα τοῦ στόματος αὐτῶν, and 4:14 אֲנִי מְחַשְׁבוֹת אֶת־הַיָּדָא διαλογισμοὶ πόνων σου.

About the articles and proper nouns, Ziegler 1958, 127–128: “Eigennamen im Nominativ und Vokativ stehen ohne Artikel.” E.g., 2:3 אֶת־יִשְׂרָאֵל Ἰσραηλ. “Beim Dativ steht gewöhnlich der Artikel, der ל (manchmal auch אַת, אֵל) entspricht”, e.g., 2:31 אֶת־יִשְׂרָאֵל τῷ Ἰσραηλ. “Beim Akkusativ steht oft der Artikel als Wiedergabe von אַת.” E.g., 9:10 (LXX 9:11) אֶת־יְרוּשָׁלַיִם τὴν Ἱερουσαλήμ. Cf. also the section on κύριος above. “Bei Status-constructus-Verbindungen (mit dem Eigennamen im Genitiv)

steht bei häufigen Wendungen wie „Haus Israel“, „Söhne Israels“, „König Babylons“ o. ä. kein Artikel, weder beim Eigennamen noch beim Hauptwort.“

About the articles and the nouns with prepositions, Ziegler 1958, 136: “Im Anschluß an das Hebr. (die Übersetzer hatten unpunktierter Texte vor sich; die Masoreten haben erst später durch die Vokalisation den Artikel bezeichnet) fehlt oft der Artikel. Aber einheitlich ist die Praxis nicht.” E.g., 9:15 (LXX 9:16) **בגיים** ἐν τοῖς ἔθνεσιν, but 18:13 **בגיים** ἐν ἔθνεσιν.

About the article and the renderings of the constructions of nouns with suffix pronouns and prepositions, and in the construct state with prepositions, Ziegler 1958, 138–139: “Präpositionale Wendungen mit einem abhängigen Genitiv haben weder im Hebr. noch im Griech. einen Artikel, z.B. **לפני** ἐπὶ πρόσωπον „angesichts“, **בתוך** ἐν μέσῳ „inmitten“. Ist der abhängige Genitiv ein Personalpronomen, so steht ursprünglich ebenfalls kein Artikel“, e.g., 4:1 **מפני** ἀπὸ τοῦ προσώπου μου. “Entspricht der griech. Gen. dem hebr. Status absolutus, so steht im Griech. (wie im Hebr.) der Artikel, z.B. 31(48)⁴⁴ **ἀπὸ** προσώπου τοῦ φόβου. Ist das hebr. Nomen durch ein Pronominalsuffix näher bestimmt oder steht er im Status constructus, so steht im Hebr. kein Artikel. In der LXX dagegen findet sich keine einheitliche Überlieferung: bald ist der Artikel gesetzt, bald fehlt er (im Anschluß an מ).”

So far Ziegler and the articles in the Greek text. As can be seen, there are mostly examples of missing articles, and there seem to be very few examples of redundant articles in the Greek text. The definite articles in the English translation, on the other hand, follow the general principles of the translation given above. Hence, when an article is unidiomatically missing in the Greek text, it is unidiomatically missing in the English translation too, e.g., 2:2 **ἐλαίους νεότητός σου καὶ ἀγάπης τελειώσεως αὐτοῦ**, which is rendered by “kindness of your youth and love of his maturity”. On the other hand, when the article is idiomatically missing in the Greek text it is added in the English translation, e.g., all the prepositional phrases, such as 1:1 **ἐν γῆ**, and 1:15 **ἀπὸ βορρᾶ**, which are rendered by “in the land”, and “from the north”. For obvious reasons it is not possible to indicate in every example that an article is missing. E.g., in the example above, 2:2, there is no indication in the English translation that the articles are missing at **νεότητος** and **τελειώσεως** too, since articles are not used in such constructions in English. This means that it is only possible to indicate missing articles in the English translation when idiomatic English requires the article

and the article can be unidiomatically left out. On the other hand, the overall impression of the English translation is that there are articles missing all over the text, an impression which most likely also was that of the ancient reader of the Greek text. Cf. also BDR, §§ 252–263.

The Commentary

Methodological Remarks

The purpose of the commentary is to provide a discussion of the Greek text of Jeremiah in its own right, and mainly of one manuscript, *Vaticanus*. Hence references to the *Vorlage* (or rather the supposed *Vorlage*) are only made to explain peculiarities in the Greek text.

Most investigations of the Greek text of Jeremiah have been devoted to the relation between the Greek text and the Masoretic text, and the main purpose of studying the Greek text has been to try to establish the original Hebrew text of Jeremiah. Thus the Greek text has mostly (if at all) been used as a mere text-critical tool, and few investigations have focused on the Greek text in its own right. Even fewer investigations have been concerned with the reception of the Greek text in the reading communities. Hence the present commentary is almost exclusively devoted to the reception of the Greek text in the reading community. For the relation of the Greek text to the Hebrew text, the reader is referred to the standard commentaries on Jeremiah, especially William McKane's two-volume commentary (1986 and 1996), and the special investigations by Janzen (1973), Ziegler (1958), Althann (1983), Stulman (1985), and Shead (2002).

As mentioned above it is the ambition of the translation to highlight what is unidiomatic Greek in the text of Jeremiah. Likewise it is the intention of the commentary to discuss these unidiomatic features.

With the focus on the reception of the Greek text in the reading community one possibility is to use the commentaries of some early readers of the text to get at least an opinion about what could have been in the minds of these commentators. For Jeremiah there are commentaries by four early readers: Origen (185–254), Joannes Chrysostom (344–407), Theodoret of Cyrrhus (393–457) and Olympiodorus of Alexandria (sixth century). Most remarks by these early commentators are, of course, of exegetical nature, from which it is only occasionally possible to find out how the reader actually understood the Greek text. But there are also

comments on how to understand words and expressions from a more philological point of view. Since Chrysostom, Theodoret and Olympiodorus most likely had a quite limited access to the Hebrew *Vorlage* of Jeremiah, the commentaries give a glimpse of their understanding of the Greek text. Therefore, the commentaries of Origen, Chrysostom, Theodoret, and Olympiodorus are quoted (with translations by the author) wherever they can shed some light on how the text was understood in the reading community.

Moreover, linguistic peculiarities are discussed wherever the Greek of Jeremiah appears to deviate from standard (extra-biblical) Greek. References are given to, e.g., grammars of the Septuagint (Thackeray 1909, Conybeare and Stock 1905, Helbing 1928), of the New Testament (Blass, Debrunner and Rehkopf 1990, Wallace 1995), and of classical Greek (Smyth 1956).

Further, the divergences from the Göttingen edition have been noted in the commentary. The reason for the detailed references to the Göttingen edition is twofold. First, the reader can easily get to know what has happened to the Greek text since the time of the original translation (this is, of course, based on the assumption that the Göttingen edition is closer to the original translation than *Vaticanus*, which is most certainly also the case). Second, and more importantly for the present commentary, the reader will get to know the characteristics and peculiarities of one of the most important manuscripts of the Septuagint. All divergences from the Göttingen edition except the $\nu\tilde{\iota}$ ἐφελκυστικόν have been noted. For the $\nu\tilde{\iota}$ ἐφελκυστικόν, see above on the *Greek text*. For a short description of *Vaticanus*, and especially its relation to MT, see Ziegler 1957, 46–48.

When not expressly stated otherwise, the investigations on the Septuagint, other than Jeremiah, are made on Rahlfs' text. The reason for this is that Rahlfs' edition presents a uniform text for the whole Septuagint.

General Remarks on the Language

In the next section some common (and a few very rare) features of the language of Jeremiah will be discussed. The reason for discussing these features here and not in the commentary is their high frequency. This means that the most frequent features will only be discussed here, while the more infrequent ones will also be discussed in the commentary. Generally the reason for the high (or low) frequencies is the very literal translation technique used by the translator of Jeremiah. Features which

only occasionally can be found in texts outside the Septuagint and texts related to the Septuagint are very frequent, since they are used as renderings of frequently used Hebrew words or expressions.

Though most examples mentioned below indicate a very literal translation technique, there are also several examples in Jeremiah which appear to show that the translator had good knowledge of Greek. Examples of good knowledge of Greek are the incorporation of the antecedent (e.g., 1:2), the use of comparative forms (e.g., 38:11), and the use of some aorist participles (e.g., 49:20). If this is right, there is good reason to believe that the literal translation technique is not the result of insufficient knowledge of Greek, but rather of an ambition to preserve as much as possible of the *Vorlage*; cf. Walser 2008.

Varia

a. The literal rendering of בן by υἱός produces an unidiomatic Greek expression, e.g., 1:2 Ἰωσεία υἱοῦ Ἀμωσ and 1:3 Σεδεκία υἱοῦ Ἰωσεία. In only one example, Jer. 1:1, בן is rendered by the definite article, thus producing the idiomatic Greek expression Ἰερεμίαν τὸν τοῦ Χελκίου. On the other hand, a literal translation of the Greek expression with υἱός produces an idiomatic English expression. However, to exclude “son” from the English translation to produce an unidiomatic English expression cannot be justified. Hence υἱός is rendered by “son” in the present translation. Cf. BDR, § 162.1.

b. The use of participles is very rare in comparison to original Greek texts (cf. CS, § 79), except that present participles of λέγω (being the standard rendering of לֵאמֹר) are frequently used to introduce direct speech (81 examples in Jeremiah); cf. Walser 2001, CS, § 112, and the note on 45:4. Moreover, participles are used as renderings of Hebrew infinitive absolute; cf. 3:1, and CS, § 81.

c. Redundant pronouns in relative clauses are quite frequent. Cf. BDR, § 297, and CS, § 69.

d. One very striking feature of the Greek of Jeremiah (as well as of most parts of the Septuagint) is the very low frequency of particles, with the exception of the extremely frequent particle καί (for a discussion of some particles in the Septuagint, cf. Walser 2001, 123–142, 161). Emphatic particles are almost totally absent, with the exception of δὴ (being the

standard rendering of וְ). Adversative particles are also very rare (only 27 examples of δέ, and five examples of ἀλλά. The preparatory particle μέν is totally absent; cf. CS, § 39), and καί is often used where we would have expected an adversative particle; cf. Blomqvist 1987. δέ is almost exclusively used as an adversative particle, and thus the very common use of δέ as a connecting particle in Greek outside the Septuagint is almost totally absent in Jeremiah. Further, asyndeton is quite frequent; cf. BDR, §§ 458–463. On the other hand, the use of the particle ἰδοῦ (being the standard rendering of הִנֵּה) is very high (121 examples in Jeremiah). Cf. BDR, §§ 128.7, and 442.5a.

e. Jeremiah has one of the highest frequencies of *figurae etymologicae* in the Septuagint. Most *figurae etymologicae* are renderings of Hebrew *figurae etymologicae*, but there are also occasional occurrences of *figurae etymologicae* which seem to have no equivalent in the *Vorlage*, e.g., 20:9; 21:12; 27:42; 28:27; 28:33. Cf. CS, §§ 56, 61.

f. The future tense is very frequently used for the imperative or the subjunctive; cf. CS, § 74, BDR, § 362.

g. The Hebrew introductory expression וַ + הִיּהּ followed by some kind of temporal qualifier (or in some cases, where הִיּהּ is rendered by καὶ ἔσται, conditional clauses) is rendered in three different ways in Jeremiah: καὶ ἐγένετο (12 examples, mostly being a rendering of וַיְהִי), καὶ ἐγενήθη (6 examples, always being a rendering of וַיְהִי), and καὶ ἔσται (13 examples, mostly being a rendering of הִיּהּ). There are three kinds of temporal qualifiers: prepositional phrases, genitive absolute or temporal clauses. These expressions are at least very rare outside the Septuagint and texts related to the Septuagint. Dibelius 1927, 649, comments in his review of Johannesson's careful investigation on וַיְהִי and its renderings in the Septuagint: "Im allgemeinen scheinen mir die Resultate von J. darauf zu führen, daß diese Erzählungsformeln von der LXX oft ohne Rücksicht auf das gesprochene Griechisch dem Original nachgebildet sind." Hence the very literal rendering in the present translation. For a discussion of these expressions, see e.g. Johannesson 1925, Dibelius 1927, CS, §§ 41–42, BDR, § 442.4a, Muraoka 2002, 282 (καὶ 12), and Smith 2002, 88–89.

h. The use of the particle ἄν in main clauses is very rare (only in 23:22).

i. The use of subordinate clauses is quite limited. Instead the use of main clauses connected by the particle *καί* is very frequent; cf. CS, § 40.

The Relation between the Greek Text and MT

One of the major interests in the Greek text of Jeremiah has been the fact that the Greek text is approximately 15% shorter than MT. Apparently, either the Greek text represents an abridged text, or the Hebrew text is an expanded text, or both. Though this discussion is beyond the scope of the present commentary, since the reader without access to the Hebrew text was not aware of the problem, the question still calls for a short comment. There appear to be obvious reasons to believe that the Greek translation is a translation of a *Vorlage* which differs from MT, especially since fragments of such a *Vorlage* have been found in Qumran. On the other hand, there also seem to be very good reasons to believe that the Greek text suffers from haplographic errors, either made by the translator, or already found in his *Vorlage*. Moreover, there are equally good reasons to believe that some of the expansions in MT are later additions, and that the *Vorlage* of the Greek translation represents a more original text than MT. Unfortunately, there seems to be very little consensus among scholars in this very complicated matter, and there is still need for further research before the question can be settled. Cf., e.g., Fischer 2008, Stipp 1995 and 2008, and Tov 1999.

The Relation between the First and Second Halves of the Greek Text of Jeremiah

As already noticed by Thackeray, the translation of Jeremiah is not very homogeneous, but the first half differs considerably from the second. According to Thackeray this difference was the result of two different translators. In his dissertation Tov gives a detailed discussion of the similarities and differences between the two parts, and arrives at the conclusion that Jeremiah has been translated by one translator, but that the latter part has been revised in order to become “a more precise and consistent rendering of the Hebrew”, Tov 1976, 5. Though some of Tov’s results have been called into doubt, it is clear that some of the lexical inconsistencies can hardly be explained as natural variation. Cf., e.g., Tov 1976, Pietersma 2002 and 2006, and Michael 2006.

However, it is doubtful whether the reader of the Greek Jeremiah, without access to the Hebrew text, could really have noticed the differences between the first and second halves of Jeremiah. Thus this complicated question will not be discussed any further here.

Jeremiah in the New Testament

The passages discussed in the following exposition are the texts which are marked as quotations from Jeremiah in the Nestle-Aland edition (NA27) of the New Testament.

5:21

ὀφθαλμοὶ αὐτοῖς καὶ οὐ βλέπουσιν ὅσα αὐτοῖς καὶ οὐκ ἀκούουσιν

MT עֵינַיִם לְהֵם וְלֹא יִרְאוּ אֲזַנַיִם לְהֵם וְלֹא יִשְׁמְעוּ

Mark 8:18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὅσα ἔχοντες οὐκ ἀκούετε;

The quotation in Mark has not only changed the verbs from third person plural to second person plural—the expression for “have” has also been differently rendered. The Septuagint has a very literal rendering with two nominal clauses (ὀφθαλμοὶ αὐτοῖς and ὅσα αὐτοῖς). Mark, on the other hand, has a freer rendering with two participles of ἔχω. It is not possible, however, to decide whether the quotation in Mark is a revision of the Greek text of the Septuagint, or whether it is a free rendering of a text similar or identical to MT.

6:16

καὶ εὐρήσετε ἀγνισμόν ταῖς ψυχαῖς ὑμῶν

MT מִצְאוּ מְרִיגוּעַ לְנַפְשְׁכֶם

Matt. 11:29 καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν

Both the rendering in the Septuagint, ἀγνισμόν, and the rendering in Matt., ἀνάπαυσιν (as well as the reading of *Alexandrinus*: ἀγιασμόν) are apparently renderings of the same Hebrew expression מְרִיגוּעַ. According to KB the meaning of מְרִיגוּעַ is “resting place”. At first sight, the quotation appears to be taken directly from the Hebrew text, and not from the Septuagint. On the other hand, the rendering εὐρήσετε, viz., future indicative, of the Hebrew imperative מִצְאוּ, is not self-evident (Symmachus has ἵνα εὐρησῆτε), and it is reasonable to believe that it has its origin in the Septuagint. Thus it is perhaps more likely that the author of Matt. took the quotation from a Greek source which was

corrected according to the Hebrew text, or even that he corrected the text himself. Cf. Knowles 1993, 214–218.

7:11

σπήλαιον ληστῶν

MT מְצֵרַת פְּרָצִים

Matt. 21:13; Mark 11:17; Luke 19:46 σπήλαιον ληστῶν

The rendering σπήλαιον seems to be a standard rendering of the not very infrequent word מְצֵרַת. The rendering ληστής, on the other hand, of the quite rare (six examples in MT) word פְּרָצִים is only found here (Ezek. 18:10 and Dan. 11:14 have λοιμός). Hence it is likely that the rendering σπήλαιον ληστῶν is a quotation from the Septuagint and not a rendering of the Hebrew text, which happens to be in accordance with the rendering in the Septuagint.

9:24

ἐν τούτῳ καυχάσθω ὁ καυχώμενος συνίειν καὶ γινώσκειν ὅτι ἐγὼ εἶμι κύριος

MT 9:23 בּוֹאֵת יְהִלְלֵל הַמְתַּלְּלֵל הַשֵּׁפֶל וְיִדְעֵ אוֹתִי כִּי אֲנִי יְהוָה

1 Cor. 1:31 ὁ καυχώμενος ἐν κυρίῳ καυχάσθω

2 Cor. 10:17 ὁ δὲ καυχώμενος ἐν κυρίῳ καυχάσθω

The quotation by Paul in both his letters to the Corinthians is apparently a free quotation from Jer. 9:24, though the strong affinity between Jer. 9:23–24 and 1 Sam. 2:10 (in the Septuagint) should be noted. καυχάομαι is a rendering of eight different verbs in MT. The five examples in Jer. 9:23–24 are all renderings of הלל in the Hitpael form. Of the 23 Hitpael forms of הלל in MT, only four (1 Kings 20:11; Psa. 49:7 (LXX 48:7); Prov. 25:14; 27:1) are rendered by καυχάομαι, beside the five examples in Jer. 9:23–24. The remaining 14 examples are rendered by five different verbs (ἀγαλλιάομαι, αἰνέω, ἐγκαυχάομαι, ἐνδοξάζομαι, ἐπαινέω). Given the quite varying renderings, it is likely that Paul took the verb καυχάομαι from the five examples in the Greek text of Jer. 9:23–24. On the other hand, given the identical form of the quotation in both letters, Paul could also have taken the quotation from a secondary source, though he explicitly states that it is a quotation from the Scriptures: 1 Cor. 1:31 ἵνα καθὼς γέγραπται ...

[10:7]

τίς οὐ (μη) φοβηθήσεται σε, κύριε, βασιλεῦ τῶν ἐθνῶν

MT מי לא יראך מלך הגוים

Rev. 15:3–4 ὁ βασιλεὺς τῶν ἐθνῶν· τίς οὐ μὴ φοβηθῆ, κύριε

The quotation is put in brackets, since the verse is missing in the Septuagint. The Greek text above has been supplied by Origen *sub asterisco* and in the Lucian recension. Apparently, the quotation is not from the Septuagint. It should be noticed that the order of the text has been changed, that *σε* is missing, and that the more common subjunctive form *φοβηθῆ* has been used after *οὐ μὴ*, instead of the future form *φοβηθήσεται*. Cf. BDR, § 365.

12:3

ἡμέραν σφαγῆς

MT יום הרגה

James 5:5 ἐν ἡμέρα σφαγῆς

The quotation is very short, but according to NA²⁷ it is taken from Jeremiah. The combination *ἡμέρα* and *σφαγή* is only found here in the Septuagint. *ἡμέρα* is the very common standard rendering of *יום*, while *σφαγή* is a rendering of *הרגה*. The noun *הרגה* is only found in Jeremiah and Zechariah, and is rendered four times by *σφαγή* (Jer. 12:3; 19:6; Zech. 11:4, 7) and once by *τῶν ἀνηρημένων* (Jer. 7:32). The remaining 16 examples of *σφαγή*, which have a Hebrew *Vorlage*, are renderings of six different Hebrew roots, of which *טבח* is the most common with ten examples. Of the other Hebrew roots *הרג* is combined with *יום* in Is. 30:25 *יום הרג* (*τῆ ἡμέρα ἐκείνη ὅταν ἀπὸλωνται*), and *הרב* with *יום* in 1 Chr. 21:12 *הרב ימים* (*ἡμέρας ῥομφαίαν*). Thus, if the quotation in James is taken from a Hebrew source, it could also have been taken from Is. 30:25.

12:15

μετὰ τὸ ἐκβαλεῖν με αὐτοὺς ἐπιστρέψω

MT אֶחְרִי נְתִי אֹתָם אֲשׁוּב

Acts 15:16 μετὰ ταῦτα ἀναστρέψω

There is not much resemblance between the quotation in Acts and the text in Jeremiah. This is true of both the Hebrew and the Greek text of Jeremiah. Even the verb has another prefix in the NT, *ἀναστρέψω*, than in LXX, *ἐπιστρέψω*, (though some MSS of the Septuagint have *ἀναστρέψω* and one MS, D, has *ἐπιστρέψω* in the NT). It is hard to see how a reader of Acts could have taken this text as a quotation from Jeremiah, had it not been that James explicitly states that it is a quotation:

Acts 15:14–15 ἀπεκρίθη Ἰάκωβος λέγων· ... καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν καθὼς γέγραπται ...

22:24

ζῶ ἐγὼ λέγει κύριος

MT יהי־אני נא־יהוה

Rom. 14:11 ζῶ ἐγὼ λέγει κύριος

There are four examples in MT of exactly the same expression rendered in exactly the same way into Greek: Num. 14:28; Is. 49:18; Jer. 22:24; Zeph. 2:9. There are another 12 examples where MT has יהי־אני נא־אדני יהוה, which are rendered by ζῶ ἐγὼ λέγει κύριος, and one example, Jer. 46:18, where MT has יהוה נא־המלך יהוה. Hence it is not clear from where Paul took the quotation. Given the very stereotyped rendering of these very common words, it is impossible to tell whether the source for Paul's quotation was Hebrew or Greek.

38:15

φωνή ἐν Ραμα ἠκούσθη θορήνου καὶ κλαυθμοῦ καὶ ὄδυρμοῦ Ραχηλ ἀποκλαιομένη οὐκ ἤθελεν παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς ὅτι οὐκ εἰσίν

MT 31:15 קול בְּרָמָה וְשָׁמַע נְהִי בְּכִי תַמְרוּרִים
 רָחֵל מְבַכָּה עַל־בְּנֵיהָ מֵאֵנָה לְהַנְחֵם
 עַל־בְּנֵיהָ כִּי אֵינָנּוּ

Matt. 2:18 φωνή ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὄδυρμὸς πολὺς· Ῥαχήλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν

The quotation in Matt. does not follow the text of the Septuagint very closely. On the other hand, there are too many similarities between the texts to rule out the possibility that the text of Matt. is a revision of the text of the Septuagint. The first clause is identical in Matt. and LXX. In the Septuagint the following three nouns, θορήνους, κλαυθμὸς, ὄδυρμὸς, are rendered as genitive attributes of φωνή, while they form an apposition to φωνή in Matt. Further, in Matt. the last noun is rendered as an adjective attribute of ὄδυρμὸς. LXX has rendered the participle κλαίουσα by a predicative participle ἀποκλαιομένη, thus taking Ραχηλ as the subject of ἤθελεν. Matt., on the other hand, has rendered it by κλαίουσα, which can be taken either as an attributive participle, thus taking Ῥαχήλ as an apposition to φωνή, or as a complement (so apparently NA27, and BDR, § 128.3, who suggests that ἦν is left out). LXX is not following the word order of MT, taking οὐκ ἤθελεν παύσασθαι before ἐπὶ τοῖς υἱοῖς αὐτῆς.

Matt., on the other hand, follows MT, taking οὐκ ἤθελεν παρακληθῆναι after τὰ τέκνα αὐτῆς. It should be noted that καί before οὐκ ἤθελεν in Matt. has no equivalent in MT. Further, LXX has παύσασθαι, while Matt. has παρακληθῆναι. However, παρακληθῆναι is found in *Alexandrinus* and is added in the margin in *Vaticanus*. Especially interesting is the difference between the more literal rendering τοῖς υἱοῖς αὐτῆς in LXX and the freer rendering τὰ τέκνα αὐτῆς in Matt. The rendering of LXX seems to fit the context of Matt. better than the rendering found in Matt., since apparently Herod only killed the boys (sons οἱ υἱοί) who were two years old or under, and not all the children (τὰ τέκνα) who were two years old or under. If the author of Matt. knew the text of the Septuagint, what could have been the reason for changing τοῖς υἱοῖς into τὰ τέκνα? It should also be noted that MT has the singular וַיַּנּוּחַ, and not the plural וַיַּנּוּחַ, cf. BHS. For a detailed discussion of the relation between the quotation and its origin in LXX and/or in a Hebrew text, see Menken 2000; cf. Knowles 1993, 36–38.

38:31–34

ἰδοὺ ἡμέρα ἐρχονται φησὶν κύριος καὶ διαθήσομαι τῷ οἴκῳ Ἰσραὴλ καὶ τῷ οἴκῳ Ἰουδα διαθήκην καινὴν 32 οὐ κατὰ τὴν διαθήκην ἣν διεθέμην τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου καὶ ἐγὼ ἠμέλησα αὐτῶν φησὶν κύριος 33 ὅτι αὕτη ἡ διαθήκη μου ἦν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκεῖνας φησὶν κύριος διδοὺς δώσω νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν γράψω αὐτούς καὶ ἔσομαι αὐτοῖς εἰς θεόν καὶ αὐτοὶ ἔσονται μοι εἰς λαόν 34 καὶ οὐ διδάξουσιν ἕκαστος τὸν πολεῖτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ λέγων γινῶθι τὸν κύριον ὅτι πάντες εἰδήσουσιν με ἀπὸ μαικροῦ αὐτῶν (καὶ) ἕως μεγάλου αὐτῶν ὅτι ἕλωσ ἐσομαι ταῖς ἀδικεῖαις αὐτῶν καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι

MT 31:31–34

31 הִנֵּה יָמִים בָּאִים נֹאֵם יְהוָה וְכָרַתִּי אֶת-בֵּית יִשְׂרָאֵל וְאֶת-בֵּית יְהוּדָה בְּרִית חֲדָשָׁה׃
 32 לֹא כַּבְרִית אֲשֶׁר כָּרַתִּי אֶת-אֲבוֹתָם בְּיוֹם הַחֻזְיָקִי בֵּינָם לְהוֹצִיאֵם מֵאֶרֶץ מִצְרָיִם
 אֲשֶׁר-הִקְמָה הִפְרוּ אֶת-בְּרִיתִי וְאָנֹכִי בְּעַלְתִּי בָם נֹאֵם יְהוָה׃ 33 כִּי זֹאת הַבְּרִית אֲשֶׁר
 אִכְרַת אֶת-בֵּית יִשְׂרָאֵל אַחֲרַי הַיָּמִים הֵּם נֹאֵם יְהוָה נִתְּתִי אֶת-תּוֹרָתִי בְּקִרְבָּם וְעַל-לִבָּם
 אֶכְתְּבֶנָּה וְהָיִיתִי לָהֶם לְאֱלֹהִים וְהִמָּה יְהוֹי-לִי לְעָם׃ 34 וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת-רֵעֵהוּ
 וְאִישׁ אֶת-אָחִיו לֵאמֹר דַּעוּ אֶת-יְהוָה כִּי-כֹלֵם יִדְעוּ אוֹתִי לְמִקְטָנָם וְעַד-גְּדוּלָּם נֹאֵם-
 יְהוָה כִּי אֶסְלַח לְעוֹנָם וְלַחַטָּאתָם לֹא אֶזְכֹּר-עוֹד׃

Heb. 8:8–12

8 ἰδοὺ ἡμέρα ἐρχονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰουδα διαθήκην καινὴν, 9 οὐ κατὰ τὴν

διαθήκην, ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ γὰρ ἠμέλησα αὐτῶν, λέγει κύριος· 10 ὅτι αὕτη ἡ διαθήκη, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος· διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν· 11 καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ λέγων· γινῶθι τὸν κύριον, ὅτι πάντες εἰδήσουσιν με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν, 12 ὅτι ὕλεως ἔσομαι ταῖς ἀδικαίαις αὐτῶν καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

The first quotation in Heb. 8:8–12 looks like a revised quotation of the text found in the Septuagint. It should be noted that there is no reason to believe that the revision of the text was made by the author of Hebrews; the revision could have been made earlier, for unknown reasons. Though there are several divergences from the text of the Septuagint, these mostly are on the level of style, and do not affect the content. On the level of content MT and LXX differ considerably from each other, and there can be no doubt that the quotation in Hebrews is following LXX against MT; cf. Schenker 2006. Given the good Greek in Hebrews (most likely the best in the New Testament) one could expect a revision for stylistic reasons to improve the very literal renderings of the Hebrew text in the Septuagint, but this does not always seem to be the case.

LXX has three examples of φησὶν κύριος, while the NT has λέγει κύριος in the same examples, which can hardly be regarded as an improvement of the style. Neither can it be regarded as a revision according to the Hebrew text. It should be noted that the *Vorlage* has יהוה־נאם, which is usually rendered by λέγει κύριος in the first part of Jeremiah (and elsewhere in the Septuagint), while it is rendered by φησὶν κύριος almost exclusively in the second part of Jeremiah. According to Tov 1976, 69–70, φησὶν κύριος is a revision of λέγει κύριος. If the text in Hebrews is at all revised here, it is hard to see the reason for this revision.

The verb כרת is rendered three times in LXX by διατίθημι: 31 διαθήσομαι, 32 διεθέμην, 33 διαθήσομαι, thus forming *figurae etymologicae* with the noun διαθήκη. It should be noted that there are no *figurae etymologicae* in the Hebrew text, since διαθήκη is a rendering of ברית. The NT has: 8 συντελέσω, 9 ἐποίησα, 10 διαθήσομαι, thus avoiding the *figurae etymologicae* in the first two examples, but following LXX in the last one. To avoid the *figurae etymologicae* could be regarded as an improvement of style, and a revision according to the Hebrew text, but in that case it is very puzzling that the last example was not revised. Note also that both συντελέω and ποιέω are used as renderings of כרת with διαθήκη

as object in Jeremiah (41:8, 15, 18). The use of ἐπὶ τὸν οἶκον in Hebrews instead of τῷ οἴκῳ, which is the common construction with διατίθημι, cf. Helbing 1928, 241–242, is most likely due to the change of verb from διατίθημι to συντελέσω.

κἀγώ in Hebrews instead of καὶ ἐγώ to avoid the hiatus is most likely an attempt to improve the style. Perhaps this improvement was made by the author of Hebrews, since it is clear that he tried to avoid the hiatus; cf. BDR, §§ 18, and 486.2.

The missing δώσω in Hebrews is problematic, since it leaves the participle διδούς without construction. διδούς δώσω is the standard rendering of נָתַן וְנָתַן, but MT has only נָתַן; cf. Commentary on 31:33. διδούς could hardly be a rendering of נָתַן, and it is most likely safe to assume that the text in Hebrews is the result of omitting δώσω, though the omission could have been made earlier, especially since δώσω is omitted in the second quotation of this passage in 10:16 too. Perhaps δώσω was omitted because someone noticed that there was only one verb form in the Hebrew text, but in that case it is very difficult to understand why someone would omit δώσω instead of διδούς.

Hebrews has ἐπιγράψω instead of γράψω. It should be noted, however, that both P⁴⁶ and *Vaitcanus* have γράψω. The prefix ἐπί most likely has been supplied from the previous ἐπί.

Finally, the omission of αὐτῶν καὶ in ἀπὸ μεικροῦ αὐτῶν καὶ ἕως is too insignificant to show any tendencies.

Some of the similarities between the Septuagint and the NT, which show that the text in Hebrews is taken from LXX and not from MT, are e.g., the genitive absolute ἐπιλαβομένου μου for וְיָקַח, οὐκ ἐνέμιναν for הִפְרִיר (according to Schenker 2006, 21, the *Vorlage* of LXX was most likely לֹא יָקַח, ἡμέλησα for בַּעֲלֵתִי (according to Schenker 2006, 22–23, the *Vorlage* of LXX was not identical with MT, but cannot be identified), νόμους for תּוֹרָה (according to Schenker 2006, 34, the translator most likely had the plural תּוֹרָה in his *Vorlage*), εἰς τὴν διάνοιαν for בְּקַרְבֵּן, cf. Schenker 2006, 26–26, 31.

Heb. 10:16–17

16 αὕτη ἡ διαθήκη ἦν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει κύριος· διδούς νόμους μου ἐπὶ καρδίας αὐτῶν καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτούς, 17 καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθήσομαι ἔτι

The second quotation in 10:16 looks like a summary of the previous quotation, cf. Gheorghita 2003, 189n, but there are a few differences

which should be noted. Instead of τῷ οἴκῳ Ἰσραηλ, which is the text of the Septuagint, Hebrews has πρὸς αὐτούς. Apparently the prepositional phrase with the pronoun is an equivalent of τῷ οἴκῳ Ἰσραηλ. Perhaps the author thought it was superfluous to repeat the quotation again, since it had just been quoted verbatim. λέγει κύριος and διδούς have been discussed above. The order of καρδίας and τὴν διάνοιαν is changed. The reason for this change can only be guessed, but it is clear that someone has changed the order of the text found in the Septuagint. The same is true of τῶν ἀμαρτιῶν, which is placed before τῶν ἀνομιῶν, which seems to have replaced ταῖς ἀδικείαις. Finally the verb has been changed from the aorist subjunctive μνησθῶ to the future indicative μνησθήσομαι, without any apparent change of meaning; cf. BDR, § 365. Perhaps the easiest explanation for the differences is that the author consulted a written source for the first quotation and that he made the summary from memory.

TEXT AND TRANSLATION

1. *Superscription (1:1-3)*

1 τὸ ῥῆμα τοῦ $\overline{\text{YH}}$ ὃ ἐγένετο ἐπὶ Ἱερεμίαν τὸν τοῦ Χελκίου ἐκ τῶν ἱερέων
ὃς κατῶκει ἐν Αναθωθ ἐν γῆ Βενιαμιν 2 ὃς ἐγενήθη λόγος τοῦ $\overline{\text{YH}}$
πρὸς αὐτὸν ἐν ταῖς ἡμέραις Ἰωσεία υἱοῦ Ἀμωσ βασιλέως Ἰουδα ἔτους
τρισκαιδεκάτου ἐν τῇ βασιλείᾳ αὐτοῦ

3 καὶ ἐγένετο ἐν ταῖς ἡμέραις Ἰωακεμ υἱοῦ Ἰωσεία βασιλέως Ἰουδα
ἕως ἐνδεκάτου ἔτους τοῦ Σεδεκία υἱοῦ Ἰωσεία βασιλέως Ἰουδα ἕως τῆς
αἰχμαλωσίας Ἱερουσαλημ ἐν τῷ πέμπτῳ μηνί

2. *Lord Calls Jeremias (1:4-10)*

4 καὶ ἐγένετο λόγος $\overline{\text{YH}}$ πρὸς αὐτόν 5 πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ
ἐπίσταμαί σε καὶ πρὸ τοῦ σε ἐξελθεῖν (ἐκ μήτρας) ἠγίακά σε προφήτην
εἰς ἔθνη τέθεικά σε

6 καὶ εἶπα ὃ ὢν δέσποτα $\overline{\text{YH}}$ ἰδοὺ οὐκ ἐπίσταμαι λαλεῖν ὅτι νεώτερος
ἐγὼ εἶμι 7 καὶ εἶπεν $\overline{\text{YH}}$ πρὸς με μὴ λέγε ὅτι νεώτερος ἐγὼ εἶμι ὅτι πρὸς
πάντας οὓς ἐὰν ἐξαποστείλω σε πορεύση καὶ κατὰ πάντα ὅσα ἐὰν
ἐντείλωμαί σοι λαλήσεις 8 μὴ φοβηθῆς ἀπὸ προσώπου αὐτῶν ὅτι μετὰ
σοῦ ἐγὼ εἶμι τοῦ ἐξαιρεῖσθαί σε λέγει $\overline{\text{YH}}$

9 καὶ ἐξέτεινε $\overline{\text{YH}}$ τὴν χεῖρα αὐτοῦ πρὸς με καὶ ἤψατο τοῦ στόματός μου
καὶ εἶπεν $\overline{\text{YH}}$ πρὸς με ἰδοὺ δέδωκα τοὺς λόγους μου εἰς τὸ στόμα σου
10 ἰδοὺ κατέστακά σε σήμερον ἐπὶ ἔθνη καὶ βασιλείας ἐκρίζουσιν καὶ
κατασκάπτειν καὶ ἀπολλύειν καὶ ἀνοικοδομεῖν καὶ καταφυτεύειν

3. *The First Vision: A Rod of Nut-wood (1:11-12)*

11 καὶ ἐγένετο λόγος $\overline{\text{YH}}$ πρὸς με λέγων τί σὺ ὄρας καὶ εἶπα βακτηρίαν
καρυῖνην

12 καὶ εἶπεν $\overline{\text{YH}}$ πρὸς με καλῶς ἑώρακας διότι ἐγρήγορα ἐγὼ ἐπὶ τοὺς
λόγους μου τοῦ ποιῆσαι αὐτούς

4. *The Second Vision: A Boiling Cauldron,
the Enemy from the North (1:13-2:3)*

13 καὶ ἐγένετο λόγος $\overline{\text{YH}}$ πρὸς με ἐκ δευτέρου λέγων τί σὺ ὄρας καὶ
εἶπα λέβητα ὑποκαίμενον καὶ τὸ πρόσωπον αὐτοῦ ἀπὸ προσώπου
βορρᾶ 14 καὶ εἶπεν $\overline{\text{YH}}$ πρὸς με ἀπὸ προσώπου βορρᾶ ἐκκαυθήσεται
τὰ κακὰ ἐπὶ πάντας τοὺς κατοικοῦντας τὴν γῆν 15 διότι ἰδοὺ ἐγὼ
συνκαλῶ πάσας τὰς βασιλείας ἀπὸ βορρᾶ τῆς γῆς λέγει $\overline{\text{YH}}$ καὶ ἤξουσιν

1. *Superscription (1:1–3)*

1 The word of GOD, which came to Ieremias, the son of Chelkias, of the priests, who was living in Anathōth in the land of Beniamein. 2 The word of GOD, which came to him in the days of Iōseia, son of Amōs, king of Iouda, in the thirteenth year of his reign.

3 And it came to be in the days of Iōakeim, son of Iōseia, king of Iouda, until the eleventh year of Sedekias, son of Iōseia, king of Iouda, until the captivity of Ierousalēm in the fifth month.

2. *Lord Calls Ieremias (1:4–10)*

4 And a word of LORD came to him, 5 ‘Before I formed you in the belly I have been knowing you, and before you came forth [of the womb] I had consecrated you, I had set you a prophet to nations.’

6 And I said, ‘You, Who are, Master LORD, see, I do not know how to speak, for I am rather young.’ 7 And LORD said to me, ‘Do not say, “I am rather young”, for you will go to all to whom I will send you, and according to all that I command you, you will speak, 8 do not be afraid from their face, for I am with you to deliver you,’ says LORD.

9 And LORD stretched out his hand to me, and touched my mouth, and LORD said to me, 10 ‘See, I have put my words into your mouth. See, I have appointed you today over nations and kingdoms to pluck up and to break down and to destroy and to rebuild and to plant.’

3. *The First Vision: A Rod of Nut-wood (1:11–12)*

11 And a word of LORD came to me saying, ‘What do you see?’ And I said, ‘A rod of nut-wood.’

12 And LORD said to me, ‘You have seen well, for I am watching over my words to do them.’

4. *The Second Vision: A Boiling Cauldron,
the Enemy from the North (1:13–2:3)*

13 And a word of LORD came to me a second time saying, ‘What do you see?’ And I said, ‘A boiling cauldron, and its face is from face of the north.’ 14 And LORD said to me, ‘From face of the north the evil will flame up on all the inhabitants of the land, 15 for see, I will call together all the kingdoms from the north of the earth,’ says LORD, ‘and they will

καὶ θήσουσιν ἕκαστος τὸν θρόνον αὐτοῦ ἐπὶ τὰ πρόθυρα τῶν πυλῶν Ἱερουσαλὴμ καὶ ἐπὶ πάντα τὰ τεῖχη τὰ κύκλω αὐτῆς καὶ ἐπὶ πάσας τὰς πόλεις Ἰουδα 16 καὶ λαλήσω πρὸς αὐτοὺς μετὰ κρίσεως περὶ πάσης τῆς κακίας αὐτῶν ὡς ἐγκατέλιπόν με καὶ ἔθυσαν θεοῖς ἄλλοτρίοις καὶ προσεκύνησαν τοῖς ἔργοις τῶν χειρῶν αὐτῶν

17 καὶ σὺ περιζώσε τὴν ὀσφύν σου καὶ ἀνάστηθι καὶ εἰπὸν πάντα ὅσα ἂν ἐντείλωμαί σοι μὴ φοβηθῆς ἀπὸ προσώπου αὐτῶν μηδὲ πτοηθῆς ἐναντίον αὐτῶν ὅτι μετὰ σοῦ εἰμι τοῦ ἐξαιρεῖσθαί σε λέγει ᾠ

18 ἰδοὺ τέθεικά σε ἐν τῇ σήμερον ἡμέρᾳ ὡς πόλιν ὄχυράν καὶ ὡς τεῖχος χαλκοῦν ὄχυρον πᾶσιν τοῖς βασιλεῦσιν Ἰουδα καὶ τοῖς ἄρχουσιν αὐτοῦ καὶ τῷ λαῷ τῆς γῆς 19 καὶ πολεμήσουσίν σε καὶ οὐ μὴ δύνωνται πρὸς σέ διότι μετὰ σοῦ ἐγώ εἰμι τοῦ ἐξαιρεῖσθαί σε εἶπεν ᾠ

2:2 καὶ εἶπεν τάδε λέγει ᾠ ἐμνήσθην ἐλαίους νεότητός σου καὶ ἀγάπης τελειώσεως αὐτοῦ ἐξακολουθήσαί σε τῷ ἁγίῳ Ἰσραὴλ λέγει ᾠ 3 ἅγιος Ἰσραὴλ τῷ ᾠ ἀρχὴ γεννημάτων αὐτοῦ πάντες οἱ ἔσθοντες αὐτὸν πλημμελήσουσιν κακὰ ἦξει ἐπ' αὐτοὺς φησὶν ᾠ

5. *Israel's Apostasy and Degeneration (2:4–30)*

4 ἀκούσατε λόγον ᾠ οἶκος Ἰακωβ καὶ πᾶσα πατριὰ οἴκου Ἰσραὴλ

5 τάδε λέγει ᾠ τί εὔροσαν οἱ πατέρες ὑμῶν ἐν ἐμοὶ πλημμέλημα ὅτι ἀπέστησαν μακρὰν ἀπ' ἐμοῦ καὶ ἐπορεύθησαν ὀπίσω τῶν ματαίων καὶ ἐματαιώθησαν 6 καὶ οὐκ εἶπαν ποῦ ἐστὶν ᾠ ὁ ἀναγαγὼν ἡμᾶς ἐκ γῆς Αἰγύπτου ὁ καθοδηγήσας ἡμᾶς ἐν τῇ ἐρήμῳ ἐν γῇ ἀπείρῳ καὶ ἀβάτῳ ἐν γῇ ἀνύδρῳ καὶ ἀκάρπῳ ἐν γῇ ἐν ἣ οὐ διώδευσεν ἐν αὐτῇ οὐθὲν καὶ οὐ κατώκησεν ἄνθρωπος ἐκεῖ 7 καὶ ἤγαγον ὑμᾶς εἰς τὸν Κάρμηλον τοῦ φαγεῖν ὑμᾶς τοὺς καρπούς αὐτοῦ καὶ τὰ ἀγαθὰ αὐτοῦ καὶ εἰσήλθατε καὶ ἐμειάνατε τὴν γῆν μου καὶ τὴν κληρονομίαν μου ἔθεσθε εἰς βδέλυγμα 8 οἱ ἱερεῖς οὐκ εἶπαν ποῦ ἐστὶν ᾠ καὶ οἱ ἀντεχόμενοι τοῦ νόμου οὐκ ἠπίσταντό με καὶ οἱ ποιμένες ἠσέβουν εἰς ἐμέ καὶ οἱ προφῆται ἐπροφήτευσον τῇ Βααλ καὶ ὀπίσω ἀνωφελοῦς ἐπορεύθησαν 9 διὰ τοῦτο ἔτι κριθήσομαι πρὸς ὑμᾶς (λέγει ᾠ) καὶ πρὸς τοὺς υἱοὺς τῶν υἱῶν ὑμῶν κριθήσομαι 10 διότι ἔλθετε εἰς νήσους Χεττιεμ καὶ ἴδετε καὶ εἰς Κηδαρ ἀποστείλατε καὶ νοήσατε σφόδρα καὶ ἴδετε εἰ γέγονεν τοιαῦτα 11 εἰ ἀλλάζονται ἔθνη θεοὺς αὐτῶν καὶ οὗτοι οὐκ εἰσὶν θεοὶ ὁ δὲ λαὸς μου ἠλλάξατο τὴν δόξαν αὐτοῦ ἐξ ἧς οὐκ ὠφελήθησονται

come, and they will set each one his throne at the entrance of the gates of Ierousalēm and against all the walls which surround it and against all the cities of Iouda. 16 And I will speak to them with judgement about all their wickedness; that they have forsaken me, and sacrificed to alien gods, and worshipped the works of their own hands.

17 And you, gird up your waist, and stand up, and say all that I command you, do not be afraid from their face, nor be scared before them, for I am with you to deliver you,' says LORD.

18 'See, I have set you, this very day, as a strong city, and as a strong wall of copper, for all the kings of Iouda and for its rulers and for the people of the land. 19 And they will fight you, and they will not at all be able against you, for I am with you to deliver you,' said LORD.

2:2 And he said, "This says LORD, "I have remembered kindness of your youth and love of his maturity, that you followed the Holy of Israel," says LORD. 3 "Israel is holy to LORD, beginning of his produce. All who eat him will offend. Evil will come upon them, speaks LORD."

5. *Israel's Apostasy and Degeneration (2:4–30)*

4 Hear a word of LORD, house of Iakōb and every family of house of Israel.

5 This says LORD, 'What offence did your fathers find in me, that they went far away from me, and went behind the vain and became vain? 6 And they did not say, "Where is LORD, who brought us up from the land of Egypt, who led us in the desert, in a land untrodden and impassable, in a land lacking water and without fruit, in a land in which nothing passed through in it, and no man lived there?" 7 And I brought you to Karmēlos, to eat its fruit and its good things. And you entered, and you defiled my land, and my inheritance you set into an abomination. 8 The priests did not say, "Where is LORD?", and those being devoted to the law did not know me, and the shepherds were acting impiously against me, and the prophets were prophesying by her, Baal, and went behind something useless. 9 Therefore, I will contest a legal case against you again [says LORD], and against the sons of your sons I will contest a legal case. 10 For go to the islands of Chettieim and see, and send to Kedar and consider carefully, and see if there has been such a thing, 11 if nations will exchange their gods. And these are no gods. But my people have changed their glory, from which they will not profit.'

12 ἐξέστη ὁ οὐρανὸς ἐπὶ τούτῳ καὶ ἔφριξεν ἐπὶ πλείον σφόδρα λέγει κς
 13 ὅτι δύο καὶ πονηρὰ ἐποίησεν ὁ λαὸς μου ἐμὲ ἐγκατέλιπον πηγὴν
 ὕδατος ζωῆς καὶ ὠρυξαν ἑαυτοῖς λάκκους συντετριμμένους οἱ οὐ
 δυηήσονται ὕδωρ συνέχειν

14 μὴ δοῦλός ἐστιν Ἰσραηλ ἢ οἰκογενῆς ἐστιν διὰ τί εἰς προνομὴν
 ἐγένετο 15 ἐπ' αὐτὸν ὠρύνοντο λέοντες καὶ ἔδωκαν τὴν φωνὴν αὐτῶν οἱ
 ἔταξαν τὴν γῆν αὐτοῦ εἰς ἔρημον καὶ αἱ πόλεις αὐτοῦ κατεσκάφησαν
 παρὰ τὸ μὴ κατοικῆσθαι 16 καὶ υἱοὶ Μέμφεως καὶ Ταφνας ἔγνωσάν σε
 καὶ κατέπαιζόν σου οὐχὶ ταῦτα ἐποίησέν σοι τὸ καταλιπεῖν σε ἐμὲ 17
 λέγει κς ὁ ἴς σου

18 καὶ νῦν τί σοι καὶ τῇ ὁδῷ Αἰγύπτου τοῦ πιεῖν ὕδωρ Γηων καὶ τί
 σοι καὶ τῇ ὁδῷ Ἀσσυρίων τοῦ πιεῖν ὕδωρ ποταμῶν 19 παιδεύσει σε
 ἡ ἀποστασία σου καὶ ἡ κακία σου ἐλέγξει σε καὶ γνῶθι καὶ ἴδε ὅτι
 πικρὸν σοι τὸ καταλιπεῖν σε ἐμὲ λέγει κς ὁ ἴς σου καὶ οὐκ εὐδόκησα
 ἐπὶ σοὶ λέγει κς ὁ ἴς σου 20 ὅτι ἀπ' αἰῶνος συνέτριψας τὸν ζυγόν
 σου διέσπασας τοὺς δεσμούς σου καὶ εἶπας οὐ δουλεύσω σοι ἀλλὰ
 πορεύσομαι ἐπὶ πᾶν βουνὸν ὑψηλὸν καὶ ὑποκάτω παντὸς ξύλου
 κατασκίου ἐκεῖ διαχυθήσομαι ἐν τῇ πορνείᾳ μου 21 ἐγὼ δὲ ἐφύτευσά
 σε ἄμπελον καρποφόρον πᾶσαν ἀληθινὴν πῶς ἐστράφης εἰς πικρίαν ἢ
 ἄμπελος ἢ ἀλλοτρία 22 ἐὰν ἀποπλύνῃς ἐν νίτρῳ καὶ πληθύνῃς σεαυτῇ
 ποίαν κεκληρίδωσε ἐν ταῖς ἀδικίαις σου ἐναντίον ἐμοῦ λέγει κς

23 πῶς ἔρεῖς οὐκ ἐμίανθην καὶ ὀπίσω τῆς Βααλ οὐκ ἐπορεύθην ἴδε
 τὰς ὁδοὺς σου ἐν τῷ πολυανδρίῳ καὶ γνῶθι τί ἐποίησας ὁπὲρ φωνῆ
 αὐτῆς ὠλόλυξεν 24 τὰς ὁδοὺς αὐτῆς ἐπλάτυνεν ἐφ' ὕδατα ἐρήμου ἐν
 ἐπιθυμίαις ψυχῆς αὐτῆς ἐπνευματοφορεῖτο παρεδόθη τίς ἐπιστρέψει
 αὐτήν πάντες οἱ ζητοῦντες αὐτήν οὐ κοπιάσουσιν ἐν τῇ ταπεινώσει
 αὐτῆς εὐρήσουσιν αὐτήν 25 ἀπόστρεψον τὸν πόδα σου ἀπὸ ὁδοῦ
 τραχείας καὶ τὸν φάρυγγά σου ἀπὸ δειψοῦς ἢ δὲ εἶπεν ἀνδριοῦμαι
 ὅτι ἠγαπήκει ἀλλοτρίους καὶ ὀπίσω αὐτῶν ἐπορεύετο 26 ὡς αἰσχύνῃ
 κλέπτου ὅταν ἀλῶ οὕτως αἰσχυνηθήσονται οἱ υἱοὶ Ἰσραηλ αὐτοὶ καὶ
 οἱ βασιλεῖς αὐτῶν καὶ οἱ ἄρχοντες αὐτῶν καὶ οἱ ἱερεῖς αὐτῶν καὶ
 οἱ προφῆται αὐτῶν 27 τῷ ξύλῳ εἶπαν ὅτι πατήρ μου εἶ σύ καὶ τῷ
 λίθῳ σὺ ἐγέννησάς με καὶ ἔστρεψαν ἐπ' ἐμὲ νῶτα καὶ οὐ πρόσωπα
 αὐτῶν καὶ ἐν τῷ καιρῷ τῶν κακῶν αὐτῶν ἐροῦσιν ἀνάστα καὶ
 σῶσον ἡμᾶς 28 καὶ ποῦ εἰσιν οἱ θεοὶ σου οὓς ἐποίησας σεαυτῷ εἰ
 ἀναστήσονται καὶ σώσουσιν ἐν καιρῷ τῆς κακώσεώς σου ὅτι κατ'
 ἀριθμὸν τῶν πόλεων σου ἦσαν θεοὶ σου Ἰουδα καὶ κατ' ἀριθμὸν

12 ‘Heaven was amazed at this and shuddered very much indeed,’ says LORD. 13 ‘For my people have committed two which also are evil: they have forsaken me, a fountain of water of life, and they have dug out broken cisterns for themselves, which will not be able to hold water.’

14 ‘Surely, Israel is no slave, is he, or is he a homeborn servant? Why has he become a prey? 15 Lions were roaring at him, and they gave their voice, those who turned his land into a waste. And his cities were broken down, because they were not inhabited. 16 And sons of Memphis and Taphnas knew you and they were mocking at you. Surely, that you have forsaken me did this to you, did it not?’ 17 says LORD your GOD.

18 ‘And now, what do you have in common with the road of Egypt to drink the water of Gēōn? And what do you have in common with the road of the Assyrians to drink the water of rivers? 19 Your abandonment will correct you, and your wickedness will reprove you, and know and see that it is bitter for you to forsake me,’ says LORD your GOD. ‘And I had no delight in you,’ says LORD your GOD, 20 ‘for of old you have broken your yoke, and torn asunder your bonds, and said, “I will not serve you, but I will go to every high hill and under every shady tree, there I will be spread out in my fornication.” 21 Yet I had planted you, a fruitful vine, wholly genuine. How did you, the vine, the alien, turn into bitterness? 22 Even if you wash carefully with soap and multiply lye for yourself, you have been stained in your iniquities before me,’ says LORD.

23 ‘How will you say, “I am not defiled, I have not gone behind her, Baal.” See your ways in the “place full of dead men”, and know what you have done. In the evening her voice cried out loud, 24 she extended her ways to the waters of a desert, by the desires of her soul she was being blown about, she was given away. Who will turn her back? All those who seek her will not become weary, in her humiliation they will find her. 25 Turn your foot away from the rough road and your throat from thirst. But she said, “I will be brave as a man.” For she loved aliens, and she was walking behind them. 26 As the shame of a thief, when he is caught, so will the sons of Israel be ashamed; they and their kings, and their rulers and their priests and their prophets. 27 They said to the wood, “You are my father,” and to the stone, “You gave birth to me”, and they turned their backs to me and not their faces, and in the time of their evil they will say, “Arise and save us!” 28 And where are your gods, which you made for yourself? If they will arise and save in the time of your oppression? For according to the number of your cities were your gods, Iouda, and according to

διόδων τῆς Ἱερουσαλημ ἔθνον τῆ Βααλ 29 ἵνα τί λαλεῖτε πρὸς με πάντες ὑμεῖς ἡσεβήσατε καὶ πάντες ὑμεῖς ἠνομήσατε εἰς ἐμέ λέγει κ̄ς 30 μάτην ἐπάταξα τὰ τέκνα ὑμῶν παιδεῖαν οὐκ ἐδέξασθαι μάχαιρα κατέφαγεν τοὺς προφήτας ὑμῶν ὡς λέ(ων ὄλε)θρευῶν καὶ οὐκ ἐφοβήθητε

6. *Israel's Folly* (2:31–3:5)

31 ἀκούσατε λόγον κ̄υ τάδε λέγει κ̄ς μὴ ἔρημος ἐγενόμην τῷ Ἰσραηλ ἢ γῆ κεχερσωμένη διὰ τί εἶπεν ὁ λαός μου οὐ κυριευθησόμεθα καὶ οὐχ ἥξομεν πρὸς σέ ἔτι 32 μὴ ἐπιλήσεται νύμφη τὸν κόσμον αὐτῆς καὶ παρθένος τὴν στηθοδεσμίδα αὐτῆς ὁ δὲ λαός μου ἐπελάθητό μου ἡμέρας ὧν οὐκ ἔστιν ἀριθμὸς 33 τί ἔτι καλὸν ἐπιτηδεύσεις ἐν ταῖς ὁδοῖς σου τοῦ ζητῆσαι ἀγάπησιν οὐχ οὕτως ἀλλὰ καὶ σὺ ἐπονηρεύσω τοῦ μιᾶναι τὰς ὁδοὺς σου 34 καὶ ἐν ταῖς χερσίν σου εὐρέθησαν αἵματα ψυχῶν ἀθῶων οὐκ ἐν διοργύμασιν εὔρον αὐτούς ἀλλ' ἐπὶ πάσῃ δρυὶ 35 καὶ εἶπας ἀθῶός εἰμι ἀλλὰ ἀποστραφήτω ὁ θυμὸς αὐτοῦ ἀπ' ἐμοῦ

ἰδοὺ ἐγὼ κρείνομαι πρὸς σέ ἐν τῷ λέγειν σε οὐχ ἡμαρτον 36 ὅτι κατεφρόνησας σφόδρα τοῦ δευτερώσαι τὰς ὁδοὺς σου καὶ ἀπὸ Αἰγύπτου καταισχυνθήσῃ καθὼς καταισχύνθης ἀπὸ Ασσουρ 37 ὅτι καὶ ἐντεῦθεν ἐξελεύσῃ καὶ αἱ χεῖρές σου ἐπὶ τῆς κεφαλῆς σου ὅτι ἀπώσατο κ̄ς τὴν ἐλπίδα σου καὶ οὐκ εὐοδωθήσῃ ἐν αὐτῇ

3:1 ἐὰν ἐξαποστείλῃ ἀνὴρ τὴν γυναῖκα αὐτοῦ καὶ ἀπέλθῃ ἀπ' αὐτοῦ καὶ γένηται ἀνδρὶ ἐτέρῳ μὴ ἀνακάμπουσα ἀνακάμψει πρὸς αὐτὸν ἔτι οὐ μηαινομένη μανθήσεται ἢ γυνὴ ἐκείνη καὶ σὺ ἐξεπόρνευσας ἐν ποιμέσιν πολλοῖς καὶ ἀνεκάμπτες πρὸς με λέγει κ̄ς 2 ἄρον εἰς εὐθειαν τοὺς ὀφθαλμούς σου καὶ ἴδε ποῦ οὐχὶ ἐξεφύρθης ἐπὶ ταῖς ὁδοῖς ἐκάθισας αὐτοῖς ὡσεὶ κορώνη ἐρημουμένη καὶ ἐμίανας τὴν γῆν ἐν ταῖς πορνίαις σου καὶ ἐν ταῖς κακίαις σου 3 καὶ ἔσχες ποιμαίνας πολλοὺς εἰς πρόσκομμα σεαυτῇ ὄψις πόρνης ἐγένετό σοι ἀπηναισχύντησας πρὸς πάντα 4 οὐχ ὡς οἰκόν με ἐκάλεσας καὶ πατέρα καὶ ἀρχηγὸν τῆς παρθενίας σου 5 μὴ διαμενεῖ εἰς τὸν αἰῶνα ἢ φυλαχθήσεται εἰς νίκος ἰδοὺ ἐλάλησας καὶ ἐποίησας τὰ πονηρὰ ταῦτα καὶ ἠδυνάσθης

the number of Ierusalēm's streets they have been sacrificing to her, Baal. 29 Why do you talk to me? You have all acted impiously, and you have acted lawlessly against me,' says LORD. 30 'In vain I have struck your children; you have not received correction, a sword has devoured your prophets like a destroying lion, and you did not fear.'

6. *Israel's Folly* (2:31–3:5)

31 Hear a word of LORD! This says LORD, 'Surely, I did not become a desert to Israel or a barren land, did I? Why did my people say, "We will not be dominated, we will come to you no more?"' 32 Surely, a bride will not forget her ornament and a virgin her breast-band, will she? But my people have forgotten me for days, of which there is no number. 33 What further good will you pursue on your ways to seek love? Not so, but you too have acted wickedly to defile your ways. 34 And on your hands blood of innocent souls has been found, not in housebreaking did they find them, but on every oak-tree. 35 And you said, "I am innocent, only may his anger turn away from me."

'See, I contest a legal case against you when you say, "I have not sinned", 36 for you have been contemptuous indeed to repeat your ways. And you will be put to shame by Egypt just as you have been put to shame by Assour. 37 For you will go forth from there too, and your hands on your head, for LORD has removed your hope, and you will not prosper in it.

3:1 If a man sends away his wife, and she goes away from him and becomes to another man, surely, she will not returning return to him again, will she? Surely, that woman will being defiled be defiled, will she not? And you have fornicated with many shepherds, and you returned to me repeatedly,' says LORD. 2 'Lift your eyes straight and see, where did you not get sullied? By the ways you sat down for them like a deserted crow, and you have defiled the land with your fornication and with your wickedness. 3 And you had many shepherds as stumbling block to you, and you got the look of a whore, you became shameless with everyone. 4 Surely, you called me as house and father and chief of your virginity, did you not? 5 Surely, it will not remain forever or be preserved to victory, will it? See, you have spoken and done this evil, and you have been able.

7. *Return to Me and I Will Heal You (3:6–20)*

6 και εἶπεν π̄ς πρὸς με ἐν ταῖς ἡμέραις Ἰωσείου τοῦ βασιλέως εἶδες ἃ ἐποίησέν μοι ἡ κατοικία τοῦ Ἰσραηλ ἐπορεύθησαν ἐπὶ πᾶν ὄρος ὑψηλὸν καὶ ὑποκάτω παντὸς ξύλου ἁλσώδους καὶ ἐπόρνευσαν ἐκεῖ 7 καὶ εἶπα μετὰ τὸ πορνεῦσαι αὐτὴν ταῦτα πάντα πρὸς με ἀνάστρεψον καὶ οὐκ ἀνέστρεψεν καὶ εἶδεν τὴν ἀσυνθεσίαν αὐτῆς ἢ ἀσύνθετος Ἰουδα 8 καὶ εἶδον διότι περὶ πάντων ὧν {καὶ εἶδον περὶ πάντων ὧν} κατελήμφθη ἐν οἷς ἐμοιχᾶτο ἡ κατοικία τοῦ Ἰσραηλ καὶ ἐξαπέστειλα αὐτὴν καὶ ἔδωκα αὐτῇ βιβλίον ἀποστασίου εἰς τὰς χεῖρας αὐτῆς καὶ οὐκ ἐφοβήθη ἢ ἀσύνθετος Ἰουδα καὶ ἐπορεύθη καὶ ἐπόρνευσεν καὶ αὐτὴ 9 καὶ ἐγένετο εἰς οὐθὲν ἢ πορνεία αὐτῆς καὶ ἐμοίχευσεν τὸ ξύλον καὶ τὸν λίθον 10 καὶ ἐν πᾶσιν τούτοις οὐκ ἐπεστράφη πρὸς με ἢ ἀσύνθετος Ἰουδα ἐξ ὅλης τῆς καρδίας αὐτῆς ἀλλ' ἐπὶ ψεύδει

11 καὶ εἶπεν π̄ς πρὸς με ἐδικαίωσεν τὴν ψυχὴν αὐτοῦ Ἰσραηλ ἀπὸ τῆς ἀσυνθέτου Ἰουδα 12 πορεύου καὶ ἀνάγνωθι τοὺς λόγους τούτους πρὸς βορρᾶν καὶ ἐρεῖς ἐπιστράφητι πρὸς με ἢ κατοικία τοῦ Ἰσραηλ λέγει π̄ς καὶ οὐ στηριῶ τὸ πρόσωπόν μου ἐφ' ὑμᾶς ὅτι ἐλεήμων ἐγὼ εἰμι λέγει π̄ς καὶ οὐ μνησθῶ ὑμῖν εἰς τὸν αἰῶνα 13 πλὴν γνῶθι τὴν ἀδικίαν σου ὅτι εἰς π̄ν τὸν θ̄ν σου ἠσέβησας καὶ διέχεας τὰς ὁδοὺς σου εἰς ἄλλοτριούς ὑποκάτω παντὸς ξύλου ἁλσώδους τῆς δὲ φωνῆς μου οὐχ ὑπήκουσας λέγει π̄ς

14 ἐπιστράφητε υἱοὶ ἀφεστηκότες λέγει π̄ς διότι ἐγὼ κατακυριεύσω ὑμῶν καὶ λήμψομαι ὑμᾶς ἕνα ἐκ πόλεως καὶ δύο ἐκ πατριᾶς καὶ εἰσάξω ὑμᾶς εἰς Σειων 15 καὶ δώσω ὑμῖν ποιμένας κατὰ τὴν καρδίαν μου καὶ ποιμανοῦσιν ὑμᾶς ποιμαίνοντες μετ' ἐπιστήμης 16 καὶ ἔσται ἐὰν πληθυνθῆτε καὶ ἀυξηθῆτε ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις λέγει π̄ς οὐκ ἐροῦσιν ἔτι κιβωτὸς διαθήκης ἁγίου Ἰσραηλ οὐκ ἀναβήσεται ἐπὶ καρδίαν οὐκ ὀνομασθήσεται οὐδὲ ἐπισκεφθήσεται καὶ οὐ ποιηθήσεται ἔτι

17 ἐν ταῖς ἡμέραις ἐκείναις καὶ ἐν τῷ καιρῷ ἐκείνῳ καλέσουσιν τὴν Ἱερουσαλημ θρόνος π̄ν καὶ συναχθήσονται πάντα τὰ ἔθνη εἰς αὐτὴν καὶ οὐ πορεύσονται ἔτι ὀπίσω τῶν ἐνθυμημάτων τῆς καρδίας αὐτῶν τῆς πονηρᾶς 18 ἐν ταῖς ἡμέραις ἐκείναις συνελεύσονται οἶκος Ἰουδα ἐπὶ τὸν οἶκον τοῦ Ἰσραηλ καὶ ἤξουσιν ἐπὶ τὸ αὐτὸ ἀπὸ γῆς βορρᾶ καὶ ἀπὸ πασῶν τῶν χωρῶν ἐπὶ τὴν γῆν ἣν κατεκληρονόμησα τοὺς πατέρας αὐτῶν 19 καὶ ἐγὼ εἶπα γένοιτο π̄ε ὅτι τάξω σε εἰς ἔθνη καὶ δώσω σοι γῆν ἐκλεκτὴν κληρονομίαν ἡν παντοκράτορος ἐθνῶν καὶ εἶπα π̄ρα

7. *Return to Me and I Will Heal You (3:6–20)*

6 And LORD said to me in the days of Iōseios, the king, ‘Have you seen what the settlement of Israel has done to me? They have gone to every high mountain and under every tree growing in woods, and they have fornicated there. 7 And I said after she had fornicated all this, “Return to me!” and she did not return. And faithless Iouda saw her faithlessness. 8 And I saw that—because of all that which [I also saw of all that which] she was caught for, by which she was committing adultery, she the settlement of Israel, I both sent her away and I gave her a letter of divorce in her hands—still faithless Iouda did not fear, and she went and she too fornicated. 9 And her fornication became nothing, and she committed adultery with the wood and with the stone. 10 And in all this she did not return to me, faithless Iouda, of all her heart, but lying.’

11 And LORD said to me, ‘Israel has pronounced his soul innocent from faithless Iouda. 12 Go and read these words towards the north, and you will say, “Return to me, you settlement of Israel,”’ says LORD, ‘and I will not set my face fast on you, for I am merciful,’ says LORD, ‘and I will not keep my wrath against you for ever. 13 Only, know your iniquity, for against LORD your GOD you have acted impiously, and spread your ways to aliens under every tree growing in woods, but my voice you have not obeyed,’ says LORD.

14 ‘Turn round, you backsliding sons, says LORD, for I will rule you, and I will take you, one from a city and two from a family and bring you to Seiōn. 15 And I will give you shepherds according to my heart, and they will tend you tending with knowledge. 16 And it will be, if you multiply and increase in the land in those days,’ says LORD, ‘they will say no more, “The ark of the covenant of the holy of Israel,” it will not come up to heart, nor will it be mentioned by name nor will it be considered, and it will not be made again.

17 In those days and at that time they will call Ierousalēm “The throne of LORD”, and all the nations will be gathered to her, and they will no longer walk behind the counsels of their wicked heart. 18 In those days house of Iouda will assemble to the house of Israel, and they will come together from a land of the north and from all the countries to the land which I gave their fathers as an inheritance.’ 19 And I said, ‘May it be, LORD.’ ‘For I will turn you into nations, and give you a chosen land, an inheritance of GOD, Almighty over nations,’ and I said: ‘You will call me “FATHER”

καλέσεται με και ἀπ' ἐμοῦ οὐκ ἀποστραφήσεσθαι 20 πλὴν ὡς ἀθετεῖ γυνὴ εἰς τὸν συνόντα αὐτῇ οὕτως ἠθέτησεν εἰς ἐμὲ οἶκος Ἰσραηλ λέγει κς

8. Repent or be Punished (3:21–4:4)

21 φωνὴ ἐκ χειλέων ἠκούσθη κλαυθμοῦ και δεήσεως υἱῶν Ἰσραηλ ὅτι ἠδίκησαν ἐν ταῖς ὁδοῖς αὐτῶν ἐπελάθεντο ἦν ἁγίου αὐτῶν 22 ἐπιστράφητε υἱοὶ ἐπιστρέφοντες και ἰάσομαι τὰ συντριμματα ὑμῶν ἰδοὺ δοῦλοι ἡμεῖς ἐσόμεθά σοι ὅτι σὺ κς ὁ ἦν ἡμῶν εἶ 23 ὄντως εἰς ψεῦδος ἦσαν οἱ βουνοὶ και ἡ δύναμις τῶν ὀρέων πλὴν διὰ πῦ ἦν ἡμῶν ἡ σωτηρία τοῦ Ἰσραηλ 24 ἡ δὲ αἰσχύνη κατανάλωσεν τοὺς μόχθους τῶν πατέρων ἡμῶν ἀπὸ νεότητος ἡμῶν τὰ πρόβατα αὐτῶν και τοὺς μόσχους αὐτῶν και τοὺς υἱοὺς αὐτῶν και τὰς θυγατέρας αὐτῶν 25 ἐκοιμήθημεν ἐν τῇ αἰσχύνῃ ἡμῶν και ἐπεκάλυψεν ἡμᾶς ἡ ἀτειμία ἡμῶν διότι ἔναντι τοῦ ἦν ἡμῶν ἠμάρτομεν ἡμεῖς και οἱ πατέρες ἡμῶν ἀπὸ νεότητος ἡμῶν ἕως τῆς ἡμέρας ταύτης και οὐχ ὑπηκούσαμεν τῆς φωνῆς πῦ τοῦ ἦν ἡμῶν

4:1 ἐὰν ἐπιστραφῇ Ἰσραηλ λέγει κς πρὸς με ἐπιστραφήσεται ἐὰν περιέλῃ τὰ βδελύγματα αὐτοῦ ἐκ στόματος αὐτοῦ και ἀπὸ τοῦ προσώπου (μου) εὐλαβηθῇ 2 και ὁμότης ζῆ κς μετὰ ἀληθείας ἐν κρίσει και ἐν δικαιοσύνῃ και εὐλογήσουσιν ἐν αὐτῷ ἔθνη και ἐν αὐτῷ αἰνέσουσιν τῷ ἦν ἐν Ἱερουσαλημ 3 ὅτι τάδε λέγει κς τοῖς ἀνδράσιν Ἰουδα και τοῖς κατοικοῦσιν Ἱερουσαλημ νεώσατε ἑαυτοῖς νεώματα και μὴ σπειρίζηται ἐπ' ἀκάνθαις 4 περιτιμήθητε τῷ ἦν ὑμῶν και περιτέμεσθε τὴν σκληροκαρδίαν ὑμῶν ἄνδρες Ἰουδα και οἱ κατοικοῦντες Ἱερουσαλημ μὴ ἐξέλθῃ ὡς πῦ ὁ θυμὸς αὐτοῦ και ἐκκαυθήσεται και οὐκ ἔσται ὁ σβέσων ἀπὸ προσώπου πονηρίας ἐπιτηδευμάτων ὑμῶν

9. The War Is Near (4:5–18)

5 ἀναγγείλατε ἐν τῷ Ἰουδα και ἀκουσθήτω ἐν Ἱερουσαλημ εἶπατε σημάνετε ἐπὶ τῆς γῆς σάλπιγγι κεκράξετε μέγα εἶπατε συνάχθητε και εἰσέλθωμεν εἰς τὰς πόλεις τὰς τειχήρεις 6 ἀναλαβόντες φεύγετε εἰς Σειων σπεύσατε μὴ στήτε ὅτι κακὰ ἐγὼ ἐπάγω ἀπὸ βορρᾶ και συντριβὴν μεγάλην 7 ἀνέβη λέων ἐκ μάνδρας αὐτοῦ ἐξολεθρεύων ἔθνη ἐξῆρην και ἐξῆλθεν ἐκ τοῦ τόπου αὐτοῦ τοῦ θείναι τὴν γῆν εἰς ἐρήμωσιν και πόλεις καθαιρεθήσονται παρὰ τὸ μὴ κατοικεῖσθαι αὐτάς 8 ἐπὶ τούτοις περιζώσασθε σάκκους και κόπτεσθε και ἀλαλάξατε διότι οὐκ ἀπεστράφη ὁ θυμὸς πῦ ἀφ' ὑμῶν

and you will not turn away from me. 20 Only, as a woman is faithless to the one who is with her, so house of Israel has been faithless to me,' says LORD.

8. *Repent or Be Punished* (3:21–4:4)

21 A voice of bewailing and of supplication was heard from the lips of the sons of Israel, for they have wronged in their ways, they have forgotten their holy GOD. 22 'Turn round, you round-turning sons, and I will heal your wounds.' 'See, we will be your slaves, for you are LORD our GOD. 23 Truly, the hills and the power of the mountains have become into a lie. Only, by LORD our GOD is the salvation of Israel. 24 But the shame has consumed the labours of our fathers from our youth, their sheep and their calves and their sons and their daughters. 25 We have lain down in our shame, and our dishonour has covered us, for against our GOD we and our fathers have been sinning from our youth until this day, and we have not obeyed the voice of LORD our GOD.'

4:1 'If Israel returns,' says LORD, 'he will return to me, if he takes away his abominations from his mouth and if he fears from [my] face 2 and if he swears, "LORD lives," with truth, in judgement and righteousness, the nations will both bless in him, and in him they will praise GOD in Ierousalēm.' 3 For this says LORD to the men of Iouda, and to the inhabitants of Ierousalēm, 'Renew new-ones for yourselves, and do not sow among thorns.' 4 Circumcise yourselves to your GOD, and circumcise your hardness of heart, men of Iouda and inhabitants of Ierousalēm, lest his anger will come forth as fire, and it will burn, and there will be no one who will quench it from the face of the wickedness of your practices.'

9. *The War Is Near* (4:5–18)

5 'Announce in Iouda, and let it be heard in Ierousalēm, say, "Sound a trumpet in the land!"; cry aloud, say, "Gather yourselves, and let us go into the fortified cities!"' 6 Lift up, and flee to Seiōn, hasten, do not stand still, for I will bring evil from the north and a great destruction! 7 A lion has gone up from its den utterly destroying the nations, he has risen, and he has come forth from his place to put the land into desolation, and cities will be torn down, because they are not inhabited. 8 Because of this, gird yourselves with sackcloth and mourn and wail, for the anger of LORD has not turned away from you.'

9 καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ (λ)έγει $\overline{\kappa\varsigma}$ ἀπολεῖται ἡ καρδία τοῦ βασιλέως καὶ ἡ καρδία τῶν ἀρχόντων καὶ οἱ ἱερεῖς ἐκστήσονται καὶ οἱ προφῆται θαυμάσονται

10 καὶ εἶπα ὦ δέσποτα $\overline{\kappa\epsilon}$ ἄρᾳ γε ἀπατῶν ἠπάτησας τὸν λαὸν τοῦτον καὶ τὴν Ἱερουσαλημ λέγων εἰρήνη ἔσται καὶ ἰδοὺ ἦψατο ἡ μάχαιρα ἕως τῆς ψυχῆς αὐτῶν

11 ἐν τῷ καιρῷ ἐκείνῳ ἐροῦσιν τῷ λαῷ τούτῳ καὶ τῇ Ἱερουσαλημ $\overline{\pi\nu\alpha}$ πλανήσεως ἐν τῇ ἐρήμῳ ὁδὸς τῆς θυγατρὸς τοῦ λαοῦ μου οὐκ εἰς καθαρὸν οὐδ' εἰς ἅγιον 12 $\overline{\pi\nu\alpha}$ πληρώσεως ἦξει μοι

νῦν δὲ ἐγὼ λαλῶ κρύματα πρὸς αὐτούς 13 ἰδοὺ ὡς νεφέλῃ ἀναβήσεται καὶ ὡς καταγιγῆ τὰ ἄρματα αὐτοῦ κρυφότεροι ἀετῶν οἱ ἵπποι αὐτοῦ

οὐαὶ ἡμῖν ὅτι ταλαιπωροῦμεν

14 ἀπόπλυνε ἀπὸ κακίας τὴν καρδίαν σου Ἱερουσαλημ ἵνα σωθῆς ἕως πότε ὑπάρξουσιν ἐν σοὶ διαλογισμοὶ πόνων σου 15 διότι φωνὴ ἀγγέλλοντος ἐκ Δαν ἦξει καὶ ἀκουσθήσεται πόνος ἐξ ὄρους Εφραϊμ 16 ἀναμνήσατε ἔθνη ἰδοὺ ἦκασιν ἀναγγείλατε ἐν Ἱερουσαλημ συστροφαὶ ἔρχονται ἐκ γῆς μακρόθεν καὶ ἔδωκαν ἐπὶ τὰς πόλεις Ἰουδα φωνὴν αὐτῶν 17 ὡς φυλάσσοντες ἀγρὸν ἐγένοντο ἐπ' αὐτὴν κύκλῳ ὅτι ἐμοῦ ἠμέλησας λέγει $\overline{\kappa\varsigma}$ 18 αἱ ὁδοὶ σου καὶ τὰ ἐπιτηδεύματά σου ἐποίησαν ταῦτά σοι αὕτη ἢ κακία σου ὅτι πικρά ὅτι ἦψατο ἕως τῆς καρδίας σου

10. *A Vision of Misery and Destruction (4:19–26)*

19 τὴν κοιλίαν μου ἀλγῶ καὶ τὰ αἰσθητήρια τῆς καρδίας μου μαιμάσσει ἡ ψυχὴ μου σπαράσσεται ἡ καρδία μου οὐ σιωπήσομαι ὅτι φωνὴν σάλπιγγος ἤκουσεν ἡ ψυχὴ μου κρηνὴν πολέμου 20 καὶ ταλαιπωρίαν συντριμμὸν ἐπικαλεῖται ὅτι τεταλαιπώρηκεν πᾶσα ἡ γῆ ἄφνω τεταλεπώρηκεν ἡ σκηνὴ διεσπάρθησαν αἱ δέσσεις μου 21 ἕως πότε ὄψομαι φεύγοντας ἀκούων φωνὴν σαλπύγγων 22 διότι οἱ ἠγούμενοι τοῦ λαοῦ μου ἐμὲ οὐκ ἠδειςαν υἱοὶ ἄφρονές εἰσιν καὶ οὐ συνετοὶ σοφοὶ εἰσιν τοῦ κακοποιῆσαι τὸ δὲ καλῶς ποιῆσαι οὐκ ἐπέγνωσαν 23 ἐπέβλεψα ἐπὶ τὴν γῆν καὶ ἰδοὺ οὐθέν καὶ εἰς τὸν οὐρανόν καὶ οὐκ ἦν τὰ φῶτα αὐτοῦ 24 εἶδον τὰ ὄρη καὶ ἦν τρέμοντα καὶ πάντας τοὺς βουνοὺς ταρασσομένους 25 ἐπέβλεψα καὶ ἰδοὺ οὐκ ἦν ἄνθρωπος καὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ ἐπτοεῖτο 26 εἶδον καὶ ἰδοὺ ὁ Κάρμηλος ἔρημος καὶ πᾶσαι αἱ

9 ‘And it will be in that day’, says LORD, ‘the heart of the king will perish and the heart of the rulers, and the priests will be confused, and the prophets will be astonished.’

10 And I said, ‘Master LORD, have you deceiving deceived this people and Ierousalēm, saying, “There will be peace”, and see, the sword has reached right to their soul?’

11 ‘At that time they will say to this people and to Ierousalēm, “A SPIRIT of deception is in the desert.” Way of the daughter of my people does not lead to what is clean nor to what is holy, 12 a SPIRIT of completion will come to me.’

‘But now I speak judgements against them. 13 See, he will ascend like a cloud, and his chariots like a storm, his horses are swifter than eagles.’

‘Woe to us, for we are miserable.’

14 ‘Wash your heart from wickedness, Ierousalēm, that you may be saved. How long will your thoughts of grief be in you? 15 For a voice of one announcing will come from Dan, and grief will be heard from the mountain of Ephraim. 16 Remind of the nations, “See, they have come.” Announce in Ierousalēm, “Bands come from a land far away and they have given their voice against the cities of Iouda.” 17 Like keepers of a field they have come against her round about, for you have neglected me’, says LORD. 18 ‘Your ways and your practices have done this to you, this wickedness of yours, for it is bitter, for it has reached your heart.’

10. *A Vision of Misery and Destruction (4:19–26)*

19 I have a pain in my stomach and in the senses of my heart, my soul quivers, my heart is torn, I will not be silent, for my soul has heard a sound of a trumpet, a cry of war. 20 And it calls for misery, ruin, for the whole land is miserable, suddenly the tent is miserable, my curtains have been torn asunder. 21 How long will I see fugitives, and hear the sound of trumpets? 22 For the leaders of my people did not know me, they are foolish sons and not wise, they are wise to do evil, but they did not know to do right. 23 I looked on the earth, and see, nothing, and to the sky, and its lights were not [there]. 24 I saw the mountains, and they were trembling, and all the hills in commotion. 25 I looked, and see, there was no man, and all the birds of the sky were being terrified. 26 I saw, and see, Karmēlos was desert, and all the

πόλεις ἐμπεπυρισμέναι ἀπὸ προσώπου $\overline{\kappa\upsilon}$ καὶ ἀπὸ προσώπου ὀργῆς
θυμοῦ αὐτοῦ ἠφρανίσθησαν

11. *Destruction, a Consequence of Being Unfaithful (4:27–6:9)*

27 τάδε λέγει $\overline{\kappa\varsigma}$ ἔρημος ἔσται $\overline{\pi\alpha}$ σα ἡ γῆ συντέλειαν δὲ οὐ μὴ ποιήσω 28
ἐπεὶ τούτοις πενθείτω ἡ γῆ καὶ συνσκοτασάτω ὁ οὐρανὸς ἄνωθεν διότι
ἐλάλησα καὶ οὐ μετανοήσω ὥρμησα καὶ οὐκ ἀποστρέψω ἀπ' αὐτῆς
29 ἀπὸ φωνῆς ἰππέως καὶ ἐντεταμένου τόξου ἀνεχώρησεν $\overline{\pi\alpha}$ σα χώρα
εἰσέδυσαν εἰς τὰ σπήλαια καὶ εἰς τὰ ἄλση ἐκρύβησαν καὶ ἐπὶ τὰς πέτρας
ἀνέβησαν $\overline{\pi\alpha}$ σα πόλεις ἐγκατελείφθη οὐ κατόκει ἐν αὐταῖς ἄνθρωπος
30 καὶ σὺ τί ποιήσεις ἐὰν περιβάλλῃ κόκκινον καὶ κοσμήσῃ κόσμῳ χρυσῷ
ἐὰν ἐνχρείσῃ στίβι τοὺς ὀφθαλμούς σου εἰς μάταιον ὁ ὠραϊσμός σου
ἀπώσαντό σε οἱ ἔρασταί σου τὴν ψυχὴν σου ζητοῦσιν 31 ὅτι φωνὴν
ὡς ὠδυνούσης ἤκουσα τοῦ στεναγμοῦ σου ὡς πρωτοτοκούσης φωνὴ
θυγατρὸς Σειων ἐκλυθήσεται καὶ παρήσει τὰς χεῖρας αὐτῆς οἴμμοι ἐγὼ
ὅτι ἐκλείπει ἡ ψυχὴ μου ἐπὶ τοῖς ἀνειρημένοις 5:1 περιδράμετε ἐν ταῖς
ὁδοῖς Ἱερουσαλημ καὶ ἴδετε καὶ γινώτε καὶ ζητήσατε ἐν ταῖς πλατείαις
αὐτῆς ἐὰν εὕρητε εἰ ἔστιν ποιῶν κρίμα καὶ ζητῶν πίστιν καὶ ἴλεως
ἔσομαι αὐτοῖς λέγει $\overline{\kappa\varsigma}$

2 ζῆ $\overline{\kappa\varsigma}$ λέγουσιν διὰ τοῦτο οὐκ ἐν ψεύδεσιν ὀμνύουσιν

3 $\overline{\kappa\epsilon}$ οἱ ὀφθαλμοί σου εἰς πίστιν ἐμαστίγωσας αὐτούς καὶ οὐκ ἐπόνεσαν
συνετέλεσας αὐτούς καὶ οὐκ ἠθέλησαν δέξασθαι παιδείαν ἐστερέωσαν
τὰ πρόσωπα αὐτῶν ὑπὲρ πέτραν καὶ οὐκ ἠθέλησαν ἐπιστραφῆναι
4 καὶ ἐγὼ εἶπα ἴσως πτωχοὶ εἰσιν διότι οὐκ ἐδυνάσθησαν ὅτι οὐκ
ἔγνωσαν ὁδὸν $\overline{\kappa\upsilon}$ καὶ κρίσιν $\overline{\theta\upsilon}$ 5 πορεύσομαι πρὸς τοὺς ἄδρους
καὶ λαλήσω αὐτοῖς ὅτι αὐτοὶ ἐπέγνωσαν ὁδὸν $\overline{\kappa\upsilon}$ καὶ κρίσιν $\overline{\theta\upsilon}$ καὶ
ἰδοὺ ὁμοθυμαδὸν συνέτριψαν ζυγὸν διέρρηξαν δεσμούς 6 διὰ τοῦτο
ἔπεσεν αὐτούς λέων ἐκ τοῦ δρυμοῦ καὶ λύκος ἕως τῶν οἰκιῶν ὠλό-
θρευsen αὐτούς καὶ πάρδαλ(ι)ς ἐγρηγόρησεν ἐπὶ τὰς πόλεις αὐτῶν
πάντες οἱ ἐκπορευόμενοι ἀπ' αὐτῶν θηρευθήσονται ὅτι ἐπλήθυναν
ἀσεβείας αὐτῶν ἴσχυσαν ἐν ταῖς ἀποστροφαῖς αὐτῶν 7 ποία τού-
των ἴλεως γένωμαι σοι οἱ υἱοί σου ἐγκατέλιπόν με καὶ ὠμνουν ἐν
τοῖς οὐκ οὔσιν θεοῖς καὶ ἐχόρτασα αὐτούς καὶ ἐμοιχῶντο καὶ ἐν
οἴκοις πορνῶν κατέλυον 8 ἵπποι θηλυμανεῖς ἐγενήθησαν ἕκαστος
ἐπὶ τὴν γυναῖκα τοῦ πλησίον αὐτοῦ ἐχρεμέτιζεν 9 μὴ ἐπὶ τούτοις

cities were burnt by the face of LORD, and by the face of the fury of his anger they had vanished.

11. *Destruction, a Consequence of Being Unfaithful (4:27–6:9)*

27 This says LORD, ‘The whole land will be desert, but I will not make a full end. 28 Because, for this let the land mourn, and let the sky become dark above! For I have spoken and I will not change my mind, I have set off, and I will not turn away from the land.’ 29 Every country has withdrawn from the sound of horseman and drawn bows. They have crawled into the caves, and have hidden themselves in the groves, and have gone up on the rocks. Every city has been abandoned, no man was living in them. 30 And you, what will you do? Even if you dress in scarlet and adorn yourself with golden adornments, even if you paint your eyes with stibium, your adornment is in vain, your lovers have rejected you; they seek your life. 31 For I have heard a sound like the sound of a woman with birth-pains, the sound of your groaning like the groaning of a woman having her first child, the sound of the daughter of Seion will fade away, and she will let her hands fall. Woe is me, for my soul is fainting because of those killed. 5:1 ‘Run about in the streets of Ierousalēm, and see, and know, and search in her broad places, if you can find, if there is anyone who does justice and seeks faithfulness, and I will be merciful towards them,’ says LORD.

2 ‘LORD lives,’ they say. Do they, because of this, not swear with lies?

3 LORD, your eyes are towards faithfulness. You have whipped them, and they have not grieved. You have put an end to them, and they did not want to receive correction. They have made their faces harder than a rock, and they did not want to return. 4 And I said, ‘Perhaps they are poor, for they have not been able, for they did not know way of LORD and judgement of GOD. 5 I will go to the mighty and say to them, for they have known way of LORD and judgement of GOD.’ And see, they have also broken a yoke, they have broken away bonds. 6 Therefore, a lion from the thicket has struck them, and a wolf has destroyed them until the houses, and a leopard has watched their cities, everyone who goes out of them will be hunted, for they have multiplied their impiety, they have prevailed in their acts of turning away. 7 ‘For which of these shall I become merciful to you? Your sons have deserted me, and they were swearing in those who are no gods, and I have fed them, and they were committing adultery, and they were lodging in the houses of prostitutes. 8 They have become

οὐκ ἐπισκέψομαι λέγει $\overline{\kappa\zeta}$ ἢ ἐν ἔθνει τοιούτῳ οὐκ ἐκδικήσει ἡ ψυχὴ μου
 10 ἀνάβητε ἐπὶ τοὺς προμαχῶνας αὐτῆς καὶ κατασκάψατε συντέλειαν
 δὲ μὴ ποιήσητε ὑπολίπεσθε τὰ ὑποστηρίγματα αὐτῆς ὅτι τοῦ $\overline{\kappa\upsilon}$ εἰσὶν
 11 ὅτι ἀθετῶν ἠθέτησεν εἰς ἐμέ λέγει $\overline{\kappa\zeta}$ οἶκος Ἰσραηλ καὶ οἶκος Ἰουδα
 12 ἐψεύσατο τῷ $\overline{\kappa\omega}$ ἑαυτῶν καὶ εἶπαν οὐκ ἔστιν ταῦτα οὐχ ἦξει ἐφ' ἡμᾶς
 κακὰ καὶ μάχαιραν καὶ λιμὸν οὐχ ὀψόμεθα 13 οἱ προφηταὶ ἡμῶν ἦσαν
 εἰς ἄνεμον καὶ λόγος $\overline{\kappa\upsilon}$ οὐχ ὑπῆρχεν ἐν αὐτοῖς οὕτως ἔσται αὐτοῖς

14 διὰ τοῦτο τάδε λέγει $\overline{\kappa\zeta}$ παντοκράτωρ ἀνθ' ὧν ἐλαλήσατε τὸ ῥῆμα
 τοῦτο ἰδοὺ ἐγὼ δέδωκα τοὺς λόγους μου εἰς τὸ στόμα σου $\overline{\pi\upsilon\rho}$ καὶ τὸν
 λαὸν τοῦτον ξύλα καὶ καταφάγεται αὐτούς

15 ἰδοὺ ἐγὼ ἐπάγω ἐφ' ὑμᾶς ἔθνος πόρρωθεν οἶκος Ἰσραηλ λέγει $\overline{\kappa\zeta}$
 ἔθνος οὗ οὐκ ἀκούσει τῆς φωνῆς τῆς γλώσσης αὐτοῦ 16 πάντες ἰσχυροὶ
 καὶ κατέδονται τὸν θερισμὸν ὑμῶν 17 καὶ τοὺς ἄρτους ὑμῶν καὶ
 κατέδονται τοὺς υἰοὺς ὑμῶν καὶ τὰς θυγατέρας ὑμῶν καὶ κατέδονται
 τὰ πρόβατα ὑμῶν καὶ τοὺς μόσχους ὑμῶν καὶ κατέδονται τοὺς
 ἀμπελώνας ὑμῶν καὶ τοὺς συκῶνας ὑμῶν καὶ τοὺς ἐλαιῶνας ὑμῶν
 καὶ ἀλοήσουσιν τὰς πόλεις τὰς πόλεις τὰς ὀχυρὰς ὑμῶν ἐφ' αἷς ὑμεῖς
 πεποίθατε ἐπ' αὐταῖς ἐν ῥομφαίᾳ

18 καὶ ἔσται ἐν ταῖς ἡμέραις ἐκείναις λέγει $\overline{\kappa\zeta}$ ὁ $\overline{\theta\varsigma}$ σου οὐ μὴ ποιήσω
 ὑμᾶς εἰς συντέλειαν 19 καὶ ἔσται ὅταν εἰπήτε τίνος ἔνεκεν ἐποίησεν $\overline{\kappa\zeta}$
 ὁ $\overline{\theta\varsigma}$ ἡμῶν ἡμῖν πάντα ταῦτα καὶ ἐρεῖς αὐτοῖς ἀνθ' ὧν ἐδουλεύσατε
 θεοῖς ἀλλοτρίοις ἐν τῇ γῆ ὑμῶν οὕτως δουλεύσεται ἀλλοτρίοις ἐν γῆ
 οὐχ ὑμῶν

20 ἀναγγείλατε ταῦτα εἰς τὸν οἶκον Ἰακωβ καὶ ἀκουσθήτω ἐν τῷ Ἰουδα

21 ἀκούσατε δὴ ταῦτα λαὸς μωρὸς καὶ ἀκάρδιος ὀφθαλμοὶ αὐτοῖς καὶ
 οὐ βλέπουσιν ὅσα αὐτοῖς καὶ οὐκ ἀκούουσιν 22 μὴ ἐμέ οὐ φοβηθήσεσθε
 λέγει $\overline{\kappa\zeta}$ ἢ ἀπὸ προσώπου μου οὐκ εὐλαβηθήσεσθε τὸν τάξαντα ἄμμον
 ὄρειον τῇ θαλάσῃ πρόσταγμα αἰώνιον καὶ οὐχ ὑπερβήσεται αὐτό καὶ
 ταραχθήσεται καὶ οὐ δυνήσεται καὶ ἠχήσουσιν τὰ κύματα αὐτῆς καὶ
 οὐχ ὑπερβήσεται αὐτό 23 τῷ δὲ λαῷ τούτῳ ἐγενήθη καρδιά ἀνήκοος
 καὶ ἀπειθής καὶ ἐξέκλειναν καὶ ἀπήλθουσιν 24 καὶ οὐκ εἶπον ἐν τῇ
 καρδίᾳ αὐτῶν φοβηθῶμεν δὴ $\overline{\kappa\upsilon}$ τὸν $\overline{\theta\upsilon}$ ἡμῶν τὸν διδόντα ἡμῖν ὑετὸν
 πρῶμιον καὶ ὄψιμον κατὰ καιρὸν πληρώσεως προστάγματος θερισμοῦ
 καὶ ἐφύλαξεν ἡμῖν

horses, mad after females, each one was neighing for his neighbour's wife. 9 It cannot be that I will not visit them,' says LORD, 'and that my soul will not be avenged in a nation such as this, can it? 10 Go up to her battlements, and break them down, but do not make a full end. Leave her undergirding support, for they belong to LORD. 11 For breaking they broke faith with me,' says LORD, 'the house of Israel and the house of Iouda.' 12 They lied to their own LORD and said 'That is not so. Evil will not reach us, and we will not see sword and hunger.' 13 Our prophets became into wind, and word of LORD was not in them. So shall it be for them.

14 Therefore, this says LORD Almighty, 'Because you have spoken that word, see, I have put my words in your mouth, a fire, and this people as wood, and it will devour them.'

15 'See, I bring upon you a nation from far away, house of Israel,' says LORD, 'a nation of which you will not hear the voice of its tongue. 16 All are mighty. And they will devour your harvest 17 and your bread, and they will devour your sons and your daughters, and they will devour your sheep and your calves, and they will devour your vineyards and your fig groves and your olive groves. And they will thresh the cities, your strong cities, in which you have put trust in them, by the sword.'

18 'And it will be in those days,' says LORD your GOD, 'surely I will not make a full end of you. 19 And it will be, when you say, "For what reason did LORD our GOD do all this to us?" And you will say to them, "Because you served alien gods in your land, so you will serve aliens in a land that is not yours."

20 Announce this to the house of Iakōb and let it be heard in Iouda.

21 Hear indeed this, you foolish and senseless people. They have eyes, but they do not see, they have ears, but they do not hear. 22 It cannot be that you will not fear me,' says LORD, 'and that you will not fear from my face, can it? I who have made the sand a border for the sea, an everlasting ordinance, and it will not pass over it, and it will be stirred up, and it will not be able, and its waves will roar, and will not pass over it. 23 But this people had an insubordinate and disobedient heart, and they have turned away and they have gone away. 24 And they did not say in their heart, "Let us indeed fear LORD our GOD, who gives us early and late rain in the time of fulfilment of ordinance of harvest, and he preserved it for us."

25 αἱ ἀνομίαι ὑμῶν ἐξέκλειναν ταῦτα καὶ αἱ ἁμαρτίαι ὑμῶν ἀπέστησαν τὰ ἀγαθὰ ἀφ' ὑμῶν 26 ὅτι εὐρέθησαν ἐν τῷ λαῷ μου ἀσεβεῖς καὶ παγίδας ἔστησαν τοῦ διαφθεῖραι ἄνδρας καὶ συνελαμβάνουσαν 27 ὡς παγὶς ἐφεσταμένη πλήρης πετεινῶν οὕτως οἱ οἴκοι αὐτῶν πλήρεις δόλου διὰ τοῦτο ἐμεγαλύνθησαν καὶ ἐπλούτησαν 28 καὶ παρέβησαν κρίσιν οὐκ ἔκριναν κρίσιν ὄρφανοῦ καὶ κρίσιν χήρας οὐκ ἐκρίνουσαν 29 μὴ ἐπὶ τούτοις οὐκ ἐπισκέψομαι λέγει ᾠς ἢ ἐν ἔθνι τῷ τοιούτῳ οὐκ ἐκδικήσει ἡ ψυχὴ μου

30 ἔκστασις καὶ φρικτὰ ἐγενήθη ἐπὶ τῆς γῆς 31 οἱ προφηταὶ προφητεύουσιν ἄδικα καὶ οἱ ἱερεῖς ἐπεκρότησαν ταῖς χερσὶν αὐτῶν καὶ ὁ λαὸς μου ἠγάπησεν οὕτως καὶ τί ποιήσητε εἰς τὰ μετὰ ταῦτα

6:1 ἐνισχύσατε υἱοὶ Βενιαμὴν ἐκ μέσου τῆς Ἱερουσαλήμ καὶ ἐν Θεκουε σημάνατε σάλπιγγι καὶ ὑπὲρ Βαιθθαχαρμα ἄρατε σημεῖον ὅτι κακὰ ἐκκέκυφεν ἀπὸ βορρᾶ καὶ συντριβὴ μεγάλη γίνεται 2 καὶ ἀφαιρεθήσεται τὸ ὕψος σου θυγάτερ Σειων 3 εἰς αὐτὴν ἠΰξουσιν ποιμένες καὶ τὰ ποίμνια αὐτῶν καὶ πῆξουσιν ἐπ' αὐτὴν σκηνὰς κύκλω καὶ ποιμανοῦσιν ἕκαστος τῆ χειρὶ αὐτοῦ

4 παρασκευάσασθε ἐπ' αὐτὴν εἰς πόλεμον ἀνάστητε καὶ ἀναβῶμεν ἐπ' αὐτὴν μεσημβρίας οὐαὶ ἡμῖν ὅτι κέκλικεν ἡ ἡμέρα ὅτι ἐκλείπουσιν αἱ σκευαὶ τῆς ἡμέρας 5 ἀνάστητε καὶ ἀναβῶμεν ἐπ' αὐτὴν νυκτὶ καὶ διαφθείρωμεν τὰ θεμέλια αὐτῆς 6 ὅτι τάδε λέγει ᾠς ἔκκοψον τὰ ξύλα αὐτῆς ἔκχεον ἐπὶ Ἱερουσαλήμ δύναμιν ὧ πόλις ψευδῆς ὅλη καταδυναστεία ἐν αὐτῇ 7 ὡς ψύχει λάκκος ὕδωρ οὕτως ψύχει κακία αὐτῆς ἀσέβεια καὶ ταιλαιπωρία ἀκουσθήσεται ἐν αὐτῇ ἐπὶ πρόσωπον αὐτῆς διὰ παντός πόνω καὶ μάστιγι 8 παιδευθήσῃ Ἱερουσαλήμ μὴ ἀποστῆ ἡ ψυχὴ μου ἀπὸ σοῦ μὴ ποιήσω σε ἄβατον γῆν ἥτις οὐ κατοικίσθη

9 ὅτι τάδε λέγει ᾠς καλαμᾶσθε καλαμᾶσθε ὡς ἄμπελον τὰ κατάλοιπα τοῦ Ἰσραὴλ ἐπιστρέψατε ὡς ὁ τρυγῶν ἐπὶ τὸν κάρταλλον αὐτοῦ

12. Further Judgement (6:10–15)

10 πρὸς τίνα λαλήσω καὶ διαμαρτύρωμαι καὶ ἀκούσεται ἰδοὺ ἀπερίτμητα τὰ ὦτα αὐτῶν καὶ οὐ δυνήσονται ἀκούειν ἰδοὺ τὸ ῥῆμα ᾠς ἐγένετο αὐτοῖς εἰς ὄνειδισμόν οὐ μὴ βουληθῶσιν αὐτό 11 καὶ τὸν θυμόν μου ἔπλησα καὶ ἐπέσχον καὶ οὐ συνετέλεσα αὐτοῦς ἐκχεῶ ἐπὶ

25 'Your lawless deeds have turned these away, and your sins have removed the good from you, 26 for impious persons were found among my people, and they set traps to destroy men, and they were capturing them. 27 Just as a set trap, full of birds, so are their houses full of deceit. Therefore, they have become great, and they have become rich, 28 and they have transgressed judgement, they did not judge the judgement of the orphan, and the judgement of the widow they were never judging. 29 It cannot be that I will not visit them,' says LORD, 'and that my soul will not be avenged in a nation such as this one, can it?'

30 There have been consternation and horrible deeds in the land. 31 The prophets prophesy injustice, and the priests have applauded, and my people have loved it this way. And what shall you do to that, which will come after this?

6:1 Prevail, you sons of Beniamin from the midst of Ierousalēm, and sound the trumpet in Thekoue, and hoist a flag over Baiththaḱarma, for evil peeps out from the north, and a great destruction takes place, 2 and your exaltation will be taken away, daughter Seiōn. 3 Shepherds and their flocks will come to her, and they will pitch tents against her round about, and they will tend each one his flock with his hand.

4 Prepare yourselves for war against her! Rise up, and let us go up against her at noon! Woe to us, for the day is far spent, for the shadows of the day fade away. 5 Rise up, and let us go up against her by night, and let us destroy her foundations! 6 For this says LORD, 'Cut down her trees, pour out an army against Ierousalēm. O false city! Complete oppression is within her. 7 As a cistern cools water, so her evil cools. Impiety and misery will be heard in her before her face continuously.' 8 'You will be corrected with toil and whip, Ierousalēm, lest my soul departs from you, lest I make you an untrodden land, which was not inhabited.'

9 For this says LORD, 'Glean, glean like a vine the rest of Israel. Return as one who gathers in his basket!'

12. *Further Judgement (6:10–15)*

10 To whom shall I speak and testify, and he will hear? See, their ears are uncircumcised, and they will not be able to hear. See, the word of LORD has become a reproach to them. Surely they will not desire it. 11 'I have satisfied my fury, and I have held back, and I have not put an end

νήπια ἔξωθεν (καί) ἐπὶ συναγωγὴν νεανίσκων ἅμα ὅτι ἀνὴρ καὶ γυνὴ συνλημφθήσονται πρεσβύτερος μετὰ πλήρους ἡμερῶν 12 καὶ μεταστραφήσονται αἱ οἰκίαι αὐτῶν εἰς ἑτέρους ἀγροὶ καὶ αἱ γυναῖκες αὐτῶν ἐπὶ τὸ αὐτὸ ὅτι ἐκτενῶ τὴν χεῖρά μου ἐπὶ τοὺς κατοικοῦντας τὴν γῆν ταύτην λέγει κς 13 ὅτι ἀπὸ μικροῦ αὐτῶν καὶ ἕως μεγάλου πάντες συνετέλεσαντο ἄνομα ἀπὸ ἱερέως ἕως ψευδοπροφήτου πάντες ἐποίησαν ψευδῆ 14 καὶ ἰῶντο τὸ σύντριμμα τοῦ λαοῦ μου ἐξουθενοῦντες καὶ λέγοντες εἰρήνη εἰρήνη καὶ ποῦ ἐστὶν εἰρήνη 15 κατησχύνθησαν ὅτι ἐξελίπισαν καὶ οὐδ' ὡς καταισχυνόμενοι κατησχύνθησαν καὶ τὴν ἀτιμίαν αὐτῶν οὐκ ἔγνωσαν διὰ τοῦτο πεσοῦνται ἐν τῇ πτώσει αὐτῶν καὶ ἐν καιρῷ ἐπισκοπῆς ἀπολοῦνται εἶπεν κς

13. *A Refusal to Be Warned (6:16–18)*

16 τάδε λέγει κς στήτε ἐπὶ ταῖς ὁδοῖς καὶ ἴδετε καὶ ἐρωτήσατε τρίβους κς αἰωνίους καὶ ἴδετε ποία ἐστὶν ἡ ὁδὸς ἡ ἀγαθὴ καὶ βαδίετε ἐν αὐτῇ καὶ εὐρήσατε ἀγνισμόν ταῖς ψυχαῖς ὑμῶν καὶ εἶπαν οὐ πορευσόμεθα 17 κατέστακα ἐφ' ὑμᾶς σκοπούς ἀκούσατε τῆς φωνῆς τῆς σάλπιγγος καὶ εἶπαν οὐκ ἀκουσόμεθα 18 διὰ τοῦτο ἤκουσαν τὰ ἔθνη καὶ οἱ ποιμένοντες τὰ ποιμνία αὐτῶν

14. *Rejection, the Evil Fruit of Disobedience (6:19–30)*

19 ἄκουε γῆ ἰδοὺ ἐγὼ ἐπάγω ἐπὶ τὸν λαὸν τοῦτον κακὰ τὸν καρπὸν ἀποστροφῆς αὐτῶν ὅτι τῶν λόγων μου οὐ προσέσχον καὶ τὸν νόμον μου ἀπόσαντο

20 ἵνα τί μοι λίβανον ἐξ Σαβα φέρετε καὶ κιννάμωμον ἐκ γῆς μακρόθεν τὰ ὀλοκαυτώματα ὑμῶν οὐκ εἰσὶν δεκτὰ καὶ αἱ θυσίαι ὑμῶν οὐχ ἡδυνάν μοι

21 διὰ τοῦτο τάδε λέγει κς ἰδοὺ ἐγὼ δίδωμι ἐπὶ τὸν λαὸν τοῦτον ἀσθένειαν καὶ ἀσθενήσουσιν πατέρες καὶ υἱοὶ ἅμα γείτων καὶ ὁ πλησίον αὐτοῦ ἀπολοῦνται 22 τάδε λέγει κς ἰδοὺ λαὸς ἔρχεται ἀπὸ βορρᾶ καὶ ἔθνη ἐγεροθήσεται ἀπ' ἐσχάτου τῆς γῆς 23 τόξον καὶ ζιβύνην κρατήσουσιν ἰταμός ἐστὶν καὶ οὐκ ἐλεήσει φωνὴ αὐτοῦ ὡς θάλασσα κυμαίνουσα ἐφ' ἵπποις καὶ ἄρμασιν παρατάξεται ὡς πῦρ εἰς πόλεμον πρὸς σέ θύγατερ Σειων

to them. I will pour out on children from without [and] on the gathering of young men at the same time, for man and woman will be captured, an old man with one who is full of days. 12 And their houses will be turned over to others, their fields and wives together, for I will stretch out my hand against the inhabitants of this land', says LORD. 13 'For from their small and to the great all have fulfilled lawless deeds, from the priest and to the false prophet all have made falsities. 14 And they were healing the wound of my people, disdaining and saying, "Peace, peace." And where is peace? 15 They have been put to shame, because they have failed, and yet they were not ashamed as [men] being ashamed, and they did not get to know their dishonour. Therefore, they will fall in their fall, and in the time of visitation they will perish', said LORD.

13. *A Refusal to Be Warned (6:16–18)*

16 This says LORD, 'Stand by the ways, and see, and ask for ancient paths of LORD, and see which is the good way, and walk on it, and you will find purification for your souls. And they said, "We will not go." 17 I have set watchmen over you. Listen to the sound of the trumpet! And they said, "We will not listen." 18 Therefore, the nations have listened and those who were tending their flocks.'

14. *Rejection, the Evil Fruit of Disobedience (6:19–30)*

19 Listen you land, see, I bring upon this people evil, the fruit of their turning away, for to my words they have paid no attention, and my law they have rejected.

20 Why do you bring me frankincense from Saba and cinnamon from a land far away? Your burnt offerings are not acceptable, and your sacrifices did not please me.

21 Therefore, this says LORD, 'See, I give weakness to this people, and fathers and sons will be weak together, neighbour and his companion will perish. 22 This says LORD, 'See, a people comes from the north, and nations will be roused from the end of the earth, 23 they will grasp bow and spear, it is reckless, and it will show no mercy, the sound of it is like the surging sea, it will draw up for battle on horses and chariots like a fire against you, daughter Seiōn.'

24 ἠκούσαμεν τὴν ἀκοίην αὐτῶν παρελύθησαν αἱ χεῖρες ἡμῶν θλεῖψις κατέσχεν ἡμᾶς ὡδίνες ὡς τικτούσης 25 μὴ ἐκπορεύεσθε εἰς ἀγρὸν καὶ ἐν ταῖς ὁδοῖς μὴ βαδίζετε ὅτι ῥομφαία τῶν ἐχθρῶν παροικεῖ κυκλόθεν 26 θυγάτηρ λαοῦ μου περιζώσαι σάκκον κατάπασαι ἐν σποδῷ πένθος ἀγαπητοῦ ποίησε σεαυτῇ κοπετὸν οἰκτρὸν ὅτι ἐξέφνης ἦξει ταλαιπωρία ἐφ' ὑμᾶς

27 δοκιμασίην δέδωκά σε ἐν λαοῖς δεδοκιμασμένοις καὶ γνώση με ἐν τῷ δοκιμάσαι με τὴν ὁδὸν αὐτῶν 28 πάντες ἀνήκοοι πορευόμενοι σκολῶς χαλκὸς καὶ σίδηρος πάντες διεφθαρμένοι εἰσὶν 29 ἐξέλιπεν φουσητῆρ ἀπὸ πυρός ἐξέλιπεν μόλιμος εἰς κενὸν ἀργυροκόπος ἀργυροκοπεῖ πονηρία αὐτῶν οὐκ ἐτάκη 30 ἀργύριον ἀποδεδοκιμασμένον καλέσατε αὐτούς ὅτι ἀπεδοκίμασεν αὐτούς κ̄ς

15. *Warning, Disobedience and Punishment (7:2–20)*

2 ἀκούσατε λόγον κ̄ πᾶσα ἡ Ἰουδαία 3 τάδε λέγει κ̄ς ὁ ᾄς Ἰσραὴλ διορθώσατε τὰς ὁδοὺς ὑμῶν καὶ τὰ ἐπιτηδεύματα ὑμῶν καὶ κατοικιῶ ὑμᾶς ἐν τῷ τόπῳ τούτῳ 4 μὴ πεποιθᾶτε ἐφ' ἑαυτοῖς ἐπὶ λόγοις ψευδέσιν ὅτι τὸ παράπαν οὐκ ὠφελήσουσιν ὑμᾶς λέγοντες ναὸς κ̄ ναὸς κ̄ ἐστὶν 5 ὅτι ἐὰν διορθοῦντες διορθώσητε τὰς ὁδοὺς ὑμῶν καὶ τὰ ἐπιτηδεύματα ὑμῶν καὶ ποιοῦντες ποιήσητε κρίσιν ἀνά μέσον ἀνδρὸς καὶ ἀνά μέσον τοῦ πλησίον αὐτοῦ 6 καὶ προσήλυτον καὶ ὄρφανὸν καὶ χήραν μὴ καταδυναστεύσητε καὶ αἷμα ἀθῶον μὴ ἐκχέητε ἐν τῷ τόπῳ τούτῳ καὶ ὀπίσω θεῶν ἀλλοτριῶν μὴ πορεύησθαι εἰς κακὸν ὑμῖν 7 καὶ κατοικιῶ ὑμᾶς ἐν τῷ τόπῳ τούτῳ ἐν γῆ ἣ ἔδωκα τοῖς πατράσιν ὑμῶν ἐξ αἰῶνος καὶ ἕως αἰῶνος 8 εἰ δὲ ὑμεῖς πεποιθᾶτε ἐπὶ λόγοις ψευδέσιν ὅθεν οὐκ ὠφεληθήσεσθαι 9 καὶ φονεύετε καὶ μοιχᾶσθε καὶ κλέπτετε καὶ ὀμνύετε ἐπ' ἀδίκῳ καὶ ἐθυμᾶτε τῇ Βααλ καὶ ἐπορεύεσθε ὀπίσω θεῶν ἀλλοτριῶν ὧν οὐκ οἶδατε 10 τοῦ κακῶς εἶναι ὑμῖν καὶ ἦλθετε καὶ ἔστητε ἐνώπιον ἐμοῦ ἐν τῷ οἴκῳ οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτῷ καὶ εἶπατε ἀπεσχήμεθα τοῦ μὴ ποιεῖν πάντα τὰ βδελύγματα ταῦτα

11 μὴ σπῆλαιον ληστῶν ὁ οἶκός μου οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτῷ ἐκεῖ ἐνώπιον ὑμῶν καὶ ἐγὼ ἰδοὺ ἐώρακα λέγει κ̄ς 12 ὅτι ἐπορεύθητε εἰς τὸν τόπον μου τὸν ἐν Σηλω οὗ κατεσκήνωσα τὸ ὄνομά μου ἐκεῖ ἔμπροσθεν καὶ ἴδετε ἃ ἐποίησα αὐτῷ ἀπὸ προσώπου κακίας λαοῦ μου Ἰσραὴλ

24 We have heard their hearsay, our hands have become feeble, anguish has taken hold of us, pains as of a woman in childbirth. 25 Do not go out into the field and do not walk on the roads, for a sword of the enemies dwells all around! 26 You, daughter of my people, gird yourself with sackcloth, besprinkle yourself with ashes, make for yourself a mourning as for someone beloved, a pitiable lamentation, for suddenly misery will come upon you!

27 I have given you as a tester among tested nations, and you will know me when I test their way. 28 They are all insubordinate, walking crookedly, copper and iron, they are all corrupted. 29 The bellow has failed from the fire, the lead has failed, the silversmith works his silver in vain, their wickedness has not melted. 30 Call them ‘disapproved silver’, for LORD has disapproved of them.

15. *Warning, Disobedience and Punishment (7:2–20)*

2 Hear a word of LORD, all Ioudaia! 3 This says LORD, GOD of Israel, ‘Straighten your ways and your practices, and I will settle you in this place. 4 Do not trust in yourselves, in words which are lies, for they will not at all profit you, saying, “LORD’s temple, this is LORD’s temple.” 5 For if straightening you straighten your ways and your practices, and doing you do judgement between a man and between his neighbour, 6 and do not oppress newcomer and orphan and widow, and do not shed innocent blood in this place, and do not walk behind alien gods to your own hurt, 7 I will also settle you in this place, in a land which I gave to your fathers from old and forever. 8 But if you have put your trust in words which are lies, by which you will not profit, 9 and murder and commit adultery and steal and swear falsely, and have been burning incense to her, Baal, and have been going behind alien gods, whom you do not know, 10 so that it has been evil for you, and have come and stood before me in the house where my name is called upon it, and said, “We have abstained from doing all these abominations.”’

11 ‘Surely, my house is not a cave of robbers, is it, where my name is called upon it there before you? And I, see, I have seen’, says LORD, 12 ‘for you have gone to my place, the one in Sēlō, where I made my name dwell there formerly, and see what I have done to it from the face of evil of my people Israel.’

13 και νῦν ἀνθ' ὧν ἐποιήσατε πάντα τὰ ἔργα ταῦτα και ἐλάλησα πρὸς ὑμᾶς και οὐκ ἠκούσατέ μου και ἐκάλεσα ὑμᾶς και οὐκ ἀπεκρίθητε
 14 και ποιήσω τῷ οἴκῳ ᾧ ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτῷ ἐφ' ᾧ ὑμεῖς πεποιθάτε ἐπ' αὐτῷ και τῷ τόπῳ ᾧ ἔδωκα ὑμῖν και τοῖς πατράσιν ὑμῶν καθὼς ἐποίησα τῇ Σηλω 15 και ἀπορρίψω ὑμᾶς ἀπὸ προσώπου μου καθὼς ἀπέριψα τοὺς ἀδελφούς ὑμῶν πᾶν τὸ σπέρμα Εφραϊμ 16 και σὺ μὴ προσεύχου περὶ τοῦ λαοῦ τούτου και μὴ ἀξίου τοῦ ἐλεηθῆναι αὐτοὺς και μὴ εὐχου και μὴ προσέλθῃς μοι περὶ αὐτῶν ὅτι οὐχ εἰσακούσομαι 17 ἢ οὐχ ὄρῳ τί αὐτοὶ ποιοῦσιν ἐν ταῖς πόλεσιν Ιουδα και ἐν ταῖς ὁδοῖς Ιερουσαλημ 18 οἱ υἱοὶ αὐτῶν συλλέγουσιν ξύλα και οἱ πατέρες αὐτῶν καιῖουσι πῦρ και αἱ γυναῖκες αὐτῶν τριβουσιν στές τοῦ ποιῆσαι χαυῶνας τῇ στρατιᾷ τοῦ οὐρανοῦ και ἔσπεισαν σπονδὰς θεοῖς ἄλλοτρίοις ἵνα παροργίσωσιν με 19 μὴ ἐμὲ αὐτοὶ παροργίζουσιν λέγει ᾧ οὐχὶ ἐαντούς ὅπως καταισχυνηθῇ τὰ πρόσωπα αὐτῶν 20 διὰ τοῦτο τάδε λέγει ᾧ ἰδου ὄργῃ και θυμὸς μου χεῖται ἐπὶ τὸν τόπον τοῦτον και ἐπὶ τοὺς ἀνθρώπους και ἐπὶ τὰ κτήνη και ἐπὶ πᾶν ξύλον τοῦ ἀγροῦ αὐτῶν και ἐπὶ τὰ γενήματα τῆς γῆς και καυθήσεται και (οὐ) σβεθήσεται

16. *Apostasy, Judgement and Lamentation (7:21–9:22)*

21 τάδε λέγει ᾧ τὰ ὀλοκαυτώματα ὑμῶν συναγάγετε μετὰ τῶν θυσιῶν ὑμῶν και φάγετε κρέα 22 ὅτι οὐκ ἐλάλησα πρὸς τοὺς πατέρας ὑμῶν και οὐκ ἐντειλάμην αὐτοῖς ἐν ἡμέρᾳ ἣ ἀνήγαγον αὐτοὺς ἐκ γῆς Αἰγύπτου περὶ ὀλοκαυτωμάτων και θυσίας 23 ἀλλ' ἦ τὸ ῥῆμα τοῦτο ἐντειλάμην αὐτοῖς λέγων ἀκούσατε τῆς φωνῆς μου και ἔσομαι ὑμῖν εἰς ἄν και ὑμεῖς ἔσεσθέ μοι εἰς λαόν και πορεύεσθε ἐν πάσαις ταῖς ὁδοῖς μου αἷς ἂν ἐντειλῶμαι ὑμῖν ὅπως ἂν εὖ ἦ ὑμῖν 24 και οὐκ ἤκουσάν μου και οὐ προσέσχεν τὸ οὖς αὐτῶν ἀλλ' ἐπορεύθησαν τοῖς ἐνθυμήμασιν τῆς καρδίας αὐτῶν τῆς κακῆς και ἐγενήθησαν εἰς τὰ ὀπισθεν και οὐκ εἰς τὰ ἔμπροσθεν 25 ἀφ' ἧς ἡμέρας ἐξήλθουσαν οἱ πατέρες αὐτῶν ἐκ γῆς Αἰγύπτου και ἕως τῆς ἡμέρας ταύτης και ἐξαπέστειλα πρὸς ὑμᾶς πάντας τοὺς δούλους μου τοὺς προφήτας ἡμέρας και ὄρθρου και ἀπέστειλα 26 και οὐκ ἤκουσάν μου και οὐ προσέσχεν τὸ οὖς αὐτῶν και ἐσκλήρυναν τὸν τράχηλον αὐτῶν ὑπὲρ τοὺς πατέρας αὐτῶν 28 και ἐρεῖς αὐτοῖς τὸν λόγον τοῦτον τοῦτο τὸ ἔθνος ὃ οὐκ ἤκουσεν τῆς φωνῆς ᾧ οὐδὲ ἐδέξατο παιδείαν ἐξέλιπεν ἡ πίστις ἐκ στόματος αὐτῶν

29 κείρε τὴν κεφαλὴν σου και ἀπόριπτε και ἀνάλαβε ἐπὶ χειλῶν θρηγνον ὅτι ἀπεδοκίμασεν ᾧ και ἀπόσατο τὴν γενεάν τὴν ποιούσαν ταῦτα 30 ὅτι ἐποίησαν οἱ υἱοὶ Ιουδα τὸ πονηρὸν ἐναντίον ἐμοῦ

13 ‘And now, because you have done all these deeds, and I have spoken to you and you have not listened to me, and I have called you and you have not answered, 14 I will also do to the house on which my name is called upon it, in which you have trusted in it, and against the place which I gave to you and your fathers, as I did to Sēlō. 15 And I will throw you away from my face as I have thrown away your brothers, all the seed of Ephraim. 16 And you shall not pray for this people, and you shall not request me to have mercy and you shall not pray, and you shall not come to me for them, for I will not listen. 17 Or do you not see what they do in the cities of Iouda and in the streets of Ierousalēm? 18 Their sons collect wood and their fathers light the fire and their women knead dough to make chawns to the army of heaven, and they have offered drink-offerings to alien gods, in order to provoke me to anger. 19 Surely, they do not provoke *me* to anger, do they?’ says LORD, ‘but surely themselves, do they not, so that their faces are ashamed?’ 20 Therefore, this says LORD, ‘See, my fury and anger are poured out upon this place and upon the men and upon the cattle and upon every tree of their field and upon the fruit of the land and it will burn and it will [not] be quenched.’

16. *Apostasy, Judgement and Lamentation (7:21–9:22)*

21 This says LORD, ‘Gather your burnt offerings with your sacrifices and eat flesh, 22 for I did not speak to your fathers and I did not command them in the day in which I brought them up from the land of Egypt, concerning burnt offerings and sacrifices! 23 But I commanded them this word saying, “Hear my voice and I will be for you into GOD and you will be for me into a people, and walk in all my ways, which I will command you, that it may be well with you.” 24 And they did not listen to me, and their ear paid no attention, but they walked in the counsels of their evil heart and they have become behind and not in front. 25 From the day that their fathers went out of the land of Egypt and until this day and I have sent to you all my slaves, the prophets, by day and early in the morning, and I have sent. 26 And they did not listen to me and their ear paid no attention, and they hardened their neck more than their fathers. 28 And you will say this word to them, “This is the nation which did not listen to the voice of LORD nor did it receive correction, faithfulness has failed from their mouth.”’

29 Cut short the hair of your head, and throw it away, and take up a lamentation on your lips, for LORD has disapproved and rejected the generation which was doing that. 30 ‘For the sons of Iouda have done

λέγει $\overline{\alpha\zeta}$ ἔταξαν τὰ βδελύγματα αὐτῶν ἐν τῷ οἴκῳ οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτόν τοῦ μιᾶναι αὐτόν 31 καὶ ὤκοδόμησαν τὸν βωμὸν τοῦ Ταφεθ ὅς ἐστιν ἐν φάραγγι υἱοῦ Εννομι τοῦ κατακαίειν τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν ἐν πυρὶ ὃ οὐκ ἐντειλάμην αὐτοῖς καὶ οὐ διενοήθην ἐν τῇ καρδίᾳ μου 32 διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται λέγει $\overline{\alpha\zeta}$ καὶ οὐκ ἐροῦσιν ἔτι βωμὸς τοῦ Ταφεθ καὶ φάραγξ υἱοῦ Εννομι ἀλλ' ἢ φάραγξ τῶν ἀνηρημένων καὶ θάψουσιν ἐν τῷ Ταφεθ διὰ τὸ μὴ ὑπάρχειν τόπον 33 καὶ ἔσονται οἱ νεκροὶ τοῦ λαοῦ τούτου εἰς βρῶσιν τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς καὶ οὐκ ἔσται ὁ ἀποσοβῶν 34 καὶ καταλύσω ἐκ πόλεως Ιουδα καὶ ἐκ διόδων Ιερουσαλημ φωνὴν εὐφραινομένων καὶ φωνὴν χαιρόντων φωνὴν νυμφίου καὶ φωνὴν νύμφης ὅτι εἰς ἐρήμωσιν ἔσται πᾶσα ἡ γῆ 8:1 ἐν τῷ καιρῷ ἐκείνῳ λέγει $\overline{\alpha\zeta}$ ἐξοίσουσιν τὰ ὄστᾶ τῶν βασιλέων Ιουδα καὶ τὰ ὄστᾶ τῶν ἀρχόντων αὐτοῦ καὶ τὰ ὄστᾶ τῶν ἱερέων καὶ τὰ ὄστᾶ προφητῶν καὶ τὰ ὄστᾶ τῶν κατοικούντων ἐν Ιερουσαλημ ἐκ τῶν τάφων αὐτῶν 2 καὶ ψύξουσιν αὐτὰ πρὸς τὸν ἥλιον καὶ τὴν σελήνην καὶ πρὸς πάντας τοὺς ἀστέρας καὶ πρὸς πᾶσαν τὴν στρατιάν τοῦ οὐρανοῦ ἃ ἠγάπησαν καὶ οἷς ἐδούλευσαν καὶ ὧν ἐπορεύθησαν ὀπίσω αὐτῶν καὶ ὧν ἀντεῖχοντο καὶ οἷ προσεκύνησαν αὐτοῖς οὐ κοπήσονται καὶ οὐ ταφήσονται καὶ ἔσονται εἰς παράδειγμα ἐπὶ προσώπου τῆς γῆς 3 ὅτι εἴλοντο τὸν θάνατον ἢ τὴν ζωὴν καὶ πᾶσιν τοῖς καταλοίποις τοῖς καταλειφθεῖσιν ἀπὸ τῆς γενεᾶς ἐκείνης ἐν παντὶ τόπῳ οὗ ἐὰν ἐξώσω αὐτοὺς ἐκεῖ 4 ὅτι τάδε λέγει $\overline{\alpha\zeta}$ μὴ ὁ πίπτων οὐκ ἀνίσταται ἢ ὁ ἀποστρέφων οὐκ ἀναστρέφει 5 διὰ τί ἀπέστρεψεν ὁ λαὸς μου οὗτος ἀποστρεφὴν ἀναιδῆ καὶ κατεκρατήθησαν ἐν τῇ προαιρέσει αὐτῶν καὶ οὐκ ἠθέλησαν τοῦ ἐπιστρέψαι

6 ἐνωτίσασθε δὴ καὶ ἀκούσατε οὐχ οὕτως λαλήσουσιν οὐκ ἔστιν ἄνθρωπος μετανοῶν ἀπὸ τῆς κακίας αὐτοῦ λέγων τί ἐποίησα διέλιπεν ὁ τρέχων ἀπὸ τοῦ δρόμου αὐτοῦ ὡς ἵππος κἀθιδρος ἐν χρεμετισμῷ αὐτοῦ 7 καὶ ἡ αἰδα ἐν τῷ οὐρανῷ ἔγνω τὸν καιρὸν αὐτῆς τρυγῶν καὶ χελιδῶν ἀγροῦ στρουθία ἐφύλαξαν καιροὺς εἰσόδων ἑαυτῶν ὃ δὲ λαὸς μου οὐκ ἔγνω τὰ κρῖματα $\overline{\alpha\omega}$

8 πῶς ἐρεῖτε ὅτι σοφοὶ ἔσμεν ἡμεῖς καὶ νόμος $\overline{\alpha\omega}$ ἐστὶν μεθ' ἡμῶν εἰς μάτην ἐγενήθη σχοῖνος ψευδῆς γραμματεῦσιν 9 ἠσχύνθησαν σοφοὶ καὶ ἐπτοήθησαν καὶ ἐάλωσαν ὅτι τὸν νόμον $\overline{\alpha\omega}$ ἀπεδοκίμασαν σοφία τίς ἐστὶν ἐν αὐτοῖς 10 διὰ τοῦτο δώσω τὰς γυναῖκας αὐτῶν ἑτέροις καὶ τοὺς ἀγροὺς αὐτῶν τοῖς κληρονόμοις 13 καὶ συνάξουσιν τὰ γενήματα

what is evil before me', says LORD. 'They have set their abominations in the house where my name is called upon it, to defile it. 31 And they have built the altar of Tafeth, which is in the ravine of son of Ennom, to burn their sons and their daughters in fire, which I did not command them, and not devise in my heart. 32 Therefore, see, days come', says LORD, 'and they will not say again, "An altar of Tafeth and a ravine of son of Ennom", but "A ravine of the killed" and they will bury in Tafeth, because there is no room. 33 And the dead of this people will become into food for the birds of the sky and for the beasts of the earth, and there will be no one who scares away. 34 And I will dissolve from the town of Iouda and from the streets of Ierousalēm voice of rejoicing people and voice of glad people, voice of bridegroom and voice of bride, for the whole land will become into a desolation. 8:1 At that time', says LORD, 'they will carry out the bones of the kings of Iouda and the bones of the rulers and the bones of the priests and the bones of prophets and the bones of the inhabitants of Ierousalēm from their graves. 2 And they will dry at the sun and the moon and at all the stars and at the whole army of heaven, which they have loved and which they have served and which they have walked behind them and which they have been cleaving to. And those who have worshipped them will not be mourned and they will not be buried and they will become into an example on the face of the earth. 3 For they have chosen death instead of life, even to all those left, who have been left behind from that generation on every place where I will expel them there.' 4 For this says LORD, 'It cannot be that he who falls will not rise and that he who turns away will not turn back, can it? 5 Why has this my people turned away in a shameless act of turning away and strengthened themselves in their inclination, and why did they not want to return?'

6 'Give ear indeed and hear: they will not speak thus, there is no man who repents from his wickedness saying, "What have I done?" The runner has failed from his track, like a sweating horse in his neighing. 7 Even the asida in the sky knows its time, turtledove and swallow of the field, sparrows observe the times of their coming, but my people do not know the judgements of LORD.'

8 'How can you say, "We are wise and law of LORD is with us"? A false pen has become a vanity to scribes. 9 Wise men have been put to shame, and they have been terrified, and they have been caught, for they have disapproved of the law of LORD. What wisdom is in them? 10 Therefore, I will give their wives to others and their fields to the heirs. 13 And they

αὐτῶν λέγει ᾠς οὐκ ἔστιν σταφυλὴ ἐν ταῖς ἀμπέλοις καὶ οὐκ ἔστιν σῦκα ἐν ταῖς συκαῖς καὶ τὰ φύλλα κατερρῦηκεν 14 ἐπὶ τί ἡμεῖς καθήμεθα συνάχθητε καὶ εἰσέλθωμεν εἰς τὰς πόλεις τὰς ὄχυράς καὶ ἀποριφῶμεν ὅτι ὁ ᾠς ἀπέριψεν ἡμᾶς καὶ ἐπότισεν ἡμᾶς ὕδωρ χολῆς ὅτι ἡμάρτομεν ἐναντίον αὐτοῦ 15 συνήχθημεν εἰς εἰρήνην καὶ οὐκ ἦν ἀγαθὰ εἰς καιρὸν ἰάσεως καὶ ἰδοὺ σπουδὴ 16 ἐκ Δαν ἀκουσόμεθα φωνὴν ὀξύτητος ἵππων αὐτοῦ ἀπὸ φωνῆς χρεμετισμοῦ ἵππασίας ἵππων αὐτοῦ ἐσειέσθη πᾶσα ἡ γῆ καὶ ἤξει καὶ καταφάγεται τὴν γῆν καὶ τὸ πλήρωμα αὐτῆς πόλιν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ 17 διότι ἰδοὺ ἐγὼ ἐξαποστέλλω εἰς ὑμᾶς ὄφεις θανατοῦντας οἷς οὐκ ἔστιν ἐπαῖσαι καὶ δήξονται ὑμᾶς 18 ἀνίατα μετ' ὀδύνης καρδίας ὑμῶν ἀπορουμένης 19 ἰδοὺ φωνὴ κραυγῆς θυγατρὸς λαοῦ μου ἀπὸ γῆς μακρόθεν μὴ ᾠς οὐκ ἔστιν ἐν Σειων ἢ βασιλεὺς οὐκ ἔστιν ἐκεῖ διὰ τί παρώργισάν με ἐν τοῖς γλυπτοῖς αὐτῶν καὶ ἐν ματαίοις ἀλλοτρίοις 20 διήλθεν θέρος παρήλθεν ἄμητος καὶ ἡμεῖς οὐ διεσώθημεν

21 ἐπὶ συντριμίματι θυγατρὸς λαοῦ μου ἐσκοτώθην ἀπορία κατίσχυσάν με ὠδίνες ὡς τικτούσης 22 μὴ ῥητείνῃ οὐκ ἔστιν ἐν Γαλααδ ἢ ἱατρὸς οὐκ ἔστιν ἐκεῖ διὰ τί οὐκ ἀνέβη ἴασις θυγατρὸς λαοῦ μου

9:1 τίς δώσει κεφαλῇ μου ὕδωρ καὶ ὀφθαλμοῖς μου πηγὴν δακρῶν καὶ κλαύσομαι τὸν λαόν μου τοῦτον ἡμέρας καὶ νυκτός τοὺς τετραυματισμένους θυγατρὸς λαοῦ μου 2 τίς δόξῃ μοι ἐν τῇ ἐρήμῳ σταθμὸν ἔσχατον καὶ καταλείψω τὸν λαόν μου καὶ ἀπελεύσομαι ἀπ' αὐτῶν ὅτι πάντες μοιχῶνται σύνοδος ἀθετούντων 3 καὶ ἐνέτειναν τὴν γλῶσσαν αὐτῶν ὡς τόξον ψεῦδος καὶ οὐ πίστις ἐνίσχυσεν ἐπὶ τῆς γῆς ὅτι ἐκ κακῶν εἰς κακὰ ἐξήλθοσαν καὶ ἐμὲ οὐκ ἔγνωσαν 4 ἕκαστος ἀπὸ τοῦ πλησίον αὐτοῦ φυλάξασθε καὶ ἐπ' ἀδελφοῖς αὐτῶν μὴ πεποιθήατε ὅτι πᾶς ἀδελφὸς πτέρνῃ πτερνιεῖ καὶ πᾶς φίλος δολίως πορεύσεται 5 ἕκαστος κατὰ τοῦ φίλου αὐτοῦ καταπαίξεται ἀλήθειαν οὐ μὴ λαλήσωσιν μεμάρτηκεν ἢ γλῶσσα αὐτῶν λαλεῖν ψευδῆ ἠδίκησαν καὶ οὐ διέλιπον τοῦ ἐπιστρέψαι 6 τόκος ἐπὶ τόκῳ καὶ δόλος ἐπὶ δόλῳ οὐκ ἠθέλον εἰδέναι με

7 διὰ τοῦτο τάδε λέγει ᾠς ἰδοὺ ἐγὼ πυρώσω αὐτούς καὶ δοκιμῶ αὐτούς ὅτι ποιήσω ἀπὸ προσώπου πονηρίας θυγατρὸς λαοῦ μου 8 βολὴς τιρώσκουσα ἢ γλῶσσα αὐτῶν δόλια τὰ ῥήματα τοῦ στόματος αὐτῶν τῷ πλησίον αὐτοῦ λαλεῖ εἰρηνικὰ καὶ ἐν ἑαυτῷ ἔχει τὴν ἔχθραν 9 μὴ ἐπὶ τούτοις οὐκ ἐπισκέψομαι λέγει ᾠς ἢ ἐν λαῷ τῷ τοιούτῳ οὐκ

will gather their fruits,' says LORD. 'There is no grape in the vines, and there is no fig on the fig trees, and the leaves have fallen off.' 14 'For what reason are we sitting? Gather and let us go into the strong cities and let us be thrown away, for GOD has thrown us away and he has given us gall-water to drink, for we have sinned against him. 15 We gathered for peace and it was no good, for a time of healing and see, trouble. 16 From Dan we will hear a sound of swiftness of his horses. At the sound of neighing from his horse-exercise the whole land shook, and he will come and he will devour the land and all that fills it, town and its inhabitants.' 17 'For see, I send killing snakes to you, which cannot be charmed, and they will bite you, 18 incurably, with the pain of your confused heart.' 19 'See, a sound of a cry of daughter of my people from a land far away, "It cannot be that LORD is not in Seiōn and that no king is there, can it?"' 'Why did they provoke me to anger with their carved images and with alien vanities?' 20 'Summer is gone and harvest is passed and we have not been saved.'

21 For a wound of daughter of my people I have been saddened, by perplexity pains as of a woman in childbirth have overcome me. 22 It cannot be that there is no resin in Galaad and that no doctor is there, can it? Why did the healing of daughter of my people not take place?

9:1 'Who will give water to my head and a fountain of tears to my eyes? And I will bewail my people day and night, the wounded of daughter of my people. 2 Who would give me a most remote lodge in the desert? And I will leave my people and I will go away from them, for they all commit adultery, an assembly of faithless men. 3 And they have drawn their tongue like a bow, lie and not faithfulness has prevailed in the land, for they have gone from evil to evil, and they have not known me. 4 Beware, each one of his neighbour, and do not trust in your own brothers, for every brother will heel treacherously with his heel, and every friend will walk deceitfully. 5 Every one will mock at his friend, they will speak no truth at all, their tongue has learned to speak lies, they have wronged and they have not ceased to turn. 6 Usury upon usury, deceit upon deceit. They did not want to know me.'

7 Therefore, this says LORD, 'See, I will try them by fire and I will test them, for I will do it from the face of the wickedness of daughter of my people. 8 Their tongue is a wounding missile, the words of their mouth are deceitful, it speaks peace to its neighbour and in itself it has the enmity. 9 It cannot be that I will not visit them,' says LORD, 'and that

ἐκδικήσει ἡ ψυχὴ μου 10 ἐπὶ τὰ ὄρη λάβετε κοπετόν καὶ ἐπὶ τὰς τρεῖβους τῆς ἐρήμου θρηῆνον ὅτι ἐξέλιπον παρὰ τὸ μὴ εἶναι ἀνθρώπους οὐκ ἤκουσαν φωνὴν ὑπάρξεως ἀπὸ πετεινῶν τοῦ οὐρανοῦ καὶ ἕως κτηνῶν ἐξέστησαν ὄχοντο 11 καὶ δώσω τὴν Ἱερουσαλημ εἰς μετοικίαν καὶ εἰς κατοικητήριον δρακόντων καὶ τὰς πόλεις Ἰουδα εἰς ἀφανισμόν θήσομαι παρὰ τὸ μὴ κατοικῆσθαι 12 τίς ὁ ἄνθρωπος ὁ συνετός καὶ συνέτω τοῦτο καὶ ᾧ λόγος στόματος πῦρ πρὸς αὐτόν ἀναγγειλᾶτω ὑμῖν ἔνεκεν τίνος ἀπώλετο ἡ γῆ ἀνήφθη ὡς ἔρημος παρὰ τὸ μὴ διοδεύεσθαι αὐτήν 13 καὶ εἶπεν πρὸς με διὰ τὸ ἐγκαταλιπεῖν αὐτοὺς τὸν νόμον μου ὃν ἔδωκα πρὸ προσώπου αὐτῶν καὶ οὐκ ἤκουσαν τῆς φωνῆς μου 14 ἀλλ' ἐπορεύθησαν ὀπίσω τῶν ἀρεστῶν τῆς καρδίας αὐτῶν τῆς κακῆς καὶ ὀπίσω τῶν εἰδώλων ἃ ἐδίδαξαν αὐτοὺς οἱ πατέρες αὐτῶν

15 διὰ τοῦτο τάδε λέγει πρὸς ὁ Ἰσραηλ ἰδοὺ ἐγὼ ψωμιῶ αὐτοὺς ἀνάγκας καὶ ποτιῶ αὐτοὺς ὕδωρ χολῆς 16 καὶ διασκορπιῶ αὐτοὺς ἐν τοῖς ἔθνεσιν εἰς οὓς οὐκ ἐγίνωσκον αὐτοὶ καὶ οἱ πατέρες αὐτῶν καὶ ἐπαποστελῶ ἐπ' αὐτοὺς τὴν μάχαιραν ἕως τοῦ ἐξαναλῶσαι αὐτοὺς ἐν αὐτῇ

17 τάδε λέγει πρὸς καλέσατε τὰς θρηνοῦσας καὶ ἐλθέτωσαν καὶ πρὸς τὰς σοφὰς ἀποστείλατε καὶ φθεγξάσθωσαν 18 καὶ λαβέτωσαν ἐφ' ὑμᾶς θρηῆνον καὶ καταγαγέτωσαν οἱ ὀφθαλμοὶ ὑμῶν δάκρυα καὶ τὰ βλέφαρα ὑμῶν ρεῖτω ὕδωρ 19 ὅτι φωνὴ οἴκτου ἠκούσθη ἐν Σειων πῶς ἐταλαιπωρήσαμεν κατησχύνθημεν σφόδρα ὅτι ἐγκατελίπομεν τὴν γῆν καὶ ἀπερίψαμεν τὰ σκηνώματα ἡμῶν

20 ἀκούσατε δὴ γυναῖκες λόγον ἑμεῖ καὶ δεξάσθω τὰ ὄρα ὑμῶν λόγους στόματος αὐτοῦ καὶ διδάξατε τὰς θυγατέρας ὑμῶν οἶκτον καὶ γυνὴ τὴν πλησίον αὐτῆς θρηῆνον 21 ὅτι ἀνέβη θάνατος διὰ τῶν θυρίδων ὑμῶν εἰσῆλθεν εἰς τὴν γῆν ὑμῶν τοῦ ἐκτρεῖψαι νήπια ἔξωθεν καὶ νεανίσκους ἀπὸ τῶν πλατειῶν 22 καὶ ἔσσονται οἱ νεκροὶ τῶν ἀνθρώπων εἰς παράδειγμα ἐπὶ προσώπου τοῦ παιδίου τῆς γῆς ὑμῶν ὡς χόρτος ὀπίσω θερίζοντος καὶ οὐκ ἔσται ὁ συνάγων

17. Boast in Lord. Judgement on the Circumcised (9:23–9:26)

23 τάδε λέγει πρὸς μὴ καυχάσθω ὁ σοφὸς ἐν τῇ σοφίᾳ αὐτοῦ καὶ μὴ καυχάσθω ὁ ἰσχυρὸς ἐν τῇ ἰσχύϊ αὐτοῦ καὶ μὴ καυχάσθω ὁ πλούσιος ἐν τῷ πλούτῳ αὐτοῦ 24 ἀλλ' ἢ ἐν τούτῳ καυχάσθω ὁ καυχώμενος

my soul will not be avenged in a people such as this one, can it? 10 Take up a mourning for the mountains and a lamentation for the paths of the desert, for they have faded away, because there were no men, they did not hear the sound of creature, from the birds of the sky and even to the cattle they were confused, they are gone. 11 And I will give Ierousalēm into an exile and into a dwelling place for serpents, and the cities of Iouda I will set into a vanishment, because they are not inhabited. 12 Who is the understanding man and let him understand this, and for whom is a word of mouth of LORD for him? Let him declare for you for what reason the land has perished, it has been kindled like a desert, because it is not travelled through.’ 13 And LORD said to me, ‘Because they deserted my law, which I gave before their face, and did not listen to my voice, 14 but went behind the pleasures of their evil heart and behind the idols, which their fathers taught them.’

15 Therefore, this says LORD, GOD of Israel, ‘See, I will feed them with distress and I will give them gall-water to drink, 16 and I will scatter them among the nations, to those whom they and their fathers did not know, and I will send the sword upon them until I have consumed them with it.’

17 This says LORD, ‘Call the lamenting women and let them come, and send to the wise women and let them speak. 18 And let them take up a lamentation for you, and let your eyes bring down tears, and let your eyelids flow with water, 19 for a sound of a pitiable one has been heard in Seiōn: “How have we been miserable? We have been very ashamed, for we have deserted the land and we have thrown away our tents.”’

20 ‘Hear indeed, women, a word of GOD and let your ears receive words from his mouth. And teach your daughters a dirge, and a woman her neighbour woman a lamentation, 21 for death has ascended through your windows, it has come into your land to destroy children from without and young men from the streets. 22 And the dead of the men will become into an example on the face of the plain of your land and like grass behind the harvester and there will be no one who gathers.’

17. *Boast in Lord. Judgement on the Circumcised (9:23–9:26)*

23 This says LORD, ‘Let not the wise boast in his wisdom, and let not the strong boast in his strength, and let not the rich boast in his riches! 24 But let the boaster boast in this: to understand and know that I

συνίειν καὶ γινώσκειν ὅτι ἐγὼ εἰμι ἡς ὁ ποιῶν ἔλεος καὶ κῆριμα καὶ δικαιοσύνην ἐπὶ τῆς γῆς ὅτι ἐν τούτοις τὸ θέλημά μου λέγει ἡς 25 ἰδοὺ ἡμέραι ἔρχονται λέγει ἡς καὶ ἐπισκέψομαι ἐπὶ πάντας περιτετημένους ἀκροβυστίας αὐτῶν 26 ἐπ' Αἴγυπτον καὶ ἐπὶ Ἰδουμαίαν καὶ ἐπὶ Ἐδωμ καὶ ἐπὶ υἱοὺς Ἀμμων καὶ ἐπὶ υἱοὺς Μωαβ καὶ ἐπὶ πάντα περικειρόμενον τὰ κατὰ πρόσωπον αὐτοῦ τοὺς κατοικοῦντας ἐν τῇ ἐρήμῳ ὅτι πάντα τὰ ἔθνη ἀπερίτμητα σαρκί καὶ πᾶς οἶκος Ἰσραὴλ ἀπερίτμητοι καρδίας αὐτῶν

18. *Idols Are Vain, Lord Is the Creator (10:1–25)*

1 ἀκούσατε τὸν λόγον ἡς ὃν ἐλάλησεν ἐφ' ὑμᾶς οἶκος Ἰσραὴλ 2 τάδε λέγει ἡς κατὰ τὰς ὁδοὺς τῶν ἐθνῶν μὴ μανθάνετε καὶ ἀπὸ τῶν σημείων τοῦ οὐρανοῦ μὴ φοβεῖσθε ὅτι φοβοῦνται αὐτὰ τοῖς προσώποις αὐτῶν 3 ὅτι τὰ νόμιμα τῶν ἐθνῶν μάταια ξύλον ἐστὶν ἐκ τοῦ δρυμοῦ ἐκκεκομμένον ἔργον τέκτονος καὶ χώνευμα 4 ἀργυρίῳ καὶ χρυσίῳ κεκαλλωπισμένα ἐν σφύραις καὶ ἥλοις ἐστερέωσαν αὐτὰ θήσουσιν αὐτὰ καὶ οὐ κεινηθήσονται 5 ἀργύριον τορευτὸν ἐστὶν οὐ πορεύονται 9 ἀργύριον προσβλητὸν ἀπὸ Θαρσεῖς ἤξει χρυσίον Μωφαζ καὶ χεῖρ χρυσοχόων ἔργα τεχνειτῶν πάντα ὑάκινθον καὶ πορφύραν ἐνδύσουσιν αὐτὰ

5b αἰρόμενα ἀρθήσονται ὅτι οὐκ ἐπιβήσονται μὴ φοβηθῆτε αὐτὰ ὅτι οὐ μὴ κακοποιήσωσιν καὶ ἀγαθὸν οὐκ ἔστιν ἐν αὐτοῖς 11 οὕτως ἐρεῖτε αὐτοῖς θεοὶ οἱ τὸν οὐρανὸν καὶ τὴν γῆν οὐκ ἐποίησαν ἀπολέσθωσαν ἀπὸ τῆς γῆς καὶ ὑποκάτωθεν τοῦ οὐρανοῦ τούτου

12 ἡς ὁ ποιήσας τὴν γῆν ἐν τῇ ἰσχύι αὐτοῦ ὁ ἀνορθώσας τὴν οἰκουμένην ἐν τῇ σοφίᾳ αὐτοῦ καὶ τῇ φρονήσει αὐτοῦ ἐξέτεινεν τὸν οὐρανὸν 13 καὶ πληθὸς ὕδατος ἐν οὐρανῷ καὶ ἀνήγαγεν νεφέλας ἐξ ἐσχάτου τῆς γῆς ἀστραπὰς εἰς ὑέτον ἐποίησεν καὶ ἐξήγαγεν φῶς ἐκ θησαυρῶν αὐτοῦ 14 ἐμωράνθη πᾶς ἄνθρωπος ἀπὸ γνώσεως κατησχύνθη πᾶς χρυσοχόος ἐπὶ τοῖς γλυπτοῖς αὐτοῦ ὅτι ψευδῆ ἐχώνευσεν οὐκ ἔστιν πᾶν ἐν αὐτοῖς 15 μάταιά ἐστιν ἔργα ἐνπεπεγμένα ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀπολοῦνται 16 οὐκ ἔστιν τοιαύτη μερὶς τῷ Ἰακωβ ὅτι ὁ πλάσας τὰ πάντα αὐτὸς κληρονομία αὐτοῦ ἡς ὄνομα αὐτῷ 17 συνήγαγεν ἕξωθεν τὴν ὑπόστασίν σου κατοικοῦσα ἐν ἐκλεκτοῖς

18 ὅτι τάδε λέγει ἡς ἰδοὺ ἐγὼ σκελίζω τοὺς κατοικοῦντας τὴν γῆν ταύτην ἐν θλείψει ὅπως εὐρεθῆ ἡ πληγὴ σου 19 οὐαὶ ἐπὶ συντριμματί σου ἀλγηρὰ ἢ πληγὴ σου ἀγάγῃ εἶπα ὄντως τοῦτο τὸ τραῦμά σου καὶ

am LORD, who does mercy and justice and righteousness on earth, for in these is my will', says LORD. 25 'See, days are coming', says LORD, 'and I will visit all who have circumcised their foreskins; 26 Egypt and Idoumaia and Edōm and the sons of Ammōn and the sons of Mōab and everyone who shaves all around what is in his face, those who inhabit the desert, for all the nations are uncircumcised in flesh and all the house of Israel are uncircumcised in their hearts.'

18. *Idols Are Vain, Lord Is the Creator (10:1–25)*

1 Hear the word of LORD, which he spoke to you, house of Israel. 2 This says LORD, 'Do not learn according to the ways of the nations, and do not fear from the signs of heaven, for they fear them by their faces. 3 For the statutes of the nations are vain, it is tree cut out of the thicket, a work of a carpenter and a molten work, 4 beautified with silver and gold, they have firmed them with hammers and nails, they will put them and they will not be moved, 5a it is worked silver, they will not go, 9 attached silver will come from Tharseis, gold of Mōphaz, and a handicraft of goldsmiths, all are work of craftsmen, they will clothe them in blue and purple.

5b Being lifted up they will be lifted up, for they will not get up. Do not fear them, for they will do no evil at all, and no good is in them. 11 Thus you shall say to them, "Let Gods, who have not made the heaven and the earth, perish from the earth and from beneath this heaven."

12 LORD, who made the earth by his strength, he who has straightened up the world by his wisdom, and by his insight, he has stretched out the heaven, 13 and a mass of water in heaven, and he has brought up clouds from the end of the earth, he has made lightning into rain, and he has brought out light from his treasuries. 14 Every man has become foolish, without knowledge, every goldsmith has been put to shame by his carved images, for he has cast false things, there is no SPIRIT in them, 15 they are vain, works laughed down, at the time of their visitation they will perish. 16 The portion of Iakōb is not of such a kind, for he who has formed everything, he is his inheritance, LORD is his name, 17 he has gathered your possession from without, you who dwell among the chosen.

18 For this says LORD, 'See, I trip up the inhabitants of this land by anguish, that your bruise will be found. 19 Woe for your wound, your bruise is painful, and I have said: "Truly, this is your wound and it

κατέλαβέν σε 20 ἡ σκηνή σου ἔταλεπώρησεν ὄλετο καὶ πᾶσαι αἱ δέξρεις σου διεσπάσθησαν οἱ υἱοί μου καὶ τὰ πρόβατά μου οὐκ εἰσιν οὐκ ἔστιν ἔτι τόπος τῆς σκηνῆς μου τόπος τῶν δέξρειών μου 21 ὅτι οἱ ποιμένες ἠφρονεύσαντο καὶ τὸν π̄ν οὐκ ἐζήτησαν διὰ τοῦτο οὐκ ἐνόησεν πᾶσα ἡ νομὴ καὶ διεσκορπίσθησαν

22 φωνὴ ἀκοῆς ἰδοὺ ἔρχεται καὶ σεισμός μέγας ἐκ γῆς βορρᾶ τοῦ τάξαι τὰς πόλεις Ἰουδα εἰς ἀφανισμόν καὶ κοίτην στρουθῶν

23 οἶδα π̄ε ὅτι οὐχὶ τοῦ ἀνθρώπου ἡ ὁδὸς αὐτοῦ οὐδὲ ἀνὴρ πορεύεται καὶ κατορθώσει πορείαν αὐτοῦ 24 παιδεύσον ἡμᾶς π̄ε πλὴν ἐν κρίσει καὶ μὴ ἐν θυμῷ ἵνα μὴ ὀλίγους ἡμᾶς ποιήσης 25 ἔκχεον τὸν θυμόν σου ἐπὶ ἔθνη τὰ μὴ εἰδότα σε καὶ ἐπὶ γενεὰς αἰ τὸ ὄνομά σου οὐκ ἔπεκαλέσαντο ὅτι κατέφαγον τὸν Ἰακωβ καὶ ἐξανήλωσαν αὐτὸν καὶ τὴν νομὴν αὐτοῦ ἠρήμωσαν

19. *Covenant Broken. Lord's Judgement (11:1–14)*

1 ὁ λόγος ὁ γενόμενος
παρὰ π̄ν πρὸς Ἱερεμίαν
λέγων

2 ἀκούσατε τοὺς λόγους τῆς διαθήκης ταύτης καὶ λαλήσεις πρὸς ἄνδρας Ἰουδα καὶ πρὸς τοὺς κατοικοῦντας ἐν Ἱερουσαλημ 3 καὶ ἔρεῖς πρὸς αὐτούς τάδε λέγει π̄ς ὁ ἰσραηλ ἐπικατάρατος ὁ ἀνθρωπος ὃς οὐκ ἀκούσεται τῶν λόγων τῆς διαθήκης ταύτης 4 ἥς ἐνετειλάμην τοῖς πατράσιν ὑμῶν ἐν ἡμέρᾳ ἣ ἀνήγαγον αὐτούς ἐκ γῆς Αἰγύπτου ἐκ καμείνου τῆς σιδηρᾶς λέγων ἀκούσατε τῆς φωνῆς μου καὶ ποιήσατε πάντα ὅσα ἐὰν ἐντείλωμαι ὑμῖν καὶ ἔσεσθαι μοι εἰς λαόν καὶ ἐγὼ ἔσομαι ὑμῖν εἰς ἰσθμὸν 5 ὅπως στήσω τὸν ὄρκον μου ὃν ὤμοσα τοῖς πατράσιν ὑμῶν τοῦ δοῦναι αὐτοῖς γῆν ῥέουσαν γάλα (καὶ) μέλι καθὼς ἡ ἡμέρα αὕτη καὶ ἀπεκρίθη καὶ εἶπα γένοιτο π̄ε

6 καὶ εἶπεν π̄ς πρὸς με ἀνάγνωθι τοὺς λόγους τούτους ἐν πόλεσιν Ἰουδα καὶ ἔξωθεν Ἱερουσαλημ λέγων ἀκούσατε τοὺς λόγους τῆς διαθήκης ταύτης καὶ ποιήσατε αὐτούς 8 καὶ οὐκ ἐποίησαν

9 καὶ εἶπεν π̄ς πρὸς με εὐρέθη σύνδεσμος ἐν ἀνδράσιν Ἰουδα καὶ ἐν τοῖς κατοικοῦσιν ἐν Ἱερουσαλημ 10 ἐπεστράφησαν ἐπὶ τὰς ἀδικίας τῶν πατέρων αὐτῶν τῶν πρότερον οἱ οὐκ ἠθέλησαν εἰσακοῦσαι τῶν λόγων μου καὶ ἰδοὺ αὐτοὶ πορεύονται ὀπίσω θεῶν ἄλλοτρίων τοῦ

has overtaken you, 20 your tent has become miserable, it is ruined, and all your curtains have been torn asunder, my sons and my sheep are no more, there is no more a place for my tent, a place for my curtains.” 21 For the shepherds have acted foolishly and they have not sought LORD. Therefore, the whole pasture did not understand, and they have been scattered.

22 A sound of rumour, see, it comes and a great earthquake from a land of the north to turn the cities of Iouda into a vanishment and into a resting-place for sparrows.

23 I know, LORD, that the way of a man is not at all his own, neither will a man go and keep his course straight. 24 Correct us, LORD, but with justice and not in anger, lest you make us few. 25 Pour out your anger on the nations, who do not know you and on the families, who did not call on your name, for they have devoured Iakōb and they have consumed him and they have desolated his pasture.

19. *Covenant Broken. Lord's Judgement (11:1–14)*

1 The word, which came
from LORD to Ieremias
saying,

2 ‘Hear the words of this covenant, and you will say to the men of Iouda and to the inhabitants in Ierousalēm, 3 and you will say to them, “This says LORD, the GOD of Israel, ‘Cursed is the man who will not listen to the words of this covenant, 4 which I commanded your fathers in the day in which I brought them up from the land of Egypt, from the iron furnace saying, “Hear my voice and do everything which I will command you and you will be for me into a people and I will be for you into GOD, 5 that I may establish my oath, which I have sworn to your fathers, to give them a land flowing with milk [and] honey, as this day.”’” And I answered and said, ‘May it be, LORD’.

6 And LORD said to me, ‘Read these words in the towns of Iouda and outside of Ierousalēm saying, “Hear the words of this covenant and do them.”’ 8 And they did not do [them].

9 And LORD said to me, ‘A band is found among the men of Iouda and among the inhabitants of Ierousalēm. 10 They have turned themselves to the iniquities of their fathers, those before, who did not want to listen to my words. And see, they walk behind alien gods to serve them. And

δουλεύειν αὐτοῖς καὶ διεσκέδασαν οἶκος Ἰσραὴλ καὶ οἶκος Ἰουδα τὴν διαθήκην μου ἣν διεθέμην πρὸς τοὺς πατέρας αὐτῶν 11 διὰ τοῦτο τάδε λέγει ᾧς ἰδοὺ ἐγὼ ἐπάγω ἐπὶ τὸν λαὸν τοῦτον κακὰ ἐξ ὧν οὐκ ἔστι δύνησονται ἐξελεθῆναι ἐξ αὐτῶν καὶ κεκράξονται πρὸς με καὶ οὐκ εἰσακούσομαι αὐτῶν 12 καὶ πορεύσονται πόλεις Ἰουδα καὶ οἱ κατοικοῦνταις Ἱερουσαλὴμ καὶ κεκράξονται πρὸς τοὺς θεοὺς οἷς αὐτοὶ θυμιῶσιν αὐτοῖς μὴ σώσουσιν αὐτοὺς ἐν τῷ καιρῷ τῶν κακῶν αὐτῶν 13 ὅτι κατ' ἀριθμὸν τῶν πόλεων σου ἦσαν θεοὶ σου Ἰουδα καὶ κατ' ἀριθμὸν ἐξόδων τῆς Ἱερουσαλὴμ ἐτάξατε βωμοὺς θυμιᾶν τῇ Βααλ 14 καὶ σὺ μὴ προσεύχου περὶ τοῦ λαοῦ τούτου καὶ μὴ ἀξιῶ περὶ αὐτῶν ἐν δεήσει καὶ προσευχῇ ὅτι οὐκ εἰσακούσομαι ἐν τῷ καιρῷ ἐν ᾧ ἐπικαλοῦνται με ἐν καιρῷ κακώσεως αὐτῶν

20. *Consequences of Judgement. Ieremias'*
Prayer, Lord's Answer (11:15–23)

15 τί ἡ ἠγαπημένη ἐν τῷ οἴκῳ μου ἐποίησεν βδέλυγμα μὴ εὐχαὶ καὶ κρέα ἅγια ἀφελούσιν ἀπὸ σοῦ τὰς κακίας σου ἡ τούτοις διαφεύξει 16 ἐλαίαν ὠραίαν εὐσκιον τῷ εἶδει ἐκάλεσεν ᾧς τὸ ὄνομά σου εἰς φωνὴν περιτομῆς αὐτῆς ἀνήφθη πῦρ ἐπ' αὐτὴν μεγάλη ἡ θλειψὶς ἐπὶ σέ ἠχρεώθησαν οἱ κλάδοι αὐτῆς 17 καὶ ᾧς ὁ καταφυτεύσας σε ἐλάλησεν ἐπὶ σέ κακὰ ἀντὶ τῆς κακίας οἴκου Ἰσραὴλ καὶ οἴκου Ἰουδα ὅτι ἐποίησαν ἑαυτοῖς τοῦ παροργίσει με ἐν τῷ θυμιᾶν αὐτοῦς τῇ Βααλ

18 ᾧς γνώρισόν μοι καὶ γνώσομαι τότε εἶδον τὰ ἐπιτηδεύματα αὐτῶν 19 ἐγὼ δὲ ὡς ἄρνιον ἄκακον ἀγόμενον τοῦ θύεσθαι οὐκ ἔγνω ἐπ' ἐμὲ ἐλογίσαντο λογισμὸν πονηρὸν λέγοντες δεῦτε καὶ ἐμβάλωμεν ξύλον εἰς τὸν ἄρτον αὐτοῦ καὶ ἐκτρεΐψωμεν αὐτὸν ἀπὸ γῆς ζώντων καὶ τὸ ὄνομα αὐτοῦ οὐ μὴ μνησθῆ οὐκέτι 20 ᾧς κρείων δίκαια δοκιμάζων νεφροὺς καὶ καρδίας ἰδοὺμὶ τὴν παρὰ σοῦ ἐκδίκησιν ἐξ αὐτῶν ὅτι πρὸς σέ ἀπεκάλυψα τὸ δικαίωμα μου 21 διὰ τοῦτο τάδε λέγει ᾧς ἐπὶ τοὺς ἄνδρας Αναθωθ τοὺς ζητοῦντας τὴν ψυχὴν μου τοὺς λέγοντας οὐ μὴ προφητεύσεις ἐπὶ τῷ ὀνόματι ᾧς εἰ δὲ μὴ ἀποθανῆ ἐν ταῖς χερσὶν ἡμῶν 22 ἰδοὺ ἐγὼ ἐπισκέψομαι ἐπ' αὐτούς οἱ νεανίσκοι αὐτῶν ἐν μαχαίρᾳ ἀποθανοῦνται καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ θυγατέρες αὐτῶν τελευτήσουσιν ἐν λειμῷ 23 καὶ ἐνκατάλιμμα οὐκ ἔσται αὐτῶν ὅτι ἐπάξω κακὰ ἐπὶ τοὺς κατοικοῦντας ἐν Αναθωθ ἐν ἐνιαυτῷ ἐπισκέψεως αὐτῶν

house of Israel and house of Iouda have scattered my covenant, which I covenanted with their fathers.’ 11 Therefore, this says LORD, ‘See, I bring evil on this people, of which they will not be able to come out of it. And they will cry to me, and I will not listen to them. 12 And cities of Iouda and the inhabitants of Ierousalēm will walk and they will cry to the gods to which they burn incense to them. Surely, they will not save them in the time of their evil, will they? 13 For according to the number of your cities were your gods, Iouda, and according to the number of ways out of Ierousalēm you set up altars to sacrifice to her, Baal. 14 And you shall not pray for this people and you shall not request for them in your supplication and in your prayer, for I will not listen in the time in which they call on me, in the time of their oppression.’

*20. Consequences of Judgement. Ieremias’
Prayer, Lord’s Answer (11:15–23)*

15 Why has she, the beloved, made an abomination in my house? Surely, prayers and holy flesh will not take away your wickedness from you, will they, neither will you escape by these, will you? 16 LORD has called your name a beautiful olive-tree with a shadowy appearance, at the sound of its circumcision a fire was kindled against it, your anguish will be great, its branches have become useless. 17 And LORD, who planted you, has spoken evil against you, because of the wickedness of house of ISRAEL and house of Iouda, which they have done to themselves to provoke me to anger by their burning incense to her, Baal.

18 LORD, let me know, and I will know! Then I saw their practices. 19 But I, like an innocent lamb being brought to slaughter, I did not know. They planned a wicked plan against me, saying, ‘Come let us put wood into his bread and let us destroy him from the land of living, and his name will not be remembered at all any more. 20 LORD, you who judge righteously and approve kidneys and hearts, let me see your vengeance from them, for to you I have revealed my plea. 21 Therefore, this says LORD against the men of Anathōth, who seek my soul, who say, ‘You will not at all prophesy in the name of LORD, but if you will, you will die by our hands.’ 22 ‘See, I will visit them; their young men will die by the sword, and their sons and their daughters will end by famine. 23 And there will be no remnant of them, for I will bring evil upon the inhabitants of Anathōth in the year of their visitation.’

21. *Jeremias' Complaint, God's
Comments and Measures (12:1-17)*

1 δίκαιος εἶ $\overline{\kappa\epsilon}$ ὅτι ἀπολογήσομαι πρὸς σέ πλὴν κριάματα λαλήσω πρὸς σέ τί ὅτι ὁδὸς ἀσεβῶν εὐοδοῦται εὐθνήνησαν πάντες οἱ ἀθετοῦντες ἀθετήματα 2 ἐφύτευσας αὐτοὺς καὶ ἐριζώθησαν ἐτεκνοποιήσαντο καὶ ἐποίησαν καρπὸν ἐγγὺς εἶ σὺ τοῦ στόματος αὐτῶν καὶ πόρρω ἀπὸ τῶν νεφρῶν αὐτῶν 3 καὶ σὺ $\overline{\kappa\epsilon}$ γινώσκεις με δεδοκίμακας τὴν καρδίαν μου ἐναντίον σου ἄγνισον αὐτοὺς εἰς ἡμέραν σφαγῆς αὐτῶν 4 ἕως πότε πενήθει ἡ γῆ καὶ πᾶς ὁ χόρτος τοῦ ἀγροῦ ξηρανθήσεται ἀπὸ κακίας τῶν κατοικούντων ἐν αὐτῇ ἠφανίσθησαν κτήνη καὶ πετεινά ὅτι εἶπαν οὐχ ὄψεται ὁ $\overline{\theta\varsigma}$ ὁδοὺς ἡμῶν 5 σοῦ οἱ πόδες τρέχουσιν καὶ ἐκλύουσιν σε πῶς παρασκευάσῃ ἐφ' ἵπποις καὶ ἐν γῆ εἰρήνης οὐ πέποιθας πῶς ποιήσεις ἐν φρουράγματι τοῦ Ιορδάνου 6 ὅτι καὶ οἱ ἀδελφοί σου καὶ ὁ οἶκος τοῦ πατρὸς σου καὶ οὗτοι ἠθέτησάν σε καὶ αὐτοὶ ἐβόησαν ἐκ τῶν ὀπίσω σου ἐπισυνήχθησαν μὴ πιστεύσης ἐν αὐτοῖς ὅτι λαλοῦσιν πρὸς σέ καλὰ

7 ἐνκαταλέλοιπα τὸν οἶκόν μου ἀφῆκα τὴν κληρονομίαν μου ἔδωκα τὴν ἠγαπημένην ψυχὴν μου εἰς χεῖρας ἐχθρῶν αὐτῆς 8 ἐγενήθη ἡ κληρονομία μου ἐμοὶ ὡς λέων ἐν δρυμῶ ἔδωκεν ἐπ' ἐμέ τὴν φωνὴν αὐτῆς διὰ τοῦτο ἐμείψα αὐτήν 9 μὴ σπήλαιον ὑαίνης ἡ κληρονομία μου ἐμοὶ ἢ σπήλαιον κύκλω αὐτῆς βαδίσατε συναγάγετε πάντα τὰ θηρία τοῦ ἀγροῦ καὶ ἐλθέτωσαν τοῦ φαγεῖν αὐτήν

10 ποιμένες πολλοὶ διέφθειραν τὸν ἀμπελώνά μου ἐμόλυναν τὴν μερίδα μου ἔδωκαν τὴν μερίδα τὴν ἐπιθυμητὴν μου εἰς ἔρημον ἄβατον 11 ἐτέθη εἰς ἀφανισμόν ἀπωλείας δι' ἐμέ ἀφανισμῶ ἠφανίσθη πᾶσα ἡ γῆ ὅτι οὐκ ἔστιν ἀνὴρ τιθέμενος ἐν καρδίᾳ 12 ἐπὶ πᾶσαν διεκβολὴν ἐν τῇ ἐρήμῳ ἦλθον ταλαιπωροῦντες ὅτι μάχαιρα τοῦ $\overline{\kappa\upsilon}$ καταφάγεται ἀπ' ἄκρου τῆς (γῆς ἕως ἄκρου τῆς) γῆς οὐκ ἔστιν εἰρήνη πάση σαρκί 13 σπείρατε πυρούς καὶ ἄκανθαν θερίζετε οἱ κληροὶ αὐτῶν οὐκ ὠφελήσουσιν αὐτοὺς αἰσχύνθητε ἀπὸ καυχίσεως ὑμῶν ἀπὸ ὄνειδισμοῦ ἔναντι $\overline{\kappa\upsilon}$ 14 ὅτι τάδε λέγει $\overline{\kappa\varsigma}$ περὶ πάντων τῶν γειτόνων τῶν πονηρῶν τῶν ἀπτομένων τῆς κληρονομίας μου ἧς ἐμέρισα τῶ λαῶ μου Ισραὴλ ἰδοὺ ἐγὼ ἀποσπῶ αὐτοὺς ἀπὸ τῆς γῆς αὐτῶν καὶ τὸν Ιουδαν ἐκβαλῶ ἐκ μέσου αὐτῶν 15 καὶ ἔσται μετὰ τὸ ἐκβαλεῖν με αὐτοὺς ἐπιστρέψω καὶ ἐλεήσω αὐτοὺς καὶ κατοικεῖω αὐτοὺς ἕκαστον εἰς τὴν κληρονομίαν αὐτοῦ καὶ ἕκαστον εἰς τὴν γῆν αὐτοῦ 16 καὶ

*21. Jeremias' Complaint, God's
Comments and Measures (12:1–17)*

1 'LORD, you are righteous, for I will defend myself before you. Only, I will speak judgements against you. Why is it that the way of impious men prospers, all who are faithless doing faithless deeds have flourished, 2 you planted them and they took root, they had children and they bore fruit, you are near in their mouth and far from their kidneys. 3 And you know me, LORD, you have approved of my heart before you. Purify them for the day of their slaughter. 4 How long will the land mourn and all the grass of the field be dried up for the wickedness of those who live in it. Cattle and birds have vanished, for they said, 'GOD will not see our ways'. 5 Your feet run and exhaust you. How will you prepare yourself for horses? And you did not trust in the land of peace. How will you do at a snorting of the Jordan? 6 For both your brothers and the house of your father, these too, have been faithless to you, and they themselves have cried out from behind you, they have gathered together. Do not put your trust within them, because they will speak good to you!

7 'I have deserted my house, I have left my inheritance, I have given my beloved soul in the hands of its enemies. 8 My inheritance has become to me like a lion in a thicket, it has given its voice against me. Therefore, I conceived a hatred of it. 9 Surely, my inheritance is not a cave of a hyena to me or a cave around it, is it? Go, gather all the beasts of the field, and let them come to eat it!

10 'Many shepherds have destroyed my vineyard, they have stained my portion, they have turned my desired portion into an impassable desert. 11 It was turned into a vanishment of a destruction. Because of me it has vanished by vanishment, for there is no man who is putting in heart. 12 To every passage in the desert they came suffering, for a sword of LORD will devour from an end of the [land to an end of the] land, there is no peace to all flesh. 13 Sow wheat and reap thorn! Their lots will not profit them. Be ashamed from your boasting, from your insult before LORD! 14 For this says LORD concerning all the wicked neighbours who touch my inheritance, which I have allotted to my people Israel. "See, I will draw them away from their land, and Iouda I will cast out from their midst. 15 And it will be after I have cast them out, I will turn them back and I will have mercy on them and I will settle them, each one in his inheritance and each one in his land. 16 And it will be,

ἔσται ἐὰν μαθόντες μάθωσιν τὴν ὁδὸν τοῦ λαοῦ μου τοῦ ὁμνύειν τῷ ὀνόματί μου ζῆ ἢ ἄς καθὼς ἐδίδαξαν τὸν λαὸν μου ὁμνύειν τῇ Βααλ καὶ οἰκοδομηθήσεται ἐν μέσῳ τοῦ λαοῦ μου 17 ἐὰν δὲ μὴ ἐπιστρέψωσιν καὶ ἔξαρχῶ τὸ ἔθνος ἐκεῖνο ἔξάρσει καὶ ἀπωλεία

22. *The Linen Girdle and the Wineskin* (13:1-14)

1 τάδε λέγει ἄς βάδισον καὶ κτῆσε σεαυτῷ περιζῶμα λινοῦν καὶ περιθου περὶ τὴν ὀσφύν σου καὶ ἐν ὕδατι οὐ διελεύσεται 2 καὶ ἐκτησάμην τὸ περιζῶμα κατὰ τὸν λόγον ἄς καὶ περιέθηκα {περιέθηκα} περὶ τὴν ὀσφύν μου 3 καὶ ἐγενήθη λόγος ἄς πρὸς με λέγων 4 λάβε τὸ περιζῶμα τὸ περὶ τὴν ὀσφύν σου καὶ ἀνάστηθι καὶ βάδισον ἐπὶ τὸν Εὐφράτην καὶ κατάκρυψον αὐτὸ ἐκεῖ ἐν τῇ τρυμαλιᾷ τῆς πέτρας 5 καὶ ἐπορεύθην καὶ ἔκρυψα αὐτὸ ἐν τῷ Εὐφράτῃ καθὼς ἐνετείλατό μοι ἄς

6 καὶ ἐγένετο μεθ' ἡμέρας πολλὰς καὶ εἶπεν ἄς πρὸς με ἀνάστηθι βάδισον ἐπὶ τὸν Εὐφράτην καὶ λάβε ἐκεῖθεν τὸ περιζῶμα ὃ ἐνετείλαμην σοι τοῦ κατακρύψαι ἐκεῖ 7 καὶ ἐπορεύθην ἐπὶ τὸν Εὐφράτην ποταμὸν καὶ ὤρυξα καὶ ἔλαβον τὸ περιζῶμα ἐκ τοῦ τόπου οὗ κατώρυξα αὐτὸ ἐκεῖ καὶ ἰδοὺ διεφθαρμένον ἦν ὃ οὐ μὴ χρησθῆ εἰς οὐθέν

8 καὶ ἐγενήθη λόγος ἄς πρὸς με λέγων τάδε λέγει ἄς 9 οὕτω φθερῶ τὴν ὕβριν Ιουδα καὶ τὴν ὕβριν Ιερουσαλημ 10 τὴν πολλὴν ταύτην ὕβριν τοὺς μὴ βουλομένους ὑπακούειν τῶν λόγων μου καὶ πορευθέντας ὀπίσω θεῶν ἄλλοτριῶν τοῦ δουλεύειν αὐτοῖς καὶ τοῦ προσκυνεῖν αὐτοῖς καὶ ἔσονται ὥσπερ τὸ περιζῶμα τοῦτο ὃ οὐ χρησθήσεται εἰς οὐθέν 11 ὅτι καθάπερ κολᾶται τὸ περιζῶμα περὶ τὴν ὀσφύν τοῦ ἀνθρώπου οὕτως ἐκόλλησα πρὸς ἑμαυτὸν τὸν οἶκον τοῦ Ισραηλ καὶ πᾶν οἶκον Ιουδα τοῦ γενέσθαι μοι εἰς λαὸν ὀνομαστὸν καὶ εἰς καύχημα καὶ εἰς δόξαν καὶ οὐκ εἰσήκουσάν μου

12 καὶ ἔρεῖς πρὸς τὸν λαὸν τοῦτον πᾶς ἄσκος πληρωθήσεται οἴνου καὶ ἔσται ἐὰν εἴπωσιν πρὸς σέ μὴ γνόντες οὐ γνωσόμεθα ὅτι πᾶς ἄσκος πληρωθήσεται οἴνου 13 καὶ ἔρεῖς πρὸς αὐτούς τάδε λέγει ἄς ἰδοὺ ἐγὼ πληρῶ τοὺς κατοικοῦντας τὴν γῆν ταύτην καὶ τοὺς βασιλεῖς αὐτῶν τοὺς καθημένους υἱοὺς τοῦ Δαυεὶδ ἐπὶ τοῦ θρόνου αὐτῶν καὶ τοὺς ἱερεῖς καὶ τοὺς προφήτας καὶ τὸν Ιουδαν καὶ πάντας τοὺς κατοικοῦντας ἐν Ιερουσαλημ μεθ' ἡμᾶς τί 14 καὶ διασκορπιῶ αὐτούς ἄνδρα καὶ τὸν ἀδελφὸν αὐτοῦ καὶ τοὺς πατέρας αὐτῶν καὶ τοὺς υἱοὺς αὐτῶν ἐν τῷ αὐτῷ οὐκ ἐπιποθήσω λέγει ἄς καὶ οὐ φείσομαι καὶ οὐκ οἰκτειρήσω ἀπὸ διαφθορᾶς αὐτῶν

if they having learnt learn the way of my people so that they swear by my name, ‘LORD lives’, as they have taught my people to swear by her, Baal, it will also be built in the midst of my people. 17 But if they will not return, I will also remove that people by removal and destruction.”

22. *The Linen Girdle and the Wineskin (13:1–14)*

1 This says LORD, ‘Go and get yourself a linen girdle and put it around your waist. And it shall not come into water.’ 2 And I got the girdle according to the word of LORD, and I put it around my waist. 3 And a word of LORD came to me saying, 4 ‘Take the girdle, the one around your waist, and get up and go to the Euphrates, and hide it there in the hole of the rock!’ 5 And I went there and I hid it in the Euphrates as LORD had commanded me.

6 And it came to be after many days and LORD said to me, ‘Get up and go to the Euphrates, and take from there the girdle, which I have commanded you to hide there!’ 7 And I went to the river Euphrates, and I dug, and I took the girdle from the place, where I had buried it there. And see, it was ruined, it will not at all be used for anything.

8 And a word of LORD came to me saying, ‘This says LORD, 9 “Thus I will ruin the pride of Iouda and the pride of Ierousalēm, 10 this great pride, those who do not want to obey my words and who have gone behind alien gods to serve them and worship them. And they will be just like this girdle, which will not be used for anything. 11 For just as the girdle is affixed to the waist of a man, so I have affixed the house of Israel to myself and the whole house of Iouda to become for me a famous people and a praise and a glory. And they did not listen to me.”

12 And you will say to this people, ‘Every wineskin will be filled with wine.’ And it will be if they say to you, ‘It cannot be that, having got to know we will not know that every wineskin will be filled with wine, can it?’ 13 And you will say to them, “This says LORD, “See, I fill the inhabitants of this land and their kings, the sons of Daueid who sit on their throne, and the priests and the prophets and Iouda and all the inhabitants of Ierousalēm after you what. 14 And I will scatter them, a man and his brother and their fathers and their sons together. I will not have affection,” says LORD, “and I will not spare, and I will not have compassion from their destruction.”

23. *Humble Yourself or Get Punished (13:15–27)*

15 ἀκούσατε καὶ ἐνωτίσασθε καὶ μὴ ἐπαίρεσθε ὅτι ἄς ἐλάλησεν 16
 δότε τῷ ἄσῳ τῷ ἄσῳ ὑμῶν δόξαν πρὸ τοῦ συσκοτάσαι καὶ πρὸ τοῦ
 προσκόψαι πόδας ὑμῶν ἐπ' ὄρη σκοτινὰ καὶ ἀναμενεῖτε εἰς φῶς καὶ
 ἐκεῖ σκιά θανάτου καὶ τεθήσονται εἰς σκότος 17 ἐὰν δὲ μὴ ἀκούσητε
 κεκρυμμένως κλαύσεται ἡ ψυχὴ ὑμῶν ἀπὸ προσώπου ὕβρεως καὶ
 κατὰξουσιν οἱ ὀφθαλμοὶ ὑμῶν δάκρυα ὅτι συνετρίβη τὸ ποίμ(ν)ιον
 ἄσῳ 18 εἶπατε τῷ βασιλεῖ καὶ τοῖς δυναστεύουσιν ταπεινώθητε καὶ
 καθίσατε ὅτι καθηρέθη ἀπὸ κεφαλῆς ὑμῶν στέφανος δόξης ὑμῶν 19
 πόλεις αἱ πρὸς νότον συνεκλείσθησαν καὶ οὐκ ἦν ὁ ἀνοίγων ἀποικίσθη
 Ἰουδας συνετέλεσαν ἀποικίαν τελείαν 20 ἀνάλαβε ὀφθαλμούς σου
 Ἰερουσαλημ καὶ εἶδε τοὺς ἐρχομένους ἀπὸ βορρᾶ ποῦ ἐστὶν τὸ ποίμνιον
 ὃ ἐδόθη σοι πρόβατα δόξης σου 21 τί ἐρεῖς ὅταν ἐπισκέπτονται σε καὶ
 σὺ ἐδίδαξας αὐτοὺς ἐπὶ σὲ μαθήματα εἰς ἀρχὴν οὐκ ὠδίνες κατέξουσιν
 σε καθὼς γυναῖκα τίκτουςαν 22 καὶ ἐὰν εἶπης ἐν τῇ καρδίᾳ σου διὰ
 τί ἀπήνησέν μοι ταῦτα διὰ τὸ πλῆθος τῆς ἀδικείας σου ἀνεκαλύφθη
 τὰ ὀπίσθηιά σου παραδιγμισθῆναι τὰς πτέρνας σου 23 εἰ ἀλλάξεται
 Αἰθίοψ τὸ δέριμα αὐτοῦ καὶ πάρδαλις τὰ ποικίματα αὐτῆς καὶ ὑμεῖς
 δυνήσεσθε εὖ ποιῆσαι μεμαθηκότες τὰ κακά 24 καὶ διέσπειρα αὐτοὺς
 ὡς φρύγανα φερόμενα ἀπὸ ἀνέμου εἰς ἔρημον 25 οὗτος ὁ κληρὸς σου
 καὶ μερὶς τοῦ ἀπειθεῖν ὑμᾶς ἐμοὶ λέγει ἄς ὡς ἐπελάθου μου καὶ ἤλπισας
 ἐπὶ ψεύδεσιν 26 κἀγὼ ἀποκαλύψω τὰ ὀπίσω σου ἐπὶ τὸ πρόσωπόν
 σου καὶ ὀφθήσεται ἡ ἀτιμία σου 27 καὶ ἡ μοιχεία σου καὶ χρεμετισμὸς
 σου καὶ ἡ ἀπαλλοτριώσις τῆς πορνείας σου ἐπὶ τῶν βουνῶν καὶ ἐν
 τοῖς ἀγροῖς ἐώρακα τὰ βδελύγματά σου οὐαὶ σοι Ἰερουσαλημ ὅτι οὐκ
 ἐκαθαρίσθης ὀπίσω μου ἕως τίνος ἔτι

24. *Drought, Destruction, and a Promise
 of Future Salvation (14:1–16:18)*

1 καὶ ἐγένετο λόγος
 ἄσῳ πρὸς Ἰερειμῖαν
 περὶ τῆς ἀβροχείας

2 ἐπένθησεν ἡ Ἰουδαία καὶ αἱ πύλαι αὐτῆς ἐκενώθησαν καὶ ἐσκοτώθη-
 σαν ἐπὶ τῆς γῆς καὶ ἡ κραυγὴ τῆς Ἰερουσαλημ ἀνέβη 3 καὶ οἱ μεγιστᾶνες
 αὐτῆς ἀπέστειλαν τοὺς νεωτέρους αὐτῶν ἐφ' ὕδωρ ἠλθουσιν ἐπὶ τὰ φρέ-
 ατα καὶ οὐχ εὔροσαν ὕδωρ καὶ ἀπέστρεψαν τὰ ἀγγία αὐτῶν κενὰ 4 καὶ

23. *Humble Yourselves or Get Punished (13:15–27)*

15 Hear and give ear and do not be arrogant, for LORD has spoken. 16 Give glory to LORD your GOD before it becomes dark and before your feet stumble on dark mountains, and you will wait till light, and there will be shadow of death, and they will be put into darkness. 17 If you do not listen, your soul will cry secretly from the face of the pride, and your eyes will bring down tears, for the flock of LORD has been broken. 18 Say to the king and to those in power, ‘Humble yourselves and sit down, for a crown of your glory has been torn down from your head.’ 19 Towns, those towards the south, have been shut up, and there was no one who opened, Iouda was sent into exile, they have completed a complete exile. 20 Lift up your eyes, Ierousalēm, and see those who come from the north. Where is the flock, which was given to you, sheep of your glory? 21 What will you say, when they visit you? And you have taught them lessons to rule over you. Surely, pains will take hold of you as of a woman in childbirth, will they not? 22 And if you say in your heart, ‘Why has this happened to me?’ Because of the mass of your iniquity your back parts have been uncovered that your heels became an example of shame. 23 If an Ethiopian will change his skin and a leopard its decoration, then you will also be able to do good, though you have learned the evil. 24 And I have spread them about as brushwood carried away by the wind into the desert. 25 This is your lot and portion of your disobeying me,’ says LORD, ‘as you have forgotten me and set your hopes in lies. 26 And I will reveal what is behind you before your face, and your dishonour will be seen. 27 And your adultery and your neighing and the estrangement of your fornication. On the hills and in the fields I have seen your abominations. Woe to you, Ierousalēm, for you have not become clean behind me for how long yet?

24. *Drought, Destruction, and a Promise
of Future Salvation (14:1–16:18)*

1 And a word came
of LORD to Jeremias
concerning the drought.

2 Ioudaia has mourned, and her gates have become empty, and they have been darkened in the land, and the cry of Ierousalēm has gone up. 3 And her great men sent their younger men for water, they went to the wells and they found no water, and they returned their vessels empty. 4 And

τὰ ἔργα τῆς γῆς ἐξέλιπεν ὅτι οὐκ ἦν ὑετός ἤσχύνηθησαν οἱ γεωργοὶ ἐπεκάλυψαν τὰς κεφαλὰς αὐτῶν 5 καὶ ἔλαφοι ἐν ἀγρῷ ἔτεκον καὶ ἐνκατέλιπον ὅτι οὐκ ἦν βοτάνη 6 ὄνοι ἄγριοι ἔστησαν ἐπὶ νάπας εἴλκυσαν ἄνεμον ἐξέλιπον οἱ ὀφθαλμοὶ αὐτῶν ὅτι οὐκ ἦν χόρτος

7 αἱ ἁμαρτίαι ἡμῶν ἀντέστησαν ἡμῖν καὶ ποιήσον ἡμῖν ἕνεκεν σοῦ ὅτι πολλαὶ αἱ ἁμαρτίαι ἡμῶν ἐναντίον σοῦ ὅτι σοὶ ἠμάρτομεν 8 ὑπομονὴ Ἰσραὴλ καὶ σφῆρες ἐν καιρῷ κακῶν ἵνα τί ἐγενήθης ὡσεὶ πάροικος ἐπὶ τῆς γῆς καὶ ὡς αὐτόχθων ἐκκλείνων εἰς κατάλυμα 9 μὴ ἔση ὡσπερ ἄνθρωπος ὑπνῶν ἢ ὡς ἀνὴρ οὐ δυνάμενος σφῆζειν καὶ σὺ ἐν ἡμῖν εἶ καὶ τὸ ὄνομά σου ἐπικέκληται ἐφ' ἡμᾶς μὴ ἐπιλάθη ἡμῶν

10 οὕτως λέγει καὶ τῷ λαῷ τούτῳ ἠγάπησαν κεινεῖν πόδας αὐτῶν καὶ οὐκ ἐφείσαντο καὶ ὁ θεὸς οὐκ εὐλόγησεν ἐν αὐτοῖς νῦν μνησθήσεται τῆς ἀδικίας αὐτῶν 11 καὶ εἶπεν καὶ πρὸς με μὴ προσεύχου περὶ τοῦ λαοῦ τούτου εἰς ἀγαθὰ 12 ὅτι ἐὰν νηστεύσωσιν οὐκ εἰσακούσομαι τῆς δεήσεως αὐτῶν καὶ ἐὰν προσενέγκωσιν ὀλοκαυτώματα καὶ θυσίας οὐκ εὐδοκήσω ἐν αὐτοῖς ὅτι ἐν μαχαίρᾳ καὶ ἐν λειμῷ καὶ ἐν θανάτῳ ἐγὼ συντελέσω αὐτούς

13 καὶ εἶπα ὁ ὢν καὶ ἰδοὺ οἱ προφηταὶ αὐτῶν προφητεύουσιν καὶ λέγουσιν οὐκ ὄψεσθε μάχαιραν οὐδὲ λιμὸς ἔσται ἐν ὑμῖν ὅτι ἀλήθειαν καὶ εἰρήνην δώσω ἐπὶ τῆς γῆς καὶ ἐν τῷ τόπῳ τούτῳ

14 καὶ εἶπεν καὶ πρὸς με ψευδῆ οἱ προφηταὶ προφητεύουσιν ἐπὶ τῷ ὀνόματί μου οὐκ ἀπέστειλα αὐτούς καὶ οὐκ ἐνετείλαμην αὐτοῖς καὶ οὐκ ἐλάλησα πρὸς αὐτούς ὅτι ὀράσεις ψευδεῖς καὶ μαντείας καὶ οἰωνίσματα καὶ προαιρέσεις καρδίας αὐτῶν αὐτοὶ προφητεύουσιν ὑμῖν

15 διὰ τοῦτο τάδε λέγει καὶ περὶ τῶν προφητῶν {τῶν προφητῶν} τῶν προφητευόντων ἐπὶ τῷ ὀνόματί μου ψευδῆ καὶ ἐγὼ οὐκ ἀπέστειλα αὐτούς οἱ λέγουσιν μάχαιρα καὶ λιμὸς οὐκ ἔσται ἐπὶ τῆς γῆς ταύτης ἐν θανάτῳ νοσερῶ ἀποθανοῦνται καὶ ἐν λειμῷ συντελεσθήσονται οἱ προφηταὶ 16 καὶ ὁ λαὸς οἷς αὐτοὶ προφητεύουσιν αὐτοῖς καὶ ἔσονται ἐρριμμένοι ἐν ταῖς ὁδοῖς Ἱερουσαλὴμ ἀπὸ προσώπου μαχαίρας καὶ τοῦ λιμοῦ καὶ οὐκ ἔσται ὁ θάπτων αὐτούς καὶ αἱ γυναῖκες αὐτῶν καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ θυγατέρες αὐτῶν καὶ ἐκχεῶ ἐπ' αὐτούς τὰ κακὰ αὐτῶν 17 καὶ ἔρεῖς πρὸς αὐτούς τὸν λόγον τοῦτον καταγάγετε ἐπ' ὀφθαλμοὺς ὑμῶν δάκρυα ἡμέρας καὶ νυκτός καὶ μὴ διαλιπέτωσαν ὅτι συντριμματι συνετριβή θυγάτηρ λαοῦ μου καὶ πληγῇ ὀδυνηρᾷ σφόδρα 18 ἐὰν ἐξέλθω εἰς τὸ πεδῖον καὶ ἰδοὺ τραυματίαι μαχαίρας καὶ ἐὰν εἰσέλθω

the tillage of the land has faded away, for there was no rain. The farmers were put to shame, they covered their heads. 5 Even hinds calved in the field and forsook, for there was no plant. 6 Wild asses stood by the valleys and gasped for air, their eyes failed, for there was no grass.

7 ‘Our sins have risen up against us, LORD, act for us for your sake, for our sins are many before you, for we have sinned against you! 8 You are a hope of Israel, LORD, and you save in time of evil! Why have you become like a foreigner in the land and like a native who turns aside to a resting-place? 9 Surely, you will not be just like a sleeping man or like a man who cannot save, will you? And you are among us, LORD, and your name is called upon us. Do not forget us!’

10 Thus says LORD to this people, ‘They have loved to move their feet, and they have not spared, and GOD did not prosper among them.’ Now he will remember their iniquity. 11 And LORD said to me, ‘Do not pray for this people for good! 12 For even if they fast, I will not listen to their supplication, even if they bring burnt offerings and sacrifices, I will not have delight in them, for I will put an end to them by sword and famine and death.’

13 And I said, ‘You, Who are, LORD, see, their prophets prophesy and say, “You will see no sword and there will be no famine among you, for I will give truth and peace upon the land and in this place.”’

14 And LORD said to me, ‘The prophets prophesy lies in my name. I did not send them, and I did not command them, and I did not speak to them, for they prophesy for you false visions and oracles and omens from birds and inclinations of their hearts.’

15 Therefore, this says LORD concerning the prophets who prophesy lies in my name, and I did not send them, who say, ‘There will be no sword and no famine in this land.’ ‘They will die by a death caused by disease and the prophets will be consumed by famine. 16 And the people to whom they prophesy to them, and they will be cast out into the streets of Ierousalēm from the face of sword and of the famine, and there will be no one who buries them, and their women and their sons and their daughters, and I will pour out their evil upon them. 17 And you will say this word to them, “Bring down tears on your eyes day and night and let them not cease, for daughter of my people has been broken with a breach and with a very painful blow.”’ 18 If I go out into the field, and see, men wounded by sword, and if I go into the city, and see,

εἰς τὴν πόλιν καὶ ἰδοὺ πόνος λειμοῦ ὅτι ἱερεὺς καὶ προφήτης ἐπορευθήσαν εἰς γῆν ἣν οὐκ ᾔδεισαν 19 μὴ ἀποδοκιμάζων ἀπεδοκίμασας τὸν Ἰουδαν καὶ ἀπὸ Σειων ἀπέστη ἡ ψυχὴ σου ἵνα τί ἔπαισας ἡμᾶς καὶ οὐκ ἔστιν ἡμῖν ἴσας ὑπεμείναμεν εἰς εἰρήνην καὶ οὐκ ἦν ἀγαθὰ εἰς καιρὸν ἰάσεως καὶ ἰδοὺ ταραχὴ 20 ἔγνωμεν περὶ ἁμαρτήματα ἡμῶν ἀδικείας πατέρων ἡμῶν ὅτι ἡμάρτομεν ἐναντίον σου 21 κόπασσον διὰ τὸ ὄνομά σου μὴ ἀπολέσης θρόνον δόξης σου μνήσθητι μὴ διασκεδάσης τὴν διαθήκην σου τὴν μεθ' ἡμῶν 22 μὴ ἔστιν ἐν εἰδώλοις τῶν ἐθνῶν ὑετίζων καὶ εἰ ὁ οὐρανὸς δώσει πλησμονὴν αὐτοῦ οὐχὶ σὺ εἶ αὐτός καὶ ὑπομενοῦμέν σε περὶ ὅτι σὺ ἐποίησας πάντα ταῦτα

15:1 καὶ εἶπεν κ̄ς πρὸς με ἐὰν στῆ Μωσῆς καὶ Σαμουὴλ πρὸ προσώπου μου οὐκ ἔστιν ἡ ψυχὴ μου πρὸς αὐτούς ἐξαπόστειλον τὸν λαὸν τοῦτον καὶ ἐξεληθέτωσαν 2 καὶ ἔσται ἐὰν εἴπωσιν πρὸς σέ ποῦ ἐξελευσόμεθα καὶ ἔρεις πρὸς αὐτούς τάδε λέγει κ̄ς ὅσοι εἰς θάνατον εἰς θάνατον καὶ ὅσοι εἰς μάχαιραν εἰς μάχαιραν καὶ ὅσοι εἰς λιμόν εἰς λιμόν καὶ ὅσοι εἰς αἰχμαλωσίαν εἰς αἰχμαλωσίαν 3 καὶ ἐκδικήσω ἐπ' αὐτούς τέσσαρα εἶδη λέγει κ̄ς τὴν μάχαιραν εἰς σφαγὴν καὶ τοὺς κύνας εἰς διασπασμόν καὶ τὰ θηρία τῆς γῆς καὶ τὰ πετεινὰ τοῦ οὐρανοῦ εἰς βρώσιν καὶ διαφθοράν 4 καὶ παραδώσω αὐτούς εἰς ἀνάγκας πάσαις ταῖς βασιλείαις τῆς γῆς διὰ Μανασση υἱὸν Ἐζεκιίου βασιλέα Ἰουδα περὶ πάντων ὧν ἐποίησεν ἐν Ἱερουσαλημ

5 τίς φείσεται ἐπὶ σοί Ἱερουσαλημ καὶ τίς διλιάσει ἐπὶ σοί ἢ τίς ἀνακάμψει εἰς εἰρήνην σοι 6 σὺ ἀπεστράφης με λέγει κ̄ς ὀπίσω πορεύσει καὶ ἐκτενώ τὴν χεῖρά μου καὶ διαφθερῶ σε καὶ οὐκέτι ἀνήσω αὐτούς 7 καὶ διασπερῶ αὐτούς ἐν διασπορᾷ ἐν πύλαις λαοῦ μου ἠτεκνώθησαν ἀπώλεσαν τὸν λαὸν μου διὰ τὰς κακίας αὐτῶν 8 ἐπληθύνθησαν χῆρα αὐτῶν ὑπὲρ τὴν ἄμμον τῆς θαλάσσης ἐπήγαγον ἐπὶ μητέρα νεανίσκους ταλαιπωρίαν ἐν μεσημβρίᾳ ἐπέρειψαν ἐπ' αὐτὴν ἐξέφνης τρόμον καὶ σπουδὴν 9 ἐκενώθη ἡ τίκτουσα ἑπτὰ ἀπεκάκησεν ἡ ψυχὴ αὐτῆς ἐπέδου ὁ ἥλιος αὐτῇ ἔτι μεσοῦσης τῆς ἡμέρας κατησχύνθη καὶ ὠνιδίσθη τοὺς καταλοίπους αὐτῶν εἰς μάχαιραν δώσω ἐναντίον τῶν ἐχθρῶν αὐτῶν

10 οἴμμοι ἐγὼ μήτερόν ὡς τίνα με ἔτεκες ἄνδρα δικαζόμενον καὶ διακρινόμενον ἐν πάσῃ τῇ γῇ οὔτε ὠφέλησα οὔτε ὠφέλησέν με οὐδεὶς ἢ ἰσχύς μου ἐξέλιπεν ἐν τοῖς καταρωμένοις με 11 γένοιτο δέσποτα κατευθυνόντων αὐτῶν εἰ μὴ παρέστην σοι ἐν καιρῷ τῶν κακῶν

toil of famine, for priest and prophet have gone to a land which they did not know. 19 Surely, you have not disapprovingly disapproved of Iouda, have you, and your soul has not departed from Seiōn, has it? Why did you strike us, and there is no healing for us? We waited till peace and there was no good, till a time of healing, and see, trouble. 20 We have got to know our sins, LORD, iniquities of our fathers, for we have sinned against you. 21 Cease for your name's sake! Do not destroy throne of your glory! Remember, do not break your covenant, the one with us! 22 Surely, there is no one among the idols of the nations who brings rain, is there? And if the sky will give its abundance? Surely, you are he, are you not? And we will wait for you LORD, for you have made all this.

15:1 And LORD said to me, 'Even if Mōsēs and Samouēl stand before my face, my soul is not towards them. Send away this people and let them go away! 2 And it will be if they say to you, "Where shall we go?" And you will say to them, "This says LORD," 'As many as are for death, to death, and as many as are for sword, to sword, and as many as are for famine, to famine, and as many as are for captivity, to captivity. 3 And I will punish on them four kinds,' says LORD, 'the sword to slaughter, and the dogs to tear in pieces, and the beasts of the land, and the birds of the sky to devour and destroy. 4 And I will deliver them for distress to all the kingdoms of earth, because of Manassē son of Ezekias, king of Iouda, for all that he did in Ierousalēm.

5 Who will spare on you, Ierousalēm, and who will fear for you, or who will return to peace for you? 6 You have turned yourself away from me,' says LORD, 'you will go back, and I will stretch out my hand and I will destroy you, and I will no longer spare them. 7 And I will scatter them in a scattering in the gates of my people. They have been made childless, they have destroyed my people because of their wickedness. 8 Their widows have been multiplied more than the sand of the sea. They have brought young men upon the mother, misery at noon, suddenly they have thrown trembling and trouble upon her. 9 She who gave birth to seven has become destitute, her soul has given up in despair, the sun has set for her while it is yet noon, she has been put to shame, and she has been insulted. Those left of them I will give to the sword before their enemies.

10 Woe is me, mother, like whom have you given birth to me? A man being condemned and criticized in the whole land. Neither have I been of any use, nor has anyone been of any use to me. My strength has faded away through those who curse me. 11 May it be, master, when they

αὐτῶν καὶ ἐν καιρῷ θλίψεως αὐτῶν εἰς ἀγαθὰ πρὸς τὸν ἐχθρὸν 12 εἰ γνωσθήσεται σίδηρος καὶ περιβόλαιον χαλκοῦν ἢ ἰσχύς σου 13 καὶ τοὺς θησαυροὺς σου εἰς προνομήν δώσω ἀντάλλαγμα διὰ πάσας τὰς ἁμαρτίας σου καὶ ἐν πᾶσι τοῖς ὁρίοις σου 14 καὶ καταδουλώσω σε κύκλω τοῖς ἐχθροῖς σου ἐν τῇ γῆ ἣ οὐκ ἤδεις ὅτι πῦρ ἐκ(κἐ)καυται ἐκ τοῦ θυμοῦ μου ἐφ' ὑμᾶς καυθήσεται

15 κ̄ε μνήσθητί μου καὶ ἐπίσκεψέ με καὶ ἀθώωσον ἀπὸ τῶν καταδιωκόντων με μὴ εἰς μακροθυμίαν γνῶθι ὡς ἔλαβον περὶ σοῦ ὄνειδισμὸν 16 ὑπὸ τῶν ἀθετούτων τοὺς λόγους σου συντέλεσον αὐτούς καὶ ἔσται ὁ λόγος σου ἐμοὶ εἰς εὐφροσύνην καὶ χαρὰν καρδίας μου ὅτι ἐπικέκληται τὸ ὄνομά σου ἐπ' ἐμοί κ̄ε παντοκράτωρ 17 οὐκ ἐκάθισα ἐν συνεδρίῳ αὐτῶν παιζόντων ἀλλὰ εὐλαβούμην ἀπὸ προσώπου χειρὸς σου κατὰ μόνας ἐκαθήμην ὅ(τι) πικρίας ἐνεπλήσθην 18 ἵνα τί οἱ λυποῦντές με κατισχύουσίν μου ἢ πληγὴ μου στερεὰ πόθεν ἰαθήσομαι γινομένη ἐγενήθη μοι ὡς ὕδωρ ψευδὲς οὐκ ἔχον πίστιν

19 διὰ τοῦτο τάδε λέγει κ̄ς ἐὰν ἐπιστρέψῃς καὶ ἀποκαταστήσω σε καὶ πρὸ προσώπου μου στήσῃ καὶ ἐξαγάγῃς τίμιον ἀπὸ ἀξίου ὡς στόμα μου ἔσῃ καὶ ἀναστρέψουσιν αὐτοὶ πρὸς σέ καὶ σὺ οὐκ ἀναστρέψεις πρὸς αὐτούς 20 καὶ δώσω σε τῷ λαῷ τούτῳ ὡς τεῖχος ὄχυρον χαλκοῦν καὶ πολεμήσουσιν πρὸς σέ καὶ οὐ μὴ δύνωνται πρὸς σέ διότι μετὰ σοῦ εἰμι τοῦ σφῆξιν σε 21 καὶ ἐξερεῖσθαί σε ἐκ χειρὸς πονηρῶν καὶ λυτρώσομαί σε ἐκ χειρὸς λοιμῶν

16:1 καὶ σὺ μὴ λάβῃς γυναῖκα λέγει κ̄ς ὁ ὁ̄ς Ισραηλ 2 καὶ οὐ γεννηθήσεται σοι υἱὸς οὐδὲ θυγάτηρ ἐν τῷ τόπῳ τούτῳ 3 ὅτι τάδε λέγει κ̄ς περὶ τῶν υἱῶν καὶ περὶ τῶν θυγατέρων τῶν γεννωμένων ἐν τῷ τόπῳ τούτῳ καὶ περὶ τῶν μητέρων αὐτῶν τῶν τετοκυῖων αὐτούς καὶ περὶ τῶν πατέρων αὐτῶν τῶν γεγεννηκότων αὐτούς ἐν τῇ γῆ ταύτῃ 4 ἐν θανάτῳ νοσερῶ ἀποθανοῦνται οὐ κοπήσονται καὶ οὐ ταφήσονται εἰς παράδειγμα ἐπὶ προσώπου τῆς γῆς ἔσσονται καὶ τοῖς θηρίοις τῆς γῆς ἔσσονται καὶ τοῖς πετεινοῖς τοῦ οὐρανοῦ ἐν μαχαίρᾳ πεσοῦνται καὶ ἐν λειμῷ συντελεσθήσονται

5 τάδε λέγει κ̄ς μὴ εἰσέλθῃς εἰς θείασον αὐτῶν καὶ μὴ πορευθῆς τοῦ κόψασθαι καὶ μὴ πενήθῃς αὐτούς ὅτι ἀφέστακα τὴν εἰρήνην μου ἀπὸ τοῦ λαοῦ τούτου 6 οὐ μὴ κόψονται αὐτούς οὐδὲ ἐντομίδας οὐ μὴ ποιήσουσιν καὶ οὐ ξυρηθήσονται 7 καὶ οὐ μὴ κλασθῆ ἄρτος ἐν πένθει αὐτῶν εἰς παράκλησιν ἐπὶ τεθνηκότι οὐ ποτιοῦσιν αὐτὸν ποτήριον εἰς παράκλησιν ἐπὶ πατρὶ καὶ μητρὶ αὐτοῦ 8 εἰς οἰκίαν

prosper, if I did not call on you in the time of their evil, and in the time of their anguish for good against the enemy. 12 If it will be known? Iron and a copper covering is your strength. 13 And I will give your treasures for a spoil, a repayment, because of your sins, even within all your borders. 14 And I will enslave you to your enemies round about in the land which you did not know, for a fire is kindled out of my anger, it will burn on you.

15 LORD, remember me, and visit me, and let me go unharmed from my pursuers, not with patience! Know how I have been insulted for your sake 16 by those who ignore your words! Put an end to them, and your word will be my joy and gladness of my heart, for your name is called upon me, LORD Almighty! 17 I did not sit in their assembly, as they were mocking, but I was fearing from the face of your hand, I was sitting alone, for I was filled with bitterness. 18 Why do those who vex me overcome me? My wound is severe, in what way will I be healed? It has becoming become like false water, which has no faithfulness.

19 Therefore, this says LORD, 'If you will return, I will both restore you, and you will stand before my face, and if you will bring forth precious from worthy, you will be as my mouth, and they will turn back to you and you will not turn back to them. 20 And I will give you to this people as a strong wall of copper, and they will fight you, and they will not at all be able against you, for I am with you to save you, 21 and deliver you from the hand of wicked people. And I will ransom you from the hand of evildoers.

16:1 And you shall not take a wife,' says LORD, GOD of Israel. 2 'And no son will be born to you nor daughter in this place.' 3 For this says LORD concerning the sons and concerning the daughters who are born in this place, and concerning their mothers, who have given birth to them, and concerning their fathers, who have begotten them in this land. 4 'They will die from a death caused by disease, they will not be mourned, and they will not be buried, they will become into an example on the face of the earth. And they will be for the beasts of the land and for the birds of the sky, they will fall by sword, and they will be destroyed by famine.

5 This says LORD, 'Do not enter their mourning feast, and do not go to mourn and do not bemoan them, for I have removed my peace from this people. 6 They will not at all mourn for them, nor will they at all make incuttings, and they will not be shaved, 7 and bread will not at all be broken in mourning for them as a comfort for a deceased, they will not give him a cup to drink as a comfort for his father and mother. 8 Do

πότου οὐκ εἰσελεύση συναθίσει μετ' αὐτῶν τοῦ φαγεῖν καὶ πιεῖν 9
 διότι τάδε λέγει ᾠδὴ Ἰσραηλ ἰδοὺ ἐγὼ καταλύω ἐκ τοῦ τόπου
 τούτου ἐνώπιον τῶν ὀφθαλμῶν ὑμῶν καὶ ἐν ταῖς ἡμέραις ὑμῶν φωνὴν
 χαρᾶς καὶ φωνὴν εὐφροσύνης φωνὴν νυμφίου καὶ φωνὴν νύμφης 10
 καὶ ἔσται ὅταν ἀναγγεῖλης τῷ λαῷ τούτῳ ἅπαντα τὰ ῥήματα ταῦτα
 καὶ εἴπωσιν πρὸς σέ διὰ τί ἐλάλησεν ᾠδὴ ἐφ' ἡμᾶς πάντα τὰ κακὰ ταῦτα
 τίς ἡ ἀδικία ἡμῶν καὶ τίς ἡ ἁμαρτία ἡμῶν ἣν ἠμάρτομεν ἔναντι κυρίου τοῦ
 κυρίου ἡμῶν 11 καὶ ἐρεῖς αὐτοῖς ἀνθ' ὧν ἐγκατέλιπόν με οἱ πατέρες ὑμῶν
 λέγει ᾠδὴ καὶ ὄχοντο ὀπίσω θεῶν ἀλλοτριῶν καὶ ἐδούλευσαν αὐτοῖς
 καὶ προσεκύνησαν αὐτοῖς καὶ ἐμὲ ἐγκατέλιπον καὶ τὸν νόμον μου οὐκ
 ἐφυλάξαντο 12 καὶ ὑμεῖς ἐπονηρεύσασθε ὑπὲρ τοὺς πατέρας ὑμῶν καὶ
 ἰδοὺ ὑμεῖς πορεύεσθε ἕκαστος ὀπίσω τῶν ἀρεστῶν τῆς καρδίας ὑμῶν
 τῆς πονηρᾶς τοῦ μὴ ὑπακούειν μου 13 καὶ ἀπορίψω ὑμᾶς ἀπὸ τῆς
 γῆς ταύτης εἰς τὴν γῆν ἣν οὐκ ᾔδειτε ὑμεῖς καὶ οἱ πατέρες ὑμῶν καὶ
 δουλεύσετε ἐκεῖ θεοῖς ἐτέροις οἱ οὐ δώσουσιν ὑμῖν ἔλεος

14 διὰ τοῦτο ἰδοὺ ἡμέραι ἐρχονται λέγει ᾠδὴ καὶ οὐκ ἐροῦσιν ἔτι ζῆ
 ᾠδὴ ὁ ἀναγαγὼν τοὺς υἱοὺς Ἰσραηλ ἐκ γῆς Αἰγύπτου 15 ἀλλὰ ζῆ ᾠδὴ
 ὅς ἀνήγαγεν τὸν οἶκον Ἰσραηλ ἀπὸ γῆς βορρᾶ καὶ ἀπὸ πασῶν τῶν
 χωρῶν οὐ ἐξώσθησαν ἐκεῖ καὶ ἀποκαταστήσω αὐτοὺς εἰς τὴν γῆν
 αὐτῶν ἣν ἔδωκα τοῖς πατράσιν αὐτῶν 16 ἰδοὺ ἐγὼ ἀποστέλλω τοὺς
 ἄλλοιους τοὺς πολλοὺς λέγει ᾠδὴ καὶ ἀλιεύσουσιν αὐτοὺς καὶ μετὰ ταῦτα
 ἀποστελῶ τοὺς πολλοὺς θηρευτὰς καὶ θηρεύσουσιν αὐτοὺς ἐπάνω
 παντὸς ὄρους καὶ ἐπάνω παντὸς βουνοῦ καὶ ἐκ τῶν τρυμαλιῶν τῶν
 πετρῶν 17 ὅτι οἱ ὀφθαλμοί μου ἐπὶ πάσας τὰς ὁδοὺς αὐτῶν καὶ
 οὐκ ἐκρύβη τὰ ἀδικήματα αὐτῶν ἀπέναντι τῶν ὀφθαλμῶν μου 18
 καὶ ἀνταποδώσω διὰ πάσας τὰς κακίας αὐτῶν καὶ τὰς ἁμαρτίας
 αὐτῶν ἐφ' αἷς ἐβεβήλωσαν τὴν γῆν μου ἐν τοῖς θνησιμαίοις τῶν
 βδελυγμάτων αὐτῶν καὶ ἐν ταῖς ἀνομίαις αὐτῶν ἐν αἷς ἐπλημμέλησαν
 τὴν κληρονομίαν μου

*25. The Vanity of Idols and the Blessing
 of Trusting in the Lord (16:19–17:10)*

19 κυρίου σὺ ἰσχύς μου καὶ βοήθιά μου καὶ καταφυγή μου ἐν ἡμέραις
 κακῶν πρὸς σέ ἔθνη ἤξουσιν ἀπ' ἐσχάτου τῆς γῆς καὶ ἐροῦσιν ὡς ψευδῆ
 ἐκτίσαντο οἱ πατέρες ἡμῶν εἰδωλα καὶ οὐκ ἔστιν ἐν αὐτοῖς ὠφέλημα
 20 εἰ ποιήσει ἐαυτῷ ἄνθρωπος θεοῦ καὶ οὗτοι οὐκ εἰσιν θεοί

not enter a house of drinking to sit together with them, to eat and drink.’
 9 For this says LORD, GOD of Israel, ‘See, I dissolve from this place, before your eyes and in your days, sound of gladness and sound of joy and voice of bridegroom and voice of bride. 10 And it will be when you announce to this people all these words and they say to you, “Why has LORD spoken all this evil against us? What is our iniquity and what is our sin, which we have sinned against LORD our GOD?” 11 and you will say to them, “Because your fathers deserted me, says LORD, and they went behind alien gods, and they served them, and they worshiped them, and they deserted me, and they did not keep my law, 12 and you have acted more wickedly than your fathers, and see, you walk everyone behind the pleasures of your evil heart so that you do not obey me, 13 I will also throw you away from this land to the land which you and your fathers did not know, and there you will serve other gods, who will show you no mercy.”’

14 ‘Therefore, see, days come,’ says LORD, ‘and they will no longer say, “LORD lives, he who brought the sons of Israel up from the land of Egypt,” 15 but, “LORD lives, he who has brought the house of Israel up from a land of the north and from all the countries where they have been expelled there”. And I will restore them to their land, which I gave their fathers. 16 See, I send the many fishermen, says LORD, and they will fish them and afterward I will send the many hunters and they will hunt them on every mountain and on every hill and out of the holes of the rocks. 17 For my eyes are on all their ways and their misdeeds have not been hidden before my eyes. 18 And I will recompense for all their wickedness and for all their sins, with which they have profaned my land, by the carcasses of their abominations and by their lawless deeds, by which they have offended against my inheritance.’

*25. The Vanity of Idols and the Blessing
of Trusting in the Lord (16:19–17:10)*

19 LORD, you are my strength and my help and my refuge in days of evil. To you nations will come from the end of the earth and they will say, ‘How false idols did our fathers acquire, and there is no profit by them. 20 Even if a man will make himself gods, these are still no gods.’

21 διὰ τοῦτο ἰδοὺ ἐγὼ δηλώσω αὐτοῖς ἐν τῷ καιρῷ τούτῳ τὴν χεῖρά μου καὶ γνωριῶ αὐτοῖς τὴν δύναμίν μου καὶ γνώσονται ὅτι ὄνομά μοι $\overline{\kappa\zeta}$

17:5 ἐπικατάρατος ὁ ἄνθρωπος ὃς τὴν ἐλπίδα ἔχει ἐπ' ἄνθρωπον καὶ στηρίσει σάρκα βραχίονος αὐτοῦ ἐπ' αὐτόν καὶ ἀπὸ $\overline{\kappa\upsilon}$ ἀποστή ἡ καρδία αὐτοῦ 6 καὶ ἔσται ὡς ἡ ἀγριομυρική ἢ ἐν τῇ ἐρήμῳ οὐκ ὄψεται ὅταν ἔλθῃ τὰ ἀγαθὰ καὶ κατασκηνώσει ἐν ἀλίμοις καὶ ἐν ἐρήμῳ ἐν γῆ ἀλμυρᾷ ἥτις οὐ κατοικεῖται 7 καὶ εὐλογημένος ὁ ἄνθρωπος ὃς πέποιθεν ἐπὶ τῷ $\overline{\kappa\omega}$ καὶ ἔσται $\overline{\kappa\zeta}$ ἐλπίς αὐτοῦ 8 καὶ ἔσται ὡς ξύλον εὐθινοῦν παρ' ὕδατα καὶ ἐπὶ ἰκμάδα βαλεῖ ῥίζαν αὐτοῦ οὐ φοβηθήσεται ὅταν ἔλθῃ καῦμα καὶ ἔσται ἐπ' αὐτῷ στελέχη ἀλσώδη ἐν ἐνιαυτῷ ἀβροχείας οὐ φοβηθήσεται καὶ οὐ διαλείψει ποιῶν καρπὸν 9 βαθεῖα ἢ καρδία παρὰ πάντα καὶ ἄνθρωπός ἐστιν καὶ τίς γνώσεται αὐτόν 10 ἐγὼ $\overline{\kappa\zeta}$ ἐτάζων καρδίας καὶ δοκιμάζων νεφρούς τοῦ δοῦναι ἐκάστῳ κατὰ τὰς ὁδοὺς αὐτοῦ καὶ κατὰ τοὺς καρπούς τῶν ἐπιτηδευμάτων αὐτοῦ

*26. Jeremias Praises the Lord and His
Justice. Sabbath Observance (17:11–17:27)*

11 ἐφώνησεν πέρδιξ συνήγαγεν ἃ οὐκ ἔτεκεν ποιῶν πλοῦτον αὐτοῦ οὐ μετὰ κρίσεως ἐν ἡμίσει ἡμερῶν αὐτοῦ ἐγκαταλίψουσιν αὐτόν καὶ ἐπ' ἐσχάτων αὐτοῦ ἔσται ἄφρων

12 θρόνος δόξης ὑψωμένος ἀγίασμα ἡμῶν 13 ὑπομονὴ Ἰσραὴλ $\overline{\kappa\epsilon}$ πάντες οἱ καταλιπόντες σε καταισχυνήτωσαν ἀφεστηκότες ἐπὶ τῆς γῆς γραφήτωσαν ὅτι ἐγκατέλιπον πηγὴν ζωῆς τὸν $\overline{\kappa\omega}$

14 ἴασαί με $\overline{\kappa\epsilon}$ καὶ ἰαθήσομαι σῶσόν με καὶ σωθήσομαι ὅτι καύχημά μου σὺ εἶ 15 ἰδοὺ αὐτοὶ λέγουσι πρὸς με ποῦ ἐστὶν ὁ λόγος $\overline{\kappa\omega}$ ἐλθάτω 16 ἐγὼ δὲ οὐκ ἐκοπίασα κατακολουθῶν ὀπίσω σου καὶ ἡμέραν ἀνθρώπου οὐκ ἐπεθύμησα σὺ ἐπίστη τὰ ἐκπορευόμενα διὰ τῶν χειλέων μου πρὸ προσώπου σου ἐστὶν 17 μὴ γεννηθῆς μοι εἰς ἀλλοτριώσιν φειδόμενός μου ἐν ἡμέρᾳ πονηρᾷ 18 καταισχυνήτωσαν οἱ διώκοντές με καὶ μὴ καταισχυνηθῆιν ἐγὼ πτοηθείησαν αὐτοὶ καὶ μὴ πτοηθῆιν ἐγὼ ἐπάγαγε ἐπ' αὐτούς ἡμέραν πονηρὰν δισσὸν σύντριμμα σύντριψον αὐτούς

19 τάδε λέγει $\overline{\kappa\zeta}$ βάδισον καὶ στήθι ἐν ταῖς πύλαις υἰῶν λαοῦ σου ἐν αἷς εἰσπορεύονται ἐν αὐταῖς βασιλεῖς Ἰουδα καὶ ἐν αἷς ἐκπορεύονται ἐν αὐταῖς {βασιλεῖς Ἰουδα καὶ ἐν αἷς ἐκπορεύονται ἐν αὐταῖς} καὶ ἐν πάσαις

21 Therefore, see, at this time I will make my hand evident to them, and I will make my power known to them, and they will know that my name is LORD.

17:5 Cursed is the man who has his hope in a man, and who will strengthen the flesh of his arm upon him, and his heart will depart from LORD. 6 And he will be like the tamarisk, which is in the desert. He will not see when the good comes, and he will dwell in salt places, and in a desert, in a salt land, which is not inhabited. 7 And blessed is the man who trusts in LORD, and LORD will be his hope. 8 And he will be like a flourishing tree by the water, and he will strike his root in a moist place, he will not fear when heat comes, and he will have shady branches, in a year of drought he will not fear, and he will not cease to bear fruit. 9 The heart is deep beyond all things, man is too. And who will get to know him? 10 I am LORD who tests hearts and approves kidneys to give everyone according to his ways and according to the fruits of his practices.

*26. Jeremias Praises the Lord and His
Justice. Sabbath Observance (17:11–17:27)*

11 A partridge calls, it gathers what it did not lay. Someone who gets his riches not with judgement—in the midst of his days they will desert him, and in his last days he will be a fool.

12 An exalted throne of glory is our sanctuary. 13 LORD, you are Israel's hope! All who desert you shall be put to shame! When they have revolted, let them be written on the earth, for they have deserted fountain of life, LORD!

14 Heal me, LORD, and I will be healed! Save me, and I will be saved, for you are my boast! 15 See, they say to me, 'Where is the word of LORD? Let it come!' 16 But I have not become weary of following behind you, and I have not desired day of man, you know [that]. What comes out of my lips is before your face. 17 Do not become an estrangement to me, sparing me on the evil day. 18 Let those who pursue me be put to shame, and may I not be put to shame! May they be terrified, and may I not be terrified. Bring an evil day upon them, break them a double breach!

19 This says LORD, 'Go and stand in the gates of sons of your people, by which enter by them kings of Iouda, and by which they go out by them kings of Iouda, and by which they go out by them, and in all the gates

ταῖς πύλαις Ἱερουσαλημ 20 καὶ ἔρεῖς αὐτοῖς (ἀκούσατε) τὸν λόγον π̄ν βασιλεῖς Ἰουδα καὶ π̄σα Ἰουδαία καὶ π̄σα Ἱερουσαλημ οἱ εἰσπορευόμενοι ἐν ταῖς πύλαις ταύταις

21 τάδε λέγει π̄ς φυλάσσετε τὰς ψυχὰς ὑμῶν καὶ μὴ ἔχετε βαστάγματα ἐν τῇ ἡμέρᾳ τῶν σαββάτων καὶ μὴ ἐκπορεύεσθε ταῖς πύλαις Ἱερουσαλημ 22 καὶ μὴ ἐκφέρετε βαστάγματα ἐξ οἰκιῶν ὑμῶν ἐν τῇ ἡμέρᾳ τῶν σαββάτων καὶ π̄ν ἔργον οὐ ποιήσετε ἀγιάσατε τὴν ἡμέραν τῶν σαββάτων καθὼς ἐντετείαμιν τοῖς πατράσιν ὑμῶν καὶ οὐκ ἤκουσαν καὶ οὐκ ἔκλειναν τὸ οὖς αὐτῶν 23 καὶ ἐσκήρουναν τὸν τράχηλον αὐτῶν ὑπὲρ τοὺς πατέρας αὐτῶν τοῦ μὴ ἀκοῦσαί μου καὶ τοῦ μὴ δέξασθαι παιδείαν 24 καὶ ἔσται ἐὰν εἰσακούσητέ μου λέγει π̄ς τοῦ μὴ εἰσφέρειν βαστάγματα διὰ τῶν πυλῶν τῆς πόλεως ταύτης ἐν τῇ ἡμέρᾳ τῶν σαββάτων καὶ ἀγιάζειν τὴν ἡμέραν τῶν σαββάτων τοῦ μὴ ποιεῖν π̄ν ἔργον 25 καὶ εἰσελεύσονται διὰ τῶν πυλῶν τῆς πόλεως ταύτης βασιλεῖς καὶ ἄρχοντες καθηήμενοι ἐπὶ θρόνου Δαυειδ καὶ ἐπιβεβηκότες ἐφ' ἄρμασιν καὶ ἵπποις αὐτῶν αὐτοὶ καὶ οἱ ἄρχοντες αὐτῶν ἄνδρες Ἰουδα καὶ οἱ κατοικοῦντες ἐν Ἱερουσαλημ καὶ κατοικισθήσεται ἡ πόλις αὕτη εἰς τὸν αἰῶνα 26 καὶ ἤξουσιν ἐκ τῶν πόλεων Ἰουδα καὶ κυκλόθεν Ἱερουσαλημ καὶ ἐκ γῆς Βενιαμειν καὶ ἐκ γῆς πεδινης καὶ ἐκ τοῦ ὄρους καὶ ἐκ τῆς πρὸς νότον φέροντες ὀλοκαυτώματα καὶ θυσίαν καὶ θυμιάματα καὶ μαννα καὶ λίβανον φέροντες αἶνεσιν εἰς οἶκον π̄ν 27 καὶ ἔσται ἐὰν μὴ εἰσακούσητέ μου τοῦ ἀγιάζειν τὴν ἡμέραν τῶν σαββάτων τοῦ μὴ αἶρειν βαστάγματα καὶ μὴ εἰσπορεύεσθαι ταῖς πύλαις Ἱερουσαλημ ἐν τῇ ἡμέρᾳ τῶν σαββάτων καὶ ἀνάψω πῦρ ἐν ταῖς πύλαις αὐτῆς καὶ καταφάγεται ἄμφοδα Ἱερουσαλημ καὶ οὐ σβεσθήσεται

27. *Jeremias at the Potter's. Jeremias Accusing the People.
Jeremias Crushing a Jar. Jeremias and Paskōr (18:1–20:6)*

1 ὁ λόγος ὁ γενόμενος παρὰ π̄ν πρὸς Ἱερειάν λέγων 2 ἀνάστηθι καὶ κατάρθῃθι εἰς οἶκον τοῦ κεραμέως καὶ ἐκεῖ ἀκούση τοὺς λόγους μου 3 καὶ κατέβην εἰς οἶκον τοῦ κεραμέως καὶ ἰδοὺ αὐτὸς ἐποίει ἔργον ἐπὶ τῶν λίθων 4 καὶ ἔπρεσεν τὸ ἀγγίον ὃ αὐτὸς ἐποίει ἐν ταῖς χερσίν αὐτοῦ καὶ πάλιν αὐτὸς ἐποίησεν αὐτὸ ἀγγεῖον ἕτερον καθὼς ἤρρεσεν ἐνώπιον αὐτοῦ ποιῆσαι 5 καὶ ἐγένετο λόγος π̄ν πρὸς με λέγων 6 εἰ καθὼς ὁ κεραμεὺς οὗτος οὐ δυνήσομαι τοῦ ποιῆσαι ὑμᾶς οἶκος Ἰσραηλ ἰδοὺ ὡς ὁ πηλὸς τοῦ κεραμέως ὑμεῖς ἐστέ ἐν ταῖς χερσίν μου

of Ierousalēm. 20 And you will say to them, “[Hear] the word of LORD, you kings of Iouda and all Ioudaia and all Ierousalēm, you who enter by these gates.

21 This says LORD. Guard your souls, and bear no burdens on the day of the Sabbath, and do not go out by the gates of Ierousalēm, 22 and carry no burdens out of your houses on the day of the Sabbath, and you will not do every work, sanctify the day of the Sabbath, as I commanded your fathers. And they did not listen, and they did not incline their ear. 23 And they hardened their neck more than their fathers, so that they did not hear me, and so that they did not receive correction. 24 And it will be if you listen to me, says LORD, so that you carry no burdens through the gates of this city on the day of the Sabbath, and sanctify the day of the Sabbath so that you do not do every work, 25 kings and rulers sitting on the throne of Daueid and having got up into chariots and mounted their horses will also enter through the gates of this city, they themselves and their rulers, men of Iouda and the inhabitants of Ierousalēm, and this city will be inhabited for ever. 26 And they will come from the cities of Iouda and from all around Ierousalēm and from the land of Beniamain and from a plain land and from the mountain and from the land towards the south, bringing burnt offerings and sacrifice and incense and manna and frankincense, bringing praise to the house of LORD. 27 And it will be if you do not listen to me, so that you sanctify the day of the Sabbath, so that you bear no burdens and not enter the gates of Ierousalēm on the day of the Sabbath, I will also kindle a fire in its gates and it will devour the blocks of Ierousalēm and it will not be quenched.”

*27. Jeremias at the Potter's. Jeremias Accusing the People.
Jeremias Crushing a Jar. Jeremias and Paṣkōr (18:1–20:6)*

1 The word which came from LORD to Jeremias, saying, 2 ‘Get up and go down to the house of the potter and there you will hear my words.’ 3 And I went down to the house of the potter, and see, he was making a work on the stones. 4 And the vessel which he was making with his hands fell, and he made it again into another vessel, just as it seemed good before him to make. 5 And a word of LORD came to me, saying, 6 ‘Surely, if just as this potter I will be able to do with you, will I not, you house of Israel? See, as the clay of the potter, you are in my hands.

7 πέρασ λαλήσω ἐπὶ ἔθνος ἢ ἐπὶ βασιλείαν τοῦ ἐξᾶραι αὐτοὺς καὶ τοῦ ἀπολλύειν 8 καὶ ἐπιστραφῆ τὸ ἔθνος ἐκεῖνο ἀπὸ πάντων τῶν κακῶν αὐτῶν καὶ μετανοήσω περὶ τῶν κακῶν ὧν ἐλογισάμην τοῦ ποιῆσαι αὐτοῖς 9 καὶ πέρασ λαλήσω ἐπὶ ἔθνος καὶ βασιλείαν τοῦ ἀνοικοδομεῖσθαι καὶ τοῦ καταφυτεῦεσθαι 10 καὶ ποιήσωσιν τὰ πονηρὰ ἐναντίον μου τοῦ μὴ ἀκούειν τῆς φωνῆς μου καὶ μετανοήσω περὶ τῶν ἀγαθῶν ὧν ἐλάλησα τοῦ ποιῆσαι αὐτοῖς

11 καὶ νῦν εἶπὸν πρὸς ἄνδρας Ιουδα καὶ πρὸς τοὺς κατοικοῦντας Ιερουσαλημ ἰδοὺ ἐγὼ πλάσσω ἐφ' ὑμᾶς κακὰ καὶ λογίζομαι ἐφ' ὑμᾶς λογισμόν ἀποστραφήτω δὴ ἕκαστος ἀπὸ ὁδοῦ αὐτοῦ τῆς πονηρᾶς καὶ καλλίονα ποιήσετε τὰ ἐπιτηδεύματα ὑμῶν 12 καὶ εἶπαν ἀνδριούμεθα ὅτι ὀπίσω τῶν ἀποστροφῶν ἡμῶν πορευσόμεθα καὶ ἕκαστος τὰ ἀρεστὰ τῆς καρδίας αὐτοῦ τῆς πονηρᾶς ποιήσομεν

13 διὰ τοῦτο τάδε λέγει ᾧς ἐρωτήσατε δὴ ἐν ἔθνεσιν τίς ἤκουσεν τοιαῦτα φρικτὰ ἃ ἐποίησεν σφόδρα παρθένος Ισραηλ 14 μὴ ἐκκλίψουσιν ἀπὸ πέτρας μαστοὶ ἢ χειῶν ἀπὸ τοῦ Λιβάνου μὴ ἐκκλινεῖ ὕδωρ βιαιῶς ἀνέμῳ φερόμενον 15 ὅτι ἐπελάθοντό μου λαός μου εἰς κενὸν ἐθυμίασαν καὶ ἀσθενήσουσιν ἐν ταῖς ὁδοῖς αὐτῶν σχοίνους αἰωνίους τοῦ ἐπιβῆναι τρίβους οὐκ ἔχοντας ὁδὸν εἰς πορείαν 16 τοῦ τάξει τὴν γῆν αὐτῶν εἰς ἀφανισμόν καὶ σύριγμα αἰώνιον πάντες οἱ διαπορευόμενοι (διὰ) αὐτῆς ἐκοπήσονται καὶ κεινήσουσιν τὴν κεφαλὴν αὐτῶν 17 ὡς ἄνεμον καύσωνα διασπερῶ αὐτοὺς κατὰ πρόσωπον ἐχθρῶν αὐτῶν δεῖξω αὐτοῖς ἡμέραν ἀπωλείας αὐτῶν

18 καὶ εἶπαν δεῦτε λογιώμεθα ἐπὶ Ιερειμίαν λογισμόν ὅτι οὐκ ἀπολείται νόμος ἀπὸ ἱερέως καὶ βουλή ἀπὸ συνετοῦ καὶ λόγος ἀπὸ προφήτου δεῦτε καὶ πατάξωμεν αὐτὸν ἐν γλώσση καὶ ἀκουσόμεθα πάντα τοὺς λόγους αὐτοῦ

19 εἰσάκουσόν μου ᾧς καὶ εἰσάκουσον τῆς φωνῆς τοῦ δικαιομάτος μου 20 εἰ ἀνταποδίδεται ἀντὶ ἀγαθῶν κακὰ ὅτι συνελάλησαν ῥήματα κατὰ τῆς ψυχῆς μου καὶ τὴν κόλασιν αὐτῶν ἔκρυσάν μοι μνήστητι ἐστηκότος μου κατὰ πρόσωπόν σου τοῦ λαλήσαι ἃ ὑπὲρ αὐτῶν ἀγαθὰ τοῦ ἀποστρέψαι τὸν θυμὸν σου ἀπ' αὐτῶν 21 διὰ τοῦτο δὸς τοὺς υἱοὺς αὐτῶν εἰς λεμὸν καὶ ἄθροισον αὐτοὺς εἰς χεῖρας μαχαίρας γενέσθωσαν αἱ γυναῖκες αὐτῶν ἄτεκνοι καὶ χῆραι καὶ οἱ ἄνδρες αὐτῶν γενέσθωσαν ἀνηρημένοι θανάτῳ καὶ οἱ νεανίσκοι αὐτῶν πεπτωκότες μαχαίρᾳ ἐν πολέμῳ 22 γεννηθῆτω κραυγὴ ἐν ταῖς οἰκείαις αὐτῶν ἐπάξις ἐπ' αὐτοὺς ληστὰς ἄφνω ὅτι ἐνεχείρησαν λόγον εἰς σύνλημψίν μου καὶ παγίδας ἔκρυσαν ἐπ' ἐμέ 23 καὶ σὺ ᾧς ἔγνωσ ἅπασαν τὴν βουλήν αὐτῶν ἐπ' ἐμέ

7 A determination I will announce about a nation or about a kingdom to remove them and to destroy them, 8 and [if] that nation turns round from all their evil, I too will change my mind about the evil which I planned to do to them. 9 And a determination I will announce about a nation or kingdom to rebuild it and to plant it, 10 and [if] they do the evil before me so that they do not hear my voice, I too will change my mind about the good which I said I would do to them.

11 And now, say to the men of Iouda and to the inhabitants of Ierousalēm, “See, I am forming evil against you, and I am planning a plan against you. Let everyone indeed turn away from his evil way, and you shall amend your practices.” 12 And they said, ‘We will be brave men, for we will walk behind our acts of turning away, and each one of us will do the pleasures of his wicked heart.’

13 Therefore, this says LORD, ‘Ask indeed among nations, “Who has heard such horrible deeds, which virgin of Israel has done eagerly?” 14 Surely, breasts will not fail from rocks or snow from Libanos, will it? Surely, water violently carried by wind will not turn away, will it? 15 For my people have forgotten me, they have burnt incense in vain, and they will weaken ancient measures by their ways, to enter paths which have no way for a journey, 16 to turn their land into a vanishment and into an eternal hissing. All who pass through it will get confused, and they will shake their head. 17 Like a burning wind I will scatter them before their enemies, I will show them a day of their destruction.

18 And they said, ‘Let us plan a plan against Ieremias, for law will not perish from priest, and counsel from wise, and word from prophet. Come and let us strike him with the tongue, and we will hear all his words.’

19 Listen to me, LORD, and listen to the voice of my plea! 20 If good is recompensed with evil? For they have discussed words against my soul, and they have hidden their punishment from me. Remember that I stood before you to speak what was good for them, to turn away your anger from them! 21 Therefore, deliver their sons to famine, and gather them together into the hands of a sword. Let their wives become childless and widows, and let their men be killed by death, and let their young men fall by sword in battle, 22 let there be a cry in their houses, you will suddenly bring robbers upon them, for they have undertaken a task for my capture, and they have hidden traps for me. 23 And you, LORD, have got to know all their counsel to death against me. Do not let their

εἰς θάνατον μὴ ἀθωώσης τὰς ἀδικίας αὐτῶν καὶ τὰς ἁμαρτίας αὐτῶν ἀπὸ προσώπου σου μὴ ἐξαλείψῃς γενέσθω ἡ ἀσθένεια αὐτῶν ἐναντίον σου ἐν καιρῷ θυμοῦ σου ποιήσον ἐν αὐτοῖς 19:1 τότε εἶπεν ᾧ πρὸς με βάδισον καὶ κτῆσαι βῖκον πεπλασμένον ὄστράκινον καὶ ἄξεις ἀπὸ τῶν πρεσβυτέρων τοῦ λαοῦ καὶ ἀπὸ τῶν ἱερέων 2 καὶ ἐξελεύσῃ εἰς τὸ πολυανδρεῖον υἱῶν τῶν τέκνων αὐτῶν ὃ ἐστὶν ἐπὶ τῶν προθύρων πύλης τῆς θαρσεῖς καὶ ἀνάγνωθι ἐκεῖ πάντας τοὺς λόγους τούτους οὓς ἂν λαλήσω πρὸς σέ 3 καὶ ἔρεῖς αὐτοῖς

ἀκούσατε τὸν λόγον ᾧ βασιλεῖς Ιουδα καὶ ἄνδρες Ιουδα καὶ οἱ κατοικοῦντες (ἐν) Ἱερουσαλὴμ καὶ οἱ εἰσπορευόμενοι ἐν ταῖς πύλαις ταύταις τάδε λέγει ᾧ Ἰσραηλ ἰδοὺ ἐγὼ ἐπάγω ἐπὶ τὸν τόπον τοῦτον κακὰ ὥστε παντὸς ἀκούοντος αὐτὰ ἠχήσει τὰ ὦτα αὐτοῦ 4 ἀνθ' ὧν ἐγκατέλιπόν με καὶ ἀπηλλοτριώσαν τὸν τόπον τοῦτον καὶ ἐθυμίασαν ἐν αὐτῷ θεοῖς ἄλλοτρίοις οἷς οὐκ ἤδειςαν αὐτοὶ καὶ οἱ πατέρες αὐτῶν καὶ οἱ βασιλεῖς Ιουδα ἔπλησαν τὸν τόπον τοῦτον αἱμάτων ἀθῶνων 5 καὶ ᾧκοδόμησαν ὑψηλὰ τῇ Βααλ τοῦ κατακαίειν τοὺς υἱοὺς αὐτῶν ἐν πυρὶ οὐκ ἐνετειλάμην οὐδὲ διενοήθην ἐν τῇ καρδίᾳ μου

6 διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται λέγει ᾧ καὶ οὐ κληθήσεται τῷ τόπῳ τούτῳ (ἔτι) διάπτωσις καὶ πολυανδρεῖον υἱοῦ Ἐννομ ἄλλ' ἡ πολυανδρεῖον τῆς σφαγῆς 7 καὶ σφάξω τὴν βουλὴν Ιουδα καὶ τὴν βουλὴν Ἱερουσαλὴμ ἐν τῷ τόπῳ τούτῳ καὶ καταβαλῶ αὐτοὺς ἐν μαχαίρᾳ ἐναντίον τῶν ἐχθρῶν αὐτῶν καὶ ἐν χερσὶν τῶν ζητούντων τὰς ψυχὰς αὐτῶν καὶ δώσω τοὺς νεκροὺς αὐτῶν εἰς βρῶσιν τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς 8 καὶ κατάξω τὴν πόλιν ταύτην εἰς ἀφανισμόν καὶ εἰς συριγμόν πᾶς ὃ παραπορευόμενος ἐπ' αὐτῆς σκυθρωπάσει καὶ συριεῖ ὑπὲρ πάσης τῆς πληγῆς αὐτῆς 9 καὶ ἔδονται τὰς σάρκας τῶν υἱῶν αὐτῶν καὶ τὰς σάρκας τῶν θυγατέρων αὐτῶν καὶ ἕκαστος τὰς σάρκας τοῦ πλησίον αὐτοῦ ἔδονται ἐν τῇ περιοχῇ καὶ πολιορκία ἡ πολιορκήσουσιν αὐτοὺς οἱ ἐχθροὶ αὐτῶν 10 καὶ συντρεῖψεις τὸν βῖκον κατ' ὀφθαλμοὺς τῶν ἀνδρῶν τῶν ἐκπορευομένων μετὰ σοῦ 11 καὶ ἔρεῖς τάδε λέγει ᾧ οὕτως συντρεῖψω τὸν λαὸν τοῦτον καὶ τὴν πόλιν ταύτην καθὼς συντρεῖβεται ἄγγος ὄστράκινον ὃ οὐ δυνήσεται ἰαθῆναι ὅτι 12 οὕτως ποιήσω λέγει ᾧ τῷ τόπῳ τούτῳ καὶ τοῖς κατοικοῦσιν ἐν αὐτῷ τοῦ δοθῆναι τὴν πόλιν ταύτην ὡς τὴν διαπίπτουσαν 13 καὶ οἴκοι Ἱερουσαλὴμ καὶ οἴκοι βασιλέων Ιουδα ἔσονται καθὼς ὁ τόπος ὃ διαπίπτων ἀπὸ τῶν ἀκαθαρσιῶν αὐτῶν ἐν πάσαις ταῖς οἰκείαις ἐν αἷς ἐθυμίασαν ἐπὶ τῶν δωμάτων αὐτῶν πάσῃ τῇ στρατιᾷ τοῦ οὐρανοῦ καὶ ἔσπεισαν σπονδὰς θεοῖς ἄλλοτρίοις

iniquities go unpunished, and do not wipe away their sins from your face, let their weakness come before you, deal with them in the time of your anger. 19:1 Then LORD said to me, ‘Go and get a turned earthen jar, and you will lead [some] of the elders and [some] of the priests, 2 and you will go out to the “place full of dead men” of sons of their children, which is at the entrance of gate of the tharseis and there you shall read all these words, which I will speak to you. 3 And you will say to them,

‘Hear the word of LORD, you kings of Iouda and you men of Iouda and you inhabitants of Ierousalēm and you who enter by these gates. This says LORD, GOD of Israel, “See, I bring evil upon this place, so that everyone who hears it, it will resound in his ears. 4 Because they deserted me and made this place strange, and burnt incense in it to alien gods, whom they themselves and their fathers did not know, and the kings of Iouda filled this place with innocent blood, 5 and they built high places to her, Baal, to burn their sons in fire. I did not command it nor did I devise it in my heart.

6 Therefore, see days come,” says LORD, “and this place will no longer be called ‘fall’ and ‘place full of dead men’ of the son of Ennom, but ‘place full of dead men’ of slaughter. 7 And I will slaughter the council of Iouda and the council of Ierousalēm in this place, and I will cast them down by the sword before their enemies and by the hands of those who seek their souls, and I will give their dead into food for the birds of the sky and for the beasts of the earth, 8 I will break down this city into vanishment and into hissing. Everyone who passes by will look sad because of it, and he will hiss because of all its plague. 9 And they will eat the flesh of their sons and the flesh of their daughters, and everyone will eat the flesh of his neighbour in the captivity and in the siege, in which their enemies will besiege them. 10 And you will break the jar before the eyes of the men who go out with you. 11 And you will say, “This says LORD “Thus I will break this people and this city, just as one breaks an earthen vessel, which will not be possible to repair. For 12 thus I will do,” says LORD, “to this place and to the inhabitants in it to give this city just as ‘the falling’. 13 And houses of Ierousalēm and houses of kings of Iouda will be just as the place which is falling because of all their impurity in all the houses in which they have burnt incense on their roofs to all the army of the sky and they offered drink-offerings to alien gods.’””

14 καὶ ἦλθεν Ἰερεμίας ἀπὸ τῆς διαπτώσεως οὗ ἄπέστειλεν αὐτὸν ᾧ ἐκεῖ τοῦ προφητεῦσαι καὶ ἔστη ἐν τῇ αὐλῇ οἴκου ᾧ καὶ εἶπε πρὸς πάντα τὸν λαόν 15 τάδε λέγει ᾧ ἰδοὺ ἐγὼ ἐπάγω ἐπὶ τὴν πόλιν ταύτην καὶ ἐπὶ πάσας τὰς πόλεις αὐτῆς καὶ ἐπὶ τὰς κόμας αὐτῆς ἅπαντα τὰ κακὰ ἃ ἐλάλησα ἐπ' αὐτήν ὅτι ἐσκήληρναν τὸν τράχηλον αὐτῶν τοῦ μὴ εἰσακούειν τῶν ἐντολῶν μου

20:1 καὶ ἤκουσεν Πασχωρ υἱὸς Ἐμμηρ ὁ ἱερεὺς καὶ οὗτος ἦν καθεσταμένος ἡγούμενος οἴκου ᾧ τοῦ Ἰερεμίου προφητεύοντος τοὺς λόγους τούτους 2 καὶ ἐπάταξεν αὐτὸν καὶ ἐνέβαλεν αὐτὸν εἰς τὸν καταράκτην ὃς ἦν ἐν πύλῃ οἴκου ἀποτεταγμένου τοῦ ὑπερώου ὃς ἦν ἐν οἴκῳ ᾧ 3 καὶ ἐξήγαγεν Πασχωρ τὸν Ἰερεμίαν ἐκ τοῦ καταράκτου καὶ εἶπεν αὐτῷ Ἰερεμίας οὐχὶ Πασχωρ ἐκάλεσεν ᾧ τὸ ὄνομά σου ἀλλ' ἦ Μέτοικον

4 διότι τάδε λέγει ᾧ ἰδοὺ ἐγὼ δίδωμί σε εἰς μετοικίαν σὺν πᾶσι τοῖς φίλοις σου καὶ πεσοῦνται ἐν μαχαίρᾳ ἐχθρῶν αὐτῶν καὶ οἱ ὀφθαλμοί σου ὄψονται καὶ σὲ καὶ πάντα Ἰουδα δώσω εἰς χεῖρας βασιλέως Βαβυλῶνος καὶ μετοικιοῦσιν αὐτοὺς καὶ κατακόψουσιν ἐν μαχαίραις 5 καὶ δώσω τὴν πᾶσαν ἰσχὺν τῆς πόλεως ταύτης καὶ πάντας τοὺς πόνους αὐτῆς καὶ πάντας τοὺς θησαυροὺς τοῦ βασιλέως Ἰουδα εἰς χεῖρας ἐχθρῶν αὐτοῦ καὶ ἄξουσιν αὐτοὺς εἰς Βαβυλῶνα 6 καὶ σὺ καὶ πάντες οἱ κατοικοῦντες ἐν τῷ οἴκῳ σου πορευέσθε ἐν αἰχμαλωσίᾳ καὶ ἐν Βαβυλῶνι ἀποθάνῃ καὶ ἐκεῖ ταφήσῃ σὺ καὶ πάντες οἱ φίλοι σου οἷς ἐπροφήτευσας αὐτοῖς ψευδῇ

28. *Jeremias' Lamentation (20:7–18)*

7 ἠπάτησάς με ᾧ καὶ ἠπατήθην ἐκράτησας καὶ ἠδυνάσθης ἐγενόμην εἰς γέλωτα πᾶσαν ἡμέραν διετέλεσα μυκτηριζόμενος 8 ὅτι μικρῷ λόγῳ μου γελάσομαι ἀθεσίαν καὶ τάλαιπωρίαν ἐπικαλέσομαι ὅτι ἐγενήθη λόγος ᾧ εἰς ὄνειδισμόν ἐμοὶ καὶ εἰς χλευασμόν πᾶσαν ἡμέραν μου 9 καὶ εἶπα σὺ μὴ ὀνομάσω τὸ ὄνομα ᾧ καὶ σὺ μὴ λαλήσω ἔτι ἐπὶ τῷ ὀνόματι αὐτοῦ καὶ ἐγένετο ὡς πῦρ καιόμενον φλέγον ἐν τοῖς ὀστοῖς μου καὶ παρεῖμαι πάντοθεν καὶ οὐ δύναμαι φέρειν 10 ὅτι ἤκουσα ψόγον πολλῶν συναθροιζομένων κυκλόθεν {κυκλόθεν} ἐπισύστητε καὶ ἐπισυστώμεν ἐπ' αὐτῷ πάντες ἄνδρες φίλοι αὐτοῦ τηρήσατε τὴν ἐπίνοιαν αὐτοῦ εἰ ἀπατηθήσεται καὶ δυνήσομεθα αὐτῷ καὶ λημψόμεθα τὴν ἐκδίκησιν ἡμῶν ἐξ αὐτοῦ 11 ὁ δὲ ᾧ μετ' ἐμοῦ καθὼς μαχητῆς ἰσχύων διὰ τοῦτο ἐδίωξαν καὶ νοῆσαι οὐκ ἠδύναντο ἡσχύνθησαν σφόδρα ὅτι οὐκ ἐνόησαν ἀτιμίας αὐτῶν αἱ δι' αἰῶνος οὐκ ἐπιλησθήσονται

14 And Ieremias went from the ‘fall’, where LORD had sent him there to prophesy, and he stood in the court of house of LORD and said to all the people, 15 ‘This says LORD, “See, I bring upon this city and upon all its cities and upon all its villages all the evil which I have spoken against it, for they have hardened their neck, so that they do not listen to my commandments.”’

20:1 And Paṣḳōr son of Emmēr, the priest, heard (and this man had been appointed being chief of house of LORD) when Ieremias prophesied these words, 2 and he struck him and he put him into the ‘waterfall’, which was in a gate of a detached house of the upper storey, which was in the house of LORD. 3 And Paṣḳōr brought out Ieremias from the ‘waterfall’, and Ieremias said to him, ‘Surely, LORD has not called your name Paṣḳōr, but Exile.’

4 ‘For this says LORD, “See, I give you into exile together with all your friends, and they will fall by the sword of their enemies, and your eyes will see. And you and all Iouda I will give into the hands of king of Babylon, and they will exile them, and they will cut them down by swords. 5 And I will give all of the strength of this city and all its labours and all its treasures of the king of Iouda into hands of his enemies, and they will bring it to Babylon. 6 And you and all who live in your house will go into captivity, and you will die in Babylon, and there you will be buried, you and all your friends, to whom you have prophesied lies to them.”’

28. *Ieremias’ Lamentation (20:7–18)*

7 LORD, you deceived me, and I was deceived, you were strong and you were able. I became a laughing-stock, every day I was continually sneered at. 8 For because of my bitter word, I will be laughed at, and I will call upon faithlessness and misery, for the word of LORD has become a reproach to me and a derision all my days. 9 And I said, ‘I will definitely not name LORD’s name, and I will definitely no longer speak in his name.’ And it became like a burning fire flaming in my bones, and I am weakened on all sides, and I cannot bear it. 10 For I heard censure of many gathering together all around, ‘Conspire and let us conspire against him, all men, his friends. Watch his thought, if he perhaps will be deceived, and we will be able against him, and we will take our vengeance on him.’ 11 But LORD is with me like a strong warrior. Therefore, they pursued and they were not able to understand. They were utterly put to shame, for they did not understand their dishonour, which will never be forgotten.

12 $\overline{\kappa\epsilon}$ δοκιμάζων δίκαια συνίων νεφρούς και καρδίας ἴδοιμι τὴν παρὰ σοῦ ἐκδίκησιν ἐν αὐτοῖς ὅτι πρὸς σὲ ἀπεκάλυψα τὰ ἀπολογήματά μου

13 ἄσατε τῷ $\overline{\kappa\omega}$ αἰνέσατε αὐτῷ ὅτι ἐξείλατο ψυχὴν πένητος ἐκ χειρὸς πονηρευομένων

14 ἐπικατάρατος ἡ ἡμέρα ἐν ἣ ἑτέχθη ἐν αὐτῇ ἡ ἡμέρα ἐν ἣ ἔτεκέν με ἡ μήτηρ μου μὴ ἔστω ἐπευκτὴ 15 ἐπικατάρατος ὁ ἄνθρωπος ὁ εὐαγγελισάμενος τῷ πατρὶ μου λέγων ἐτέχθη σοι ἄρσεν εὐφραινόμενος 16 ἔστω ὁ ἄνθρωπος ἐκεῖνος ὡς αἱ πόλεις ἃς κατέστρεψεν $\overline{\kappa\zeta}$ ἐν θυμῷ καὶ οὐ μετεμελήθη ἀκουσάτω κραυγῆς τὸ πρῶν καὶ ἀλαλαγμοῦ μεσημβρίας 17 ὅτι οὐκ ἀπέκτεινέν με ἐν μήτρῳ καὶ ἐγένετό μοι ἡ μήτηρ μου τάφος μου καὶ ἡ μήτρα συλλήμψεως αἰωνίας 18 ἵνα τί τοῦτο ἐξῆλθον ἐκ μήτρας τοῦ βλέπειν κόπους καὶ πόνους καὶ διετέλεσαν ἐν αἰσχύνῃ αἱ ἡμέραι μου

29. *Judgement and Warning (21:1–22:30)*

1 ὁ λόγος ὁ γινόμενος παρὰ $\overline{\kappa\omega}$ πρὸς Ἱερειμίαν ὅτε ἀπέστειλεν πρὸς αὐτὸν ὁ βασιλεὺς Σεδεκίας τὸν Πασχωρ υἱὸν Μελχίου καὶ Σοφονίαν υἱὸν Μανασσαίου τὸν ἱερέα λέγων 2 ἐπερώτησον περὶ ἡμῶν τὸν $\overline{\kappa\omega}$ ὅτι βασιλεὺς Βαβυλῶνος ἐφῆστηκεν ἐφ' ἡμᾶς εἰ ποιήσει $\overline{\kappa\zeta}$ κατὰ πάντα τὰ θαυμάσια αὐτοῦ καὶ ἀπελεύσεται ἀφ' ἡμῶν 3 καὶ εἶπεν πρὸς αὐτοὺς Ἱερειμίας οὕτως ἐρεῖτε πρὸς Σεδεκίαν βασιλέα Ἰουδα 4 τάδε λέγει $\overline{\kappa\zeta}$ ἰδοὺ ἐγὼ μεταστρέφω τὰ ὄπλα τὰ πολεμικά ἐν οἷς ὑμεῖς πολεμεῖτε ἐν αὐτοῖς πρὸς τοὺς Χαλδαίους τοὺς συνκεκλεικότας ὑμᾶς ἔξωθεν τοῦ τείχους εἰς τὸ μέσον τῆς πόλεως ταύτης 5 καὶ πολεμήσω ἐγὼ ὑμᾶς ἐν χειρὶ ἐκτεταμένη καὶ ἐν βραχίονι κραταιῷ μετὰ θυμοῦ καὶ ὀργῆς μεγάλης 6 καὶ πατάξω πάντας τοὺς κατοικοῦντας ἐν τῇ πόλει ταύτῃ τοὺς ἀνθρώπους καὶ τὰ κτήνη ἐν θανάτῳ μεγάλῳ καὶ ἀποθανοῦνται 7 καὶ μετὰ ταῦτα οὕτως λέγει $\overline{\kappa\zeta}$ δώσω τὸν Σεδεκίαν βασιλέα Ἰουδα καὶ τοὺς παῖδας αὐτοῦ καὶ τὸν λαὸν τὸν καταλειφθέντα ἐν τῇ πόλει ταύτῃ ἀπὸ τοῦ θανάτου καὶ ἀπὸ τοῦ λειμοῦ καὶ ἀπὸ τῆς μαχαίρας εἰς χεῖρας ἐχθρῶν αὐτῶν τῶν ζητούντων τὰς ψυχὰς αὐτῶν καὶ κατακόψουσιν αὐτοὺς ἐν στόματι μαχαίρας οὐ φείσομαι ἐπ' αὐτοῖς καὶ οὐ μὴ οἰκτιρήσω αὐτούς 8 καὶ πρὸς τὸν λαὸν τοῦτον ἐρεῖς

τάδε λέγει $\overline{\kappa\zeta}$ ἰδοὺ ἐγὼ δέδωκα πρὸ προσώπου ὑμῶν τὴν ὁδὸν ... τῆς ζωῆς καὶ τὴν ὁδὸν τοῦ θανάτου 9 ὁ καθήμενος ἐν τῇ πόλει ταύτῃ ἀποθάνῃται ἐν μαχαίρᾳ καὶ ἐν λειμῷ καὶ ὁ ἐκπορευόμενος προσχωρήσῃ πρὸς τοὺς Χαλδαίους τοὺς συνκεκλεικότας ὑμᾶς ζήσεται καὶ ἔσται

12 LORD, you who approve of righteous deeds, you who understand kidneys and hearts, may it be that I shall see your vengeance on them, for I have revealed my defences to you!

13 Sing to LORD, praise him, for he has delivered the soul of a poor man from the hand of men acting wickedly.

14 Cursed be the day on which I was born on it! The day on which my mother gave birth to me let it not be longed for. 15 Cursed be the man who rejoicingly brought the good news to my father saying, 'A son is born to you.' 16 Let that man be like the cities which LORD overthrew in anger, and he did not regret it. Let him hear a cry in the morning and wailing at noon, 17 because he did not kill me in the womb, and my mother became my grave, and the womb an eternal pregnancy. 18 Why this, I came out of the womb to see trouble and pain, and my days have continued in shame?

29. Judgement and Warning (21:1–22:30)

1 The word which came from LORD to Ieremias, when king Sedekias sent Paškōr, son of Melkias, and Sofonias, son of Manassaias, the priest, to him, saying, 2 'Ask LORD for us, for king of Babylon has risen against us, if LORD will do according to all his wonderful deeds, and he will go away from us!' 3 And Ieremias said to them, 'Thus you shall say to Sedekias, king of Iouda, 4 "This says LORD, 'See, I turn the weapons of war with which you fight with them against the Chaldeans, who have shut you up from without the wall, to the midst of this city. 5 And I will fight against you with outstretched hand and strong arm, with anger and great fury. 6 And I will strike all the inhabitants in this city, the men and the cattle, with an awful death, and they will die.' 7 And after that, thus says LORD, 'I will give Sedekias, king of Iouda, and his servants and the people which is left in this city from the death and from the famine and from the sword, into hands of their enemies, who seek their souls. And they will cut them down with the mouth of sword. I will not spare on them, and I will not have any compassion on them. 8 And to this people you will say,

"This says LORD, 'See, I have put before your face the way of life and the way of death: 9 He who stays in this city will die by sword and by famine and he who goes out to side with the Chaldeans, who have shut you up, will live and his soul will become into a booty, and he will

ἡ ψυχὴ αὐτοῦ εἰς σκῦλα καὶ ζήσεται 10 διότι ἐστήρικα τὸ πρόσωπόν μου ἐπὶ τὴν πόλιν ταύτην εἰς κακὰ καὶ οὐκ εἰς ἀγαθὰ εἰς χεῖρας βασιλέως Βαβυλῶνος παραδοθήσεται καὶ κατακαύσει αὐτὴν ἐν πυρὶ 11 ὁ οἶκος βασιλέως Ιουδα ἀκούσατε λόγον κ̄ 12 οἶκος Δαυεὶδ τάδε λέγει κ̄ κρίνατε πρῶι κρίμα καὶ κατευθύνατε καὶ ἐξέλεσθε διηρπασμένον ἐκ χειρὸς ἀδικούντος αὐτόν ὅπως μὴ ἀναφθῆ ὡς πῦρ ἡ ὀργὴ μου καὶ καυθήσεται καὶ οὐκ ἔσται ὁ σβέσων 13 ἰδοὺ ἐγὼ πρὸς σὲ τὸν κατοικοῦντα τὴν κοιλάδα ... Σορ τὴν πεδεινὴν τοὺς λέγοντας τίς πτοήσει ἡμᾶς ἢ τίς εἰσελεύσεται πρὸς τὸ κατοικητήριον 14 καὶ ἀνάψω πῦρ ἐν τῷ δρυμῷ αὐτῆς καὶ ἔδεται πάντα τὰ κύκλω αὐτῆς

22:1 τάδε λέγει κ̄ πορεύου καὶ κατάβηθι εἰς τὸν οἶκον τοῦ βασιλέως Ιουδα καὶ λαλήσεις ἐκεῖ τὸν λόγον τοῦτον 2 καὶ ἐρεῖς ἄκουε λόγον κ̄ βασιλεῦ Ιουδα ὁ καθήμενος ἐπὶ θρόνου Δαυεὶδ σὺ καὶ ὁ οἶκός σου καὶ ὁ λαός σου καὶ οἱ εἰσπορευόμενοι ταῖς πύλαις ταύταις 3 τάδε λέγει κ̄ ποιεῖτε κρίσιν καὶ δικαιοσύνην καὶ ἐξαίρεισθε διηρπασμένον ἐκ χειρὸς ἀδικούντος αὐτόν καὶ προσήλυτον καὶ ὄρφανόν καὶ χήραν μὴ καταδυναστεύετε καὶ μὴ ἀσεβεῖτε καὶ αἷμα ἀθῶνον μὴ ἐκχέητε ἐν τῷ τόπῳ τούτῳ 4 διότι ἐὰν ποιῶντες ποιήσητε τὸν λόγον τοῦτον καὶ εἰσελεύσονται ἐν ταῖς πύλαις τοῦ οἴκου τούτου βασιλεῖς καθήμενοι ἐπὶ θρόνου Δαυεὶδ καὶ ἐπιβεβηκότες ἐφ' ἁρμάτων καὶ ἵππων αὐτοὶ καὶ οἱ παῖδες αὐτῶν καὶ ὁ λαός αὐτῶν

5 ἐὰν δὲ μὴ ποιήσητε τοὺς λόγους τούτους κατ' ἑμαυτοῦ ὥμοσα λέγει κ̄ ὅτι εἰς ἐρήμωσιν ἔσται ὁ οἶκος οὗτος

6 ὅτι τάδε λέγει κ̄ κατὰ τοῦ οἴκου βασιλέως Ιουδα Γαλααδ σὺ μοι ἀρχὴ τοῦ Λιβάνου ἐὰν μὴ θῶ σε εἰς ἔρημον πόλεις μὴ κατοικηθησομένας 7 καὶ ἐπάξω ἐπὶ σὲ ἄνδρα ὀλεθρευόντα καὶ τὸν πέλεκυν αὐτοῦ καὶ ἐκκόψουσιν τὰς ἐκλεκτὰς κέδρους σου καὶ ἐμβαλοῦσιν εἰς τὸ πῦρ 8 καὶ διελεύσονται ἔθνη διὰ τῆς πόλεως ταύτης καὶ ἐρεῖ ἕκαστος πρὸς τὸν πλησίον αὐτοῦ διὰ τί ἐποίησεν κ̄ οὕτως τῇ πόλει ταύτῃ τῇ μεγάλῃ 9 καὶ ἐροῦσιν ἀνθ' ὧν ἐγκατέλιπον τὴν διαθήκην κ̄ ἦν αὐτῶν καὶ προσεκύνησαν θεοῖς ἄλλοτριῶς καὶ ἐδούλευσαν αὐτοῖς

10 μὴ κλαίετε τὸν τεθνηκότα μηδὲ θρηνεῖτε αὐτόν κλαύσατε κλαυθμῷ τὸν ἐκπορευόμενον ὅτι οὐκ ἐπιστρέφει ἔτι οὐδὲ ὄψεται τὴν γῆν πατρίδος αὐτοῦ 11 διότι τάδε λέγει κ̄ ἐπὶ Σελλημ υἱὸν Ιωσειά τὸν βασιλεύοντα ἀντὶ Ιωσειά τοῦ πατρὸς αὐτοῦ ὃς ἐξῆλθεν ἐκ τοῦ τόπου τούτου οὐκ ἀναστρέφει ἐκεῖ ἔτι 12 ἀλλ' ἢ ἐν τῷ τόπῳ οὗ μετώκεισα αὐτόν ἐκεῖ ἀποθάνεται καὶ τὴν γῆν ταύτην οὐκ ὄψεται ἔτι 13 ὁ οἰκοδομῶν

live. 10 For I have set my face fast upon this city for evil and not for good. It will be delivered into hands of king of Babylon, and he will burn it with fire.’” 11 You, the house of king of Iouda, listen to a word of LORD! 12 You house of Daueid, this says LORD, ‘Judge a judgement in the morning, and keep straight, and deliver a plundered one from the hand of him who wrongs him, lest my fury will be kindled like fire, and it will burn, and there will be no one who will quench it! 13 See, I am against you who live in the deep valley Sor, the plain, against you who say, “Who will terrify us, or who will enter into the dwelling place?” 14 And I will kindle a fire in its thicket, and it will consume all that is round about it.’”

22:1 This says LORD, ‘Go, and go down to the house of the king of Iouda, and there you will say to him this word. 2 And you will say, “Hear a word of LORD, king of Iouda, you who sit on the throne of Daueid, you and your house and your people and you who enter these gates. 3 This says LORD, do judgement and righteousness and deliver the plundered from the hand of him who wrongs him, and do not oppress the newcomer and the orphan and the widow, and do not act impiously and do not shed innocent blood in this place! 4 For if you doing do this word, kings sitting on the throne of Daueid and having got up on chariots and mounted horses will also enter through the gates of this house, they themselves and their servants and their people.

5 But if you do not do these words, I have sworn by myself,” says LORD, “that this house will become into a desolation.””

6 For this says LORD against the house of king of Iouda, ‘You are Galaad to me, head of Libanos. If I will not put you in a desert, into cities which will not be inhabited. 7 And I will bring upon you a destroying man and his battle-axe, and they will cut down your chosen cedars and put them into the fire. 8 And nations will go through this city, and each one will say to his companion, “Why has LORD done thus to this great city?” 9 And they will say, “Because they have deserted the covenant of LORD, their GOD, and they have worshipped alien gods, and they have served them.’

10 Do not bewail the dead, nor lament over him! Bewail with a bewailing him who goes out, for he does not return again, neither will he see his fatherland. 11 For this says LORD against Sellēm, son of Iōseia, who was king instead of Iōseia his father, who went out of this place, ‘He will not return there again, 12 but he will die in the place where I have exiled him there, and this land he will not see again. 13 He who builds his house not

οἰκίαν αὐτοῦ οὐ μετὰ δικαιοσύνης καὶ τὰ ὑπερῶα αὐτοῦ οὐκ ἐν κρίματι παρὰ τῷ πλησίον αὐτοῦ ἐργᾶται δωρεάν καὶ τὸν μισθὸν αὐτοῦ οὐ μὴ ἀποδώσει αὐτῷ 14 ὠκοδόμησας σεαυτῷ οἶκον σύμμετρον ὑπερῶα ῥεπιπτά διεσταλμένα θυρίσιν καὶ ἐξυλωμένα ἐν κέδρω καὶ κεχρησμένα ἐν μίλτῳ 15 μὴ βασιλεύσεις ὅτι σὺ παροξύνῃ ἐν Αχαζ τῷ πατρί σου οὐ φάγονται καὶ οὐ πείονται βέλτιον σε ποιεῖν κρεῖμα καὶ δικαιοσύνην 16 οὐκ ἔγνωσαν οὐκ ἔκρειναν κρίσιν ταπεινῶ οὐδὲ κρίσιν πένητος οὐ τοῦτό ἐστιν τὸ μὴ γινῶναί σε ἐμέ λέγει κ̄ς 17 ἴδου οὐκ εἰσιν οἱ ὀφθαλμοί σου οὐδὲ ἡ καρδία σου καλὴ ἀλλ' εἰς τὴν πλεονεξίαν σου καὶ εἰς τὸ αἷμα τὸ ἀθῶον τοῦ ἐκχέειν αὐτὸ καὶ εἰς ἀδίκημα καὶ εἰς φόνον τοῦ ποιεῖν 18 διὰ τοῦτο τάδε λέγει κ̄ς ἐπὶ Ἰωακειμ υἱὸν Ἰωσειά βασιλέα Ἰουδα καὶ ἐπὶ τὸν ἄνδρα τοῦτον οὐ μὴ κόψωνται αὐτόν ὧ ἀδελφέ οὐδὲ μὴ κλαύσονται αὐτόν οἴμμοι κ̄ς 19 ταφὴν ὄνου ταφήσεται συμψησθεὶς ῥιφήσεται ἐπέκεινα τῆς πύλης Ἱερουσαλημ 20 ἀνάβηθι εἰς τὸν Λίβανον καὶ κρᾶξον καὶ εἰς τὴν Βασαν δὸς τὴν φωνὴν σου καὶ βόησον εἰς τὸ πέραν τῆς θαλάσσης ὅτι συνετριβήσαν πάντες οἱ ἔρασταί σου 21 ἐλάλησα πρὸς σὲ ἐν τῇ παραπτώσει σου καὶ εἴπας οὐκ ἀκούσομαι αὐτῆ ἢ ὁδός σου ἐκ νεότητός σου οὐκ ἤκουσας τῆς φωνῆς μου 22 πάντας τοὺς ποιμένας σου ποιμανεῖ ἄνεμος καὶ οἱ ἔρασταί σου ἐν αἰχμαλωσίᾳ ἐξελεύσονται ὅτι τότε αἰσχυνθήσῃ καὶ ἀτεμωθήσῃ ἀπὸ πάντων τῶν φιλοῦντων σε 23 κατοικοῦσα ἐν τῷ Λιβάνῳ ἐννοσσεύουσα ἐν ταῖς κέδροις καταστενάξεις ἐν τῷ ἐλθεῖν σοι ὀδύνας ὡς τικτούσης

24 ζῶ ἐγὼ λέγει κ̄ς ἐὰν γενόμενος γένηται Ἰεχονίας υἱὸς Ἰωακειμ βασιλεὺς Ἰουδα ἀποσφράγισμα ἐπὶ τῆς χειρὸς τῆς δεξιᾶς μου ἐκείθεν ἐκπάσω σε 25 καὶ παραδώσω σε εἰς χεῖρας τῶν ζητούντων τὴν ψυχὴν σου ὧν σὺ εὐλαβῆ ἀπὸ προσώπου αὐτῶν εἰς χεῖρας τῶν Χαλδαίων 26 καὶ ἀπορίψω σὲ καὶ τὴν μητέρα σου τὴν τεκοῦσάν σε εἰς γῆν οὗ οὐκ ἐτέχθης ἐκεῖ καὶ ἐκεῖ ἀποθανεῖσθε 27 εἰς δὲ τὴν γῆν ἣν αὐτοὶ εὐχονται ταῖς ψυχαῖς αὐτῶν οὐ μὴ ἀποστρέψωσιν 28 ἠτεμώθη Ἰεχονίας ὡς σκεῦος οὗ οὐκ ἔστιν χρεῖα αὐτοῦ ὅτι ἐξερίφη καὶ ἐξεβλήθη εἰς γῆν ἣν οὐκ ἤδει 29 γῆ γῆ ἄκουε λόγον κ̄ς 30 γράψον τὸν ἄνδρα τοῦτον ἐκκήρυκτον ἄνθρωπον ὅτι οὐ μὴ αὐξηθῆ ἐκ τοῦ σπέρματος αὐτοῦ καθήμενος ἐπὶ θρόνου Δαυεὶδ ἄρχων ἔτι ἐν τῷ Ἰουδα

with righteousness and his upper stories not in justice will work for his neighbour without payment, and he will not give him his wages. 14 You have built yourself a symmetrical house, airy upper stories separated by windows and panelled with cedar and painted with vermilion. 15 Surely, you will not be king, will you, because you are provoked in Akaz your father? They will not eat, and they will not drink. It is better that you do justice and righteousness. 16 They did not know, they did not judge a judgement of the humble nor a judgement of the poor. Surely, this is that you do not know me, is it not?’, says LORD. 17 See, your eyes are not, nor is your heart good, but they are after your acquisitiveness and after the innocent blood, to shed it, and after misdeed and after murder, to commit them.’ 18 Therefore, this says LORD against Iōakeim, son of Iōseia, king of Iouda, and against this man, “They will not mourn him at all, “Ah brother”, nor bewail him at all, “Woe LORD”. 19 He will be buried with a burial of an ass, when he is swept away he will be cast beyond the gate of Ierousalēm. 20 Go up to Libanos, and cry, and give your voice to Basan, and cry out to the other side of the sea, for all your lovers have been crushed! 21 I spoke to you in your transgression, and you said, “I will not listen”. This has been your way from your youth, you have not listened to my voice. 22 Wind will shepherd all your shepherds, and your lovers will go into captivity, for then you will be put to shame, and you will suffer dishonour by all those who love you. 23 You who are dwelling in Libanos, making a nest in the cedars, you will sigh when the pains as of a woman in childbirth come upon you.’

24 ‘I live’, says LORD, ‘even if Iekonias, son of Iōakeim king of Iouda, having become becomes a signet ring on my right hand, I will pull you off from there. 25 And I will deliver you into the hands of those who seek your soul, whom you fear from their face, into the hands of the Chaldeans. 26 And I will throw away you and your mother, who has given birth to you, into a land where you were not born there, and there you will die. 27 Into the land for which they pray in their souls, they will definitely not return.’ 28 Iekonias has been dishonoured as a vessel, for which there is no need for it, for he has been thrown out, and he has been cast out into a land which he did not know. 29 Land, Land, hear a word of LORD! 30 ‘Write this man a banished man, for no one from his seed will grow, sitting on the throne of Daueid, ruling again in Iouda!’

30. *The False Shepherds Will Be Punished.**A New Shepherd (23:1-6, 9-40, 7-8)*

1 ὦ ποιμένες οἱ ἀπολλύοντες καὶ διασκορπίζοντες τὰ πρόβατα τῆς νομῆς αὐτῶν 2 διὰ τοῦτο τάδε λέγει ᾠκ ἐπὶ τοὺς ποιμαίνοντας τὸν λαόν μου ὑμεῖς διεσκορπίσατε τὰ πρόβατά μου καὶ ἐξώσατε αὐτὰ καὶ οὐκ ἐπεσκέψασθε αὐτὰ ἰδοὺ ἐγὼ ἐκδικῶ ἐφ' ὑμᾶς κατὰ τὰ πονηρὰ ἐπιτηδεύματα ὑμῶν 3 καὶ ἐγὼ εἰσδέξομαι τοὺς καταλοιπούς τοῦ λαοῦ μου ἐπὶ πάσης τῆς γῆς οὗ ἔξῳσα αὐτούς ἐκεῖ καὶ καταστήσω αὐτούς εἰς τὴν νομὴν αὐτῶν καὶ ἀύξηθήσονται καὶ πληθυνθήσονται 4 καὶ ἀναστήσω αὐτοῖς ποιμένας οἱ ποιμανοῦσιν αὐτούς καὶ οὐ φοβηθήσονται ἔτι οὐδὲ πτοηθήσονται λέγει ᾠκ

5 ἰδοὺ ἡμέραι ἔρχονται λέγει ᾠκ καὶ ἀναστήσω τῷ Δαυεὶδ ἀνατολήν δικαίαν καὶ βασιλεύσει βασιλεὺς καὶ συνήσει καὶ ποιήσει κρίμα καὶ δικαιοσύνην ἐπὶ τῆς γῆς 6 ἐν ταῖς ἡμέραις αὐτοῦ καὶ σωθήσεται Ἰουδας καὶ Ἰσραὴλ κατασκηνώσει πεποιθῶς καὶ τοῦτο τὸ ὄνομα αὐτοῦ ὃ καλέσει αὐτὸν ᾠκ Ἰωσεδεκ ἐν τοῖς προφήταις

9 συνετρίβη ἡ καρδία μου ἐν ἐμοὶ ἐσαλεύθη πάντα τὰ ὀσᾶ μου ἐγενήθη ὡς ἀνὴρ συντετριμμένος καὶ ὡς ἄνθρωπος συνεχόμενος ἀπὸ οἴνου ἀπὸ προσώπου ᾠκ καὶ ἀπὸ προσώπου εὐπρεπείας δόξης αὐτοῦ 10 ὅτι ἀπὸ προσώπου τούτων ἐπένθησεν ἡ γῆ ἐξηράνθησαν αἱ νομαὶ τῆς ἐρήμου καὶ ἐγένετο ὁ δρυμὸς αὐτῶν πονηρὸς καὶ ἡ ἰσχύς αὐτῶν οὕτως 11 ὅτι ἱερεὺς καὶ προφήτης ἐμολύνθησαν καὶ ἐν τῷ οἴκῳ μου εἶδον πονηρίας αὐτῶν 12 διὰ τοῦτο γενέσθω ἡ ὁδὸς αὐτῶν αὐτοῖς εἰς ὀλίσημα ἐν γνόφῳ καὶ ὑποσκελισθήσονται καὶ πεσοῦνται ἐν αὐτῇ διότι ἐπάξω ἐπ' αὐτούς κακὰ ἐν ἐνιαυτῷ ἐπισκέψεως αὐτῶν 13 καὶ ἐν τοῖς προφήταις Σαμαρείας εἶδον ἀνομήματα ἐπροφήτευσαν διὰ τῆς Βααλ καὶ ἐπλάνησαν τὸν λαόν μου Ἰσραὴλ 14 καὶ ἐν τοῖς προφήταις Ἰερουσαλημ ἐώρακα φρικτὰ μοιχωμένους καὶ πορευομένους ἐν ψεύδει καὶ ἀντιλαμβανομένους χειρῶν πολλῶν τοῦ μὴ ἀποστραφῆναι ἕκαστον ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς ἐγενήθησάν μοι πάντες ὡς Σόδομα καὶ οἱ κατοικοῦντες αὐτὴν ὥσπερ Γόμορρα

15 διὰ τοῦτο τάδε λέγει ᾠκ ἰδοὺ ἐγὼ ψωμῶ αὐτούς ὀδύνην καὶ ποτιῶ αὐτούς ὕδωρ πικρὸν ὅτι ἀπὸ τῶν προφητῶν Ἰερουσαλημ ἐξηλθεν μολυσμὸς πάση τῇ γῇ

16 οὕτως λέγει ᾠκ παντοκράτωρ μὴ ἀκούετε τοὺς λόγους τῶν προφητῶν ὅτι ματαιοῦσιν ἑαυτοῖς ὄρασιν ἀπὸ καρδίας αὐτῶν λαλοῦσιν καὶ οὐκ ἀπὸ στόματος ᾠκ 17 λέγουσιν τοῖς ἀπωθουμένοις τὸν λόγον ᾠκ

30. *The False Shepherds Will Be Punished.*
A New Shepherd (23:1-6, 9-40, 7-8)

1 O shepherds, who are destroying and scattering the sheep of their pasture! 2 Therefore, this says LORD against those who tend my people, 'You have scattered my sheep and you have expelled them, and you have not looked after them. See, I punish on you according to your evil practices. 3 And I will gather those left of my people on the whole earth, where I have expelled them there, and I will set them into their pasture, and they will increase, and they will multiply. 4 And I will raise up shepherds for them, who will tend them, and they will fear no more nor be terrified,' says LORD.

5 'See, days come,' says LORD, 'and I will raise up for Daueid a righteous shoot, and a king will be king, and he will understand and he will do justice and righteousness on the earth. 6 In his days Ioudas will be saved and Israel will live confidently too, and this is his name, which LORD will call him, Iōsedek among the prophets.

9 My heart is broken in me, all my bones are shaken, I have become like a broken man and like a man afflicted by wine from the face of LORD and from the face of fine appearance of his glory. 10 For from the face of these the land has mourned, the pastures of the desert are dried up, and their thicket has become useless and their strength thus. 11 For priest and prophet have been defiled, and in my house I have seen their wickedness. 12 Therefore, let their way become for them a fall in darkness, and they will be tripped up, and they will fall in it, for I will bring evil upon them in the year of their visitation. 13 And among the prophets of Samareia I saw lawlessness, they prophesied by her, Baal, and they have misled my people Israel. 14 And among the prophets of Ierousalēm I have seen horrible deeds, men committing adultery and walking in lies and assisting the hands of many, so that they do not turn away each one from his wicked way, they have all become like Sodoma to me and those who inhabit it just like Gomorra.'

15 Therefore, this says LORD, 'See I will feed them with pain, and I will give them bitter water to drink, for from the prophets of Ierousalēm defilement has gone out into the whole land.'

16 Thus says LORD Almighty, 'Do not listen to the words of the prophets, for they invent a vain vision for themselves, they speak from their heart and not from the mouth of LORD. 17 They say to those who reject

εἰρήνη ἔσται ὑμῖν καὶ πᾶσιν τοῖς πορευομένοις τοῖς θελήμασιν αὐτῶν παντὶ τῷ πορευομένῳ πλάνη καρδίας αὐτοῦ εἶπαν οὐκ ἦξει ἐπὶ σέ κακά 18 ὅτι τίς ἔσθι ἐν ὑποστήματι κῶ καὶ εἶδεν τὸν λόγον αὐτοῦ τίς ἐνωτίσατο καὶ ἤκουσεν

19 ἰδοὺ σεισμός παρὰ κῶ καὶ ὄρη ἐκπορεύεται εἰς συνσεισμόν συστρεφομένη ἐπὶ τοὺς ἀσεβεῖς ἦξει 20 καὶ οὐκέτι ἀποστρέψει ὁ θυμὸς κῶ ἕως ποιήσῃ αὐτὸ καὶ ἕως (ἂν στήσῃ αὐτὸ ἀπὸ) ἐγγειογήματος καρδίας αὐτοῦ ἐπ' ἐσχάτου τῶν ἡμερῶν νοήσουσιν αὐτὸ 21 οὐκ ἀπέστελλον τοὺς προφήτας καὶ αὐτοὶ ἔτρεχον οὐδὲ ἐλάλησα πρὸς αὐτούς καὶ αὐτοὶ ἐπροφήτευσαν 22 καὶ εἰ ἔστησαν ἐν τῇ ὑποστάσει μου καὶ εἰ ἤκουσαν τῶν λόγων μου καὶ τὸν λαὸν μου ἂν ἀπέστρεφον αὐτοὺς ἀπὸ τῶν πονηρῶν ἐπιτηδευμάτων αὐτῶν

23 ἢς ἐγγίζων ἐγὼ εἶμι καὶ οὐχὶ ἢς πόρρωθεν 24 εἰ κρυβήσεται τις ἐν κρυφαιῖς καὶ ἐγὼ οὐκ ὄψομαι αὐτόν μὴ οὐχὶ τὸν οὐρανὸν καὶ τὴν γῆν ἐγὼ πληρῶ λέγει κς 25 ἤκουσα ἃ λαλοῦσιν οἱ προφήται προφητεύουσιν ἐπὶ τῷ ὀνόματί μου ψευδῆ λέγοντες ἠνυπνιασάμην ἐνύπνιον 26 ἕως πότε ἔστε ἐν καρδίᾳ τῶν προφητῶν τῶν προφητευόντων ψευδῆ ἐν τῷ προφητεύειν αὐτοὺς τὰ θελήματα καρδίας αὐτῶν 27 τῶν λογιζομένων τοῦ ἐπιλαθέσθαι τοῦ νόμου μου ἐν τοῖς ἐνυπνίσις αὐτῶν ἃ διηγούντο ἕκαστος τῷ πλησίον αὐτοῦ καθάπερ ἐπελάθοντο οἱ πατέρες αὐτῶν τοῦ ὀνόματός μου ἐν τῇ Βααλ 28 ὁ προφήτης ἐν ᾧ τὸ ἐνύπνιον ἔστιν διηγησάσθω τὸ ἐνύπνιον αὐτοῦ καὶ ἐν ᾧ ὁ λόγος μου πρὸς αὐτόν διηγησάσθω τὸν λόγον μου ἐπ' ἀληθείας τί τὸ ἄχυρον πρὸς τὸν σῖτον οὕτως οἱ λόγοι μου λέγει κς 29 οὐχ ἰδοὺ οἱ λόγοι μου ὥσπερ πῦρ καὶ ὡς πέλυξ κόπτων πέτρων 30 διὰ τοῦτο ἰδοὺ ἐγὼ πρὸς τοὺς προφήτας [...] 32 τοὺς προφητεύοντας ἐνύπνια ψευδῆ καὶ οὐ διηγούντο αὐτὰ καὶ ἐπλάνησαν τὸν λαὸν μου ἐν τοῖς ψεύδεσιν αὐτῶν καὶ ἐν τοῖς πλάνοις αὐτῶν καὶ ἐγὼ οὐκ ἀπέστειλα αὐτοὺς καὶ οὐκ ἐνετειλάμην αὐτοῖς καὶ ὠφέλειαν οὐκ ὠφελήσουσιν τὸν λαὸν τοῦτον 33 καὶ ἐὰν ἐρωτήσωσί σε ὁ λαὸς οὗτος ἢ ἱερεὺς ἢ προφήτης τί τὸ λῆμμα κῶ καὶ ἐρεῖς αὐτοῖς ὑμεῖς ἔστε τὸ λῆμμα καὶ ῥάξω ὑμᾶς λέγει κς 34 ὁ προφήτης καὶ οἱ ἱερεῖς καὶ ὁ λαὸς οἱ ἂν εἴπωσιν λῆμμα κῶ καὶ ἐκδικήσω τὸν ἄνθρωπον ἐκείνον καὶ τὸν οἶκον αὐτοῦ

35 οὕτως ἐρεῖτε ἕκαστος πρὸς τὸν πλησίον αὐτοῦ καὶ ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ τί ἀπεκρίθη κς καὶ τί ἐλάλησεν κς 36 καὶ λῆμμα κῶ μὴ ὀνομάζετε ἔτι ὅτι τὸ λῆμμα τῷ ἀνθρώπῳ ἔσται ὁ λόγος αὐτοῦ 37 καὶ διὰ τί ἐλάλησεν κς ὁ ἢς ἡμῶν 38 διὰ τοῦτο τάδε λέγει

the word of LORD, “There will be peace for you”, and to all who walk according to their wills, to everyone who walks according to his heart’s error they have said, “Evil will not come upon you”. 18 For who stood on the foundation of LORD and saw his word, who has given ear and listened?

19 See, an earthquake from LORD, and fury goes forth into commotion, accumulating it will come upon the impious. 20 And the anger of LORD will turn away no more, until he has done it, and until [he has established it] from the undertaking of his heart. In the last of days they will understand it. 21 ‘I was not sending the prophets, and they were running, nor did I speak to them, and they were prophesying. 22 And if they had stood by my fundament and if they had listened to my words, they would also have been turning my people, them, away from their wicked practices.

23 I am a GOD who comes near and not a GOD from far away. 24 If someone will hide in hidden places and I will not see him? Definitely, I fill the heaven and the earth, do I not?’ says LORD. 25 I have heard what the prophets say, they prophesy lies in my name, saying, “I have dreamt a dream”. 26 How long will you be in the heart of the prophets who prophesy lies, when they prophesy the wills of their heart, 27 who plan to forget my law by their dreams, which they were telling everyone to his neighbour, just as their fathers forgot my name by her, Baal? 28 Let the prophet in whom the dream is tell his dream, and in whom my word is to him, tell my word in truth. What is the chaff to the grain? Thus are my words’, says LORD. 29 ‘Surely, see my words are just like a fire and like an axe cutting a rock, are they not? 30 Therefore, see, I am against the prophets, [...] 32 those who prophesy false dreams and were not telling them, and they have misled my people by their lies and by their errors, and I did not send them, and I did not command them, and they will not profit any profit to this people. 33 And if they ask you, this people or a priest or a prophet, “What is LORD’s message?”, and you will say to them, “You are the message, and I will dash you,” says LORD. 34 The prophet and the priests and the people who say ‘LORD’s message’—I will also punish that man and his house.

35 Thus you will say each one to his neighbour and each one to his brother, ‘What has LORD answered?’ and ‘What has LORD said?’ 36 And LORD’s message you shall not mention any more, for the message for a man will be his word. 37 And why did LORD, our GOD, speak?

πς ὁ θς ἡμῶν ἀνθ' ὧν εἶπατε τὸν λόγον τοῦτον λῆμμα π̄ν καὶ ἀπέστειλα πρὸς ὑμᾶς λέγων οὐκ ἐρεῖτε λῆμμα π̄ν 39 διὰ τοῦτο ἰδοὺ ἐγὼ λαμβάνω καὶ ῥάσω ὑμᾶς καὶ τὴν πόλιν ἣν ἔδωκα ὑμῖν καὶ τοῖς πατράσιν ὑμῶν 40 καὶ δώσω εἰς ὑμᾶς ὄνειδισμὸν αἰώνιον καὶ ἀτειμίαν αἰώνιον ἣτις οὐκ ἐπιλησθήσεται

7 διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται λέγει πς καὶ οὐκ ἐροῦσιν ἔτι ζῆ πς ὅς ἀνήγαγεν τὸν οἶκον Ἰσραὴλ ἐκ γῆς Αἰγύπτου 8 ἀλλὰ ζῆ πς ὅς συνήγαγεν ἅπαν τὸ σπέρμα Ἰσραὴλ ἀπὸ γῆς βορρᾶ καὶ ἀπὸ πασῶν τῶν χωρῶν οὗ ἐξῴσεν αὐτοὺς ἐκεῖ καὶ ἀπεκατέστησεν αὐτοὺς εἰς τὴν γῆν αὐτῶν

31. *Two Baskets of Figs (24:1-10)*

1 ἔδειξέν μοι πς δύο καλάθους σύκων κειμένους κατὰ πρόσωπον ναοῦ π̄ν μετὰ τὸ ἀποικίσαι Ναβουχοδοноσορ βασιλέα Βαβυλῶνος τὸν Ἰεχονίαν υἱὸν Ἰωακειμ βασιλέα Ἰουδα καὶ τοὺς ἄρχοντας καὶ τοὺς τεχνίτας καὶ τοὺς δεσμάτας καὶ τοὺς πλησίους ἐξ Ἱερουσαλὴμ καὶ ἤγαγεν αὐτοὺς εἰς {Ἱερουσαλὴμ καὶ ἤγαγεν αὐτοὺς εἰς} Βαβυλῶνα 2 ὁ καλάθος ὁ εἷς σύκων χρηστῶν σφόδρα ὡς τὰ σῦκα τὰ πρόμια καὶ ὁ καλάθος ὁ ἕτερος σύκων πονηρῶν σφόδρα ἃ οὐ βρωθήσεται ἀπὸ πονηρίας αὐτῶν 3 καὶ εἶπεν πς πρὸς με τί σὺ ὄρας Ἱερεμία καὶ εἶπα σῦκα τὰ χρηστὰ χρηστὰ λείαν καὶ τὰ πονηρὰ πονηρὰ λείαν ἃ οὐ βρωθήσεται ἀπὸ πονηρίας αὐτῶν 4 καὶ ἐγένετο λόγος π̄ν πρὸς με λέγων 5 τάδε λέγει πς ὁ θς Ἰσραὴλ ὡς τὰ σῦκα τὰ χρηστὰ ταῦτα οὕτως ἐπιγνώσομαι τοὺς ἀποικισθέντας Ἰουδαίους οὓς ἐξαπέσταλκα ἐκ τοῦ τόπου τούτου εἰς γῆν Χαλδαίων εἰς ἀγαθὰ 6 καὶ στηριῶ τοὺς ὀφθαλμούς μου ἐπ' αὐτοὺς εἰς ἀγαθὰ καὶ ἀποκαταστήσω αὐτοὺς εἰς τὴν γῆν ταύτην εἰς ἀγαθὰ καὶ ἀνοικοδομήσω αὐτοὺς καὶ οὐ μὴ καθελῶ αὐτοὺς καὶ καταφυτεύσω αὐτοὺς καὶ οὐ μὴ ἐκτείλω 7 καὶ δώσω αὐτοῖς καρδίαν τοῦ εἰδέναι αὐτοὺς ἐμὲ ὅτι ἐγὼ εἶμι πς καὶ ἔσονται μοι εἰς λαόν καὶ ἐγὼ ἔσομαι αὐτοῖς εἰς θ̄ν ὅτι ἐπιστραφήσονται ἐπ' ἐμὲ ἐξ ὅλης τῆς καρδίας αὐτῶν 8 καὶ ὡς τὰ σῦκα τὰ πονηρὰ ἃ οὐ βρωθήσεται ἀπὸ πονηρίας αὐτῶν τάδε λέγει πς οὕτως παραδώσω τὸν Σεδεκιάν βασιλέα Ἰουδα καὶ τοὺς μεγιστᾶνας αὐτοῦ καὶ τὸ κατάλοιπον Ἱερουσαλὴμ τοὺς ὑπολεμμένους ἐν τῇ γῇ ταύτῃ καὶ τοὺς κατοικοῦντας ἐν Αἰγύπτῳ 9 καὶ δώσω αὐτοὺς εἰς διασκορπισμὸν εἰς πάσας τὰς βασιλείας τῆς γῆς καὶ εἰς ὄνειδισμὸν καὶ εἰς παραβολὴν καὶ εἰς μῖσος καὶ εἰς κατάραν ἐν παντὶ τόπῳ οὗ ἐξῴσα αὐτοὺς ἐκεῖ 10 καὶ ἀποστελῶ εἰς αὐτοὺς τὸν λειμὸν καὶ τὸν θάνατον καὶ τὴν μάχαιραν ἕως ἂν ἐκλίπωσιν ἀπὸ τῆς γῆς ἣς ἔδωκα αὐτοῖς

38 Therefore, this says LORD our GOD, ‘Because you said this word, “LORD’s message,” and I sent to you, saying, “You will not say, ‘LORD’s message’”. 39 Therefore, see, I take you and I dash you and the city, which I gave to you and your fathers. 40 And I will give to you an eternal reproach and an eternal dishonour, which will not be forgotten.

7 Therefore, ‘See, days come,’ says LORD, ‘and they will no longer say, “LORD lives, he who brought the house of Israel up from the land of Egypt,” 8 but, “LORD lives, he who has gathered the whole seed of Israel from a land of the north and from all the countries where he has expelled them there, and he has restored them into their land.”

31. *Two Baskets of Figs (24:1–10)*

1 LORD showed me two baskets of figs lying before temple of LORD, after Naboukodonosor, king of Babylon, had sent Iekonias, son of Iōakeim, king of Iouda, and the rulers and the craftsmen and the prisoners and the neighbours out of Ierousalēm into captivity, and he had brought them to Ierousalēm, and he had brought them to Babylon. 2 The one basket of very good figs, like the early figs, and the other basket of very bad figs, which will not be eaten for their badness. 3 And LORD said to me, ‘What do you see, Ieremias?’ And I said, ‘Figs. The good are very good, and the bad are very bad, which will not be eaten for their badness.’ 4 And a word of LORD came to me, saying, 5 This says LORD, GOD of Israel, ‘Like these good figs, so will I acknowledge the Jews who have been sent into captivity, whom I have sent away from this place into the land of Chaldeans for good. 6 And I will set my eyes fast upon them for good, and I will restore them into this land for good, and I will rebuild them, and I will not at all tear them down, and I will plant them, and I will not at all pluck up. 7 And I will give them a heart to know me, that I am LORD, and they will be for me into a people and I will be for them into GOD, for they will return to me with all their heart. 8 And as the bad figs, which will not be eaten for their badness,’ this says LORD, ‘so will I deliver Sedekias, king of Iouda, and his great men and the rest of Ierousalēm, those who have been left in this land and those who live in Egypt. 9 And I will give them into a scattering into all the kingdoms of the earth and into a reproach and into a proverb and into hate and into a curse in every place where I have expelled them there. 10 And I will send famine and death and the sword against them, until they fade away from the land which I have given them.

32. *Judgement on Iouda, Ierousalēm and
on the Family from the North (25:1-13)*

1 ὁ λόγος ὁ γενόμενος πρὸς Ιερειάν ἐπὶ πάντα τὸν λαὸν Ιουδα ἐν
τῷ ἔτει τῷ τετάρτῳ τοῦ Ιωακειμ υἱοῦ Ιωσειά βασιλέως Ιουδα 2 ὃν
ἐλάλησεν πρὸς πάντα τὸν λαὸν Ιουδα καὶ πρὸς τοὺς κατοικοῦντας
Ιερουσαλημ λέγων

3 ἐν τρισκαιδεκάτῳ ἔτει Ιωσία υἱοῦ Αμωσ βασιλέως Ιουδα καὶ ἕως τῆς
ἡμέρας ταύτης εἴκοσι καὶ τρία ἔτη καὶ ἐλάλησα πρὸς ὑμᾶς ὀρθοῦν καὶ
λέγων 4 καὶ ἀπέστειλλον πρὸς ὑμᾶς τοὺς δούλους μου τοὺς προφήτας
ὀρθοῦ ἀποστέλλων καὶ οὐκ εἰσηκούσατε καὶ οὐ προσέσχετε τοῖς
ὡσὶν ὑμῶν 5 λέγων ἀποστράφητε ἕκαστος ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς
πονηρᾶς καὶ ἀπὸ τῶν πονηρῶν ἐπιτηδευμάτων ὑμῶν καὶ κατοικήσεται
ἐπὶ τῆς γῆς ἧς ἔδωκα ὑμῖν καὶ τοῖς πατράσιν ὑμῶν ἀπ' αἰῶνος καὶ ἕως
αἰῶνος 6 μὴ πορεύεσθε ὀπίσω θεῶν ἄλλοτριῶν τοῦ δουλεύειν αὐτοῖς
καὶ τοῦ προσκυνεῖν αὐτοῖς ὅπως μὴ παροργίζητέ με ἐν τοῖς ἔργοις
τῶν χειρῶν ὑμῶν τοῦ κακῶσαι ὑμᾶς 7 καὶ οὐκ ἠκούσατέ μου 8 διὰ
τοῦτο τάδε λέγει ἡσ' ἐπειδὴ οὐκ ἐπιστεύσατε τοῖς λόγοις μου 9 ἰδοὺ
ἐγὼ ἀποστέλλω καὶ λήμψομαι πατριάν ἀπὸ βορρᾶ καὶ ἄξω αὐτοὺς
ἐπὶ τὴν γῆν ταύτην καὶ ἐπὶ τοὺς κατοικοῦντας αὐτὴν καὶ ἐπὶ πάντα
τὰ ἔθνη τὰ κύκλῳ αὐτῆς καὶ ἐξερημώσω αὐτοὺς καὶ δώσω αὐτοὺς εἰς
ἀφανισμόν καὶ εἰς συριγμόν καὶ εἰς ὄνειδισμόν αἰώνιον 10 καὶ ἀπολῶ
ἀπ' αὐτῶν φωνὴν χαρᾶς καὶ φωνὴν εὐφροσύνης φωνὴν νυμφίου καὶ
φωνὴν νύμφης ὁσμὴν μύρου καὶ φῶς λύχνου 11 καὶ ἔσται πᾶσα ἡ γῆ
εἰς ἀφανισμόν καὶ δουλεύσουσιν ἐν τοῖς ἔθνεσιν ἐβδομήκοντα ἔτη 12
καὶ ἐν τῷ πληρωθῆναι ἐβδομήκοντα ἔτη ἐκδικήσω τὸ ἔθνος ἐκεῖνο καὶ
θήσομαι αὐτοὺς εἰς ἀφανισμόν αἰώνιον 13 καὶ ἐπάξω ἐπὶ τὴν ἐκείνην
πάντας τοὺς λόγους μου οὓς ἐλάλησα κατ' αὐτῆς πάντα τὰ γεγραμμένα
ἐν τῷ βιβλίῳ τούτῳ

33. *Concerning Ailam (25:14-26:1)*

14 ἃ ἐπροφήτευσεν Ιερειάσ ἐπὶ τὰ ἔθνη τὰ Αἰλαμ

15 τάδε λέγει ἡσ' συνετριβὴ τὸ τόξον Αἰλαμ ἀρχὴ δυναστείας αὐτῶν
16 καὶ ἐπάξω ἐπὶ Αἰλαμ τέσσαρας ἀνέμους ἐκ τῶν τεσσάρων ἄκρων
τοῦ οὐρανοῦ καὶ διασπερῶ αὐτοὺς ἐν πᾶσιν τοῖς ἀνέμοις τούτοις καὶ
ἔσται ἔθνος ὃ οὐχ ἦξει ἐκεῖ οἱ ἔξωσμένοι Αἰλαμ 17 καὶ πτοήσω αὐτοὺς
ἐναντίον τῶν ἐχθρῶν αὐτῶν τῶν ζητούντων τὴν ψυχὴν αὐτῶν καὶ
ἐπάξω ἐπ' αὐτοὺς κατὰ τὴν ὀργὴν τοῦ θυμοῦ μου καὶ ἐπαποστελῶ
ὀπίσω αὐτῶν τὴν μάχαιράν μου ἕως τοῦ ἐξαναλῶσαι αὐτοὺς 18 καὶ

32. *Judgement on Iouda, Ierousalēm, and
on the Family from the North (25:1–13)*

1 The word which came to Ieremias against all the people of Iouda, in the fourth year of Iōakeim, son of Iōseia, king of Iouda, 2 which he spoke to all the people of Iouda and to the inhabitants of Ierousalēm, saying,

3 ‘In the thirteenth year of Iōsia, son of Amōs, king of Iouda, and until this day, twenty-three years, and I have spoken to you, rising early and saying. 4 And I have been sending my slaves, the prophets, to you, sending early in the morning, and you did not listen and you did not pay attention with your ears, 5 saying, “Turn away, each one, from his wicked way and from your wicked practices, and you will live in the land which I gave to you and your fathers, from old and for ever. 6 Do not go behind alien gods to serve them and to worship them, lest you provoke me to anger with the works of your hands so that you get hurt.” 7 And you did not listen to me.’ 8 Therefore, this says LORD, ‘Because you did not believe my words, 9 see, I send, and I will take a people from the north, and I will bring them against this land and against the inhabitants of it and against all the nations, those round about it, and I will utterly desolate them, and I will give them into a vanishment and into a hissing and into an eternal reproach. 10 And I will destroy from them sound of gladness and sound of joy and voice of bridegroom and voice of bride, scent of perfume and light of lamp. 11 And the whole land will become into a vanishment and they will serve among the nations seventy years. 12 And when seventy years are completed, I will punish that people, and I will set them into an eternal vanishment. 13 And I will bring upon that land all my words, which I have spoken against it, all that is written in this book.’

33. *Concerning Ailam (25:14–26:1)*

14 What Ieremias prophesied against the nations of Ailam.

15 This says LORD, ‘The bow of Ailam, the authority of their power, has been broken. 16 And I will bring four winds, from the four ends of heaven, upon Ailam, and I will scatter them by all these winds, and there will be a nation which will not come there, the expelled of Ailam. 17 And I will terrify them before their enemies, who seek their soul, and I will bring upon them according to the fury of my anger, and I will send my sword behind them, until it has consumed them. 18 And I will put my

θήσω τὸν θρόνον μου ἐν Αἴλαμ καὶ ἐξαποστελῶ ἐκεῖθεν βασιλέα καὶ μεγιστᾶνας 19 καὶ ἔσται ἐπ' ἐσχάτου τῶν ἡμερῶν καὶ ἀποστρέψω τὴν αἰχμαλωσίαν Αἴλαμ λέγει κς 26:1 ἐν ἀρχῇ βασιλεύοντος Σεδεκίου βασιλέως ἐγένετο ὁ λόγος οὗτος περὶ Αἴλαμ

34. Concerning Egypt (26:2–12)

2 τῇ Αἰγύπτῳ ἐπὶ δύναμιν Φαραῶ Νεχαῶ βασιλέως Αἰγύπτου ὃς ἦν ἐπὶ τῷ ποταμῷ Εὐφράτῃ ἐν Χαρμεις ὃν ἐπάταξε Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος ἐν τῷ ἔτει τῷ τετάρτῳ Ἰωακειμ βασιλέως Ἰουδα

3 ἀναλάβετε ὄπλα καὶ ἀσπίδας καὶ προσαγάγετε εἰς πόλεμον 4 καὶ ἐπισάξατε τοὺς ἵππους ἐπίβητε οἱ ἵππεῖς καὶ κατάστητε ἐν ταῖς περικεφαλᾶις ὑμῶν προσβάλετε τὰ δόρατα καὶ ἐνδύσασθε τοὺς θώρακας ὑμῶν 5 τί ὅτι αὐτοὶ πτοῶνται καὶ ἀποχωροῦσιν εἰς τὸ ὀπίσω διότι οἱ ἰσχυροὶ αὐτῶν κοπήσονται φυγῇ ἔφυγον καὶ οὐκ ἀνέστρεψαν περιεχόμενοι κυκλόθεν λέγει κς 6 μὴ φευγέτω ὁ καῦφος καὶ μὴ ἀνασφῆσθῶ ὁ ἰσχυρὸς ἐπὶ βορρᾶν τὰ παρὰ τὸν Εὐφράτην ἡσθένησεν καὶ πεπτώκασιν 7 τίς οὗτος ὡς ποταμὸς ἀναβήσεται καὶ ὡς ποταμοὶ κυμαίνουσιν ὕδωρ 8 ὕδατα Αἰγύπτου ὡσεὶ ποταμὸς ἀναβήσεται καὶ εἶπεν ἀναβήσομαι καὶ κατακαλύψω τὴν γῆν καὶ ἀπολῶ τοὺς κατοικοῦντας ἐν αὐτῇ

9 ἐπίβητε ἐπὶ τοὺς ἵππους παρασκευάσατε τὰ ἄρματα ἐξέλθατε οἱ μαχηταὶ Αἰθιοπῶν καὶ Λίβυες καθωπλισμένοι ὄπλοις καὶ Λυδοὶ ἀνάβητε ἐντείνατε τόξον 10 καὶ ἡ ἡμέρα ἐκεῖνη κ̄ τῷ τῷ ἡμῶν ἡμέρα ἐκδικήσεως τοῦ ἐκδικῆσαι τοὺς ἐχθροὺς αὐτοῦ καὶ καταφάγεται ἡ μάχαιρα κ̄ καὶ πλησθήσεται καὶ μεθυσθήσεται ἀπὸ τοῦ αἵματος αὐτῶν ὅτι θυσία τῷ κ̄ ἀπὸ γῆς βορρᾶ ἐπὶ ποταμῷ Εὐφράτῃ 11 ἀνάβηθι Γαλααδ καὶ λάβε ῥητείνην τῇ παρθένῳ θυγατρὶ Αἰγύπτου εἰς τὸ κενὸν ἐπλήθυνας ἰάματά σου ὠφέλεια οὐκ ἔστιν σοί 12 ἤκουσαν ἔθνη φωνὴν σου καὶ τῆς κραυγῆς σου ἐπλήσθη ἡ γῆ ὅτι μαχητὴς πρὸς μαχητὴν ἡσθένησεν ἐπὶ τὸ αὐτὸ ἔπρασαν ἀμφοτέροι

35. Egypt Will Be Punished. A Promise to Iakōb (26:13–28)

13 ἃ ἐλάλησεν κς ἐν χειρὶ Ἰερεμίου τοῦ ἐλθεῖν τὸν βασιλέα Βαβυλῶνος τοῦ κόψαι γῆν Αἰγύπτου

14 ἀναγγείλατε εἰς Μάγδωλον καὶ παραγγείλατε εἰς Μέμφιν εἶπατε ἐπίστηθι καὶ ἐτοίμασον ὅτι κατέφαγεν μάχαιρα τὴν σμεῖλακά σου 15

throne in Ailam. And from there I will send king and great men. 19 And it will be in the last of days and I will return the captivity of Ailam,' says LORD. 26:1 This word concerning Ailam came, in the beginning, when king Sedekias was king.

34. *Concerning Egypt (26:2–12)*

2 For Egypt, against the power of Pharaō Neḱaō, king of Egypt, who was by the river Euphrates in Charmeis, whom Nabouḱodonosor, king of Babylon, struck, in the fourth year of Iōakeim, king of Iouda.

3 'Lift up weapons and shields, and bring them to war, 4 and saddle the horses, be mounted, you horsemen, and draw up with your helmets, hold out the spears, and put on your breastplates. 5 Why is it that they are terrified and withdraw to the rear? Because their mighty ones will be cut down, they fled a flight, and they did not turn back as they were shut in all around,' says LORD. 6 'Let not the swift flee, and let not the mighty be rescued, in the north by Euphratēs he became weak, and they fell. 7 Who is this? He will ascend like a river and as rivers roll water. 8 Waters of Egypt will ascend like a river. And he said, "I will ascend, and I will cover the land, and I will destroy those who live in it."

9 Mount the horses, prepare the chariots, go out, you warriors of Ethiopians and you Libyans, armed with armour, and, you Lydians, get up, string a bow! 10 And that day, to LORD our GOD, it will be a day of vengeance, to take vengeance on his enemies, and the sword of LORD will devour, and it will be sated, and it will get drunk with their blood, for it will be a sacrifice to LORD from the land of the north by the river Euphrates. 11 Go up to Galaad, and take resin for the virgin, daughter of Egypt! In vain you have multiplied your medicines, there is no help for you, 12 nations have heard your voice, and the land has been filled with your cry, for warrior upon warrior has become weak, both have fallen together.'

35. *Egypt Will Be Punished. A Promise to Iakōb (26:13–28)*

13 What LORD said by the hand of Ieremias: that the king of Babylon will come to cut down land of Egypt.

14 'Announce to Magdōlos and proclaim to Memphis, say, "Get up and get ready, for a sword has devoured your bindweed! 15 Why has

διὰ τί ἔφυγεν ἀπὸ σοῦ ὁ Ἄπις ὁ μόσχος ὁ ἐκλεκτός σου οὐκ ἔμεινεν ὅτι
 πρὸς παρέλυσεν αὐτόν 16 καὶ τὸ πλήθός σου ἠσθένησεν καὶ ἔπεσαν καὶ
 ἕκαστος πρὸς τὸν πλησίον αὐτοῦ ἐλάλει ἀναστῶμεν καὶ ἀναστρέψωμεν
 πρὸς τὸν λαὸν ἡμῶν εἰς τὴν πατρίδα ἡμῶν ἀπὸ προσώπου μαχαίρας
 Ἑλληνικῆς 17 καλέσατε τὸ ὄνομα Φαραῶ Νεχαῶ βασιλέως Αἰγύπτου
 Σαων εσβει εμωηδ

18 ζῶ ἐγὼ λέγει πρὸς ὅτι ὡς τὸ Ἰταβύριον ἐν τοῖς ὄρεσιν καὶ ὡς ὁ
 Κάρμηλος ὁ ἐν τῇ θαλάσῃ ἦξει 19 σκευὴ ἀποικισμοῦ ποιήσον σεαυτῇ
 κατοικοῦσα θυγάτηρ Αἰγύπτου ὅτι Μέμφις εἰς ἀφανισμόν ἔσται καὶ
 κληθήσεται οὐαὶ διὰ τὸ μὴ ὑπάρχειν κατοικοῦντας ἐν αὐτῇ 20 δάμαλις
 κεκαλλωπισμένη Αἴγυπτος ἀπόσπασμα ἀπὸ βορρᾶ ἦλθεν ἐπ' αὐτήν
 21 καὶ οἱ μισθωτοὶ αὐτῆς ἐν αὐτῇ ὥσπερ μόσχοι σειτευτοὶ τρεφόμενοι
 ἐν αὐτῇ διότι καὶ αὐτοὶ ἀπεστράφησαν καὶ ἔφυγον ὁμοθυμαδόν οὐκ
 ἔστησαν ὅτι ἡμέρα ἀπωλείας ἦλθεν ἐπ' αὐτούς καὶ καιρὸς ἐκδικήσεως
 αὐτῶν 22 φωνὴ ὡς ὄφεως συρίζοντος ὅτι ἐν ἄμμω πορεύονται ἐν
 ἀξείναις ἦξουσιν ἐπ' αὐτήν ὡς κόπτοντες ξύλα 23 ἐκκόψουσιν τὸν
 δρυμὸν αὐτῆς λέγει πρὸς ὅτι οὐ μὴ εἰκασθῇ ὅτι πληθύνει ὑπὲρ ἀκριδα
 καὶ οὐκ ἔστιν αὐτοῖς ἀριθμὸς 24 κατησχύνθη ἡ θυγάτηρ Αἰγύπτου
 παρεδόθη εἰς χεῖρας λαοῦ ἀπὸ βορρᾶ 25 ἰδοὺ ἐγὼ ἐκδικῶ τὸν Ἀμμων
 τὸν υἱὸν αὐτῆς ἐπὶ Φαραῶ καὶ ἐπὶ τοὺς πεποιθότας ἐπ' αὐτῷ 27 σὺ δὲ
 μὴ φοβηθῆς δοῦλός μου Ἰακωβ μηδὲ πτοηθῆς Ἰσραὴλ διότι ἰδοὺ ἐγὼ
 σφύζω σε μακρόθεν καὶ τὸ σπέρμα σου ἐκ τῆς αἰχμαλωσίας αὐτῶν
 καὶ ἀναστρέψει Ἰακωβ καὶ ἠσυχάσει καὶ ὑπνώσει καὶ οὐκ ἔσται ὁ
 παρενοχλῶν αὐτόν 28 μὴ φοβοῦ παῖς μου Ἰακωβ λέγει πρὸς ὅτι μετὰ σοῦ
 ἐγὼ εἰμι ἢ ἀπτόητος καὶ τρυφερὰ παρεδόθη ὅτι ποιήσω συντέλειαν ἐν
 παντὶ (ἔθνει) εἰς οὓς ἐξῴσά σε ἐκεῖ σὲ δὲ οὐ μὴ ποιήσω ἐκλιπεῖν καὶ
 παιδεύσω σε εἰς κρίμα καὶ ἀθῶον οὐκ ἀθώωσω σε

36. Concerning Babylon (27:1–28:58)

1 λόγος πρὸς ὃν ἐλάλησεν ἐπὶ Βαβυλῶνα

2 ἀναγγεῖλατε ἐν τοῖς ἔθνεσιν καὶ ἀκουστὰ ποιήσατε καὶ μὴ κρύψητε
 εἴπατε ἐάλωκεν Βαβυλῶν κατησχύνθη Βῆλος ἢ ἀπτόητος ἢ τρυφερὰ
 παρεδόθη Μαιωδακ 3 ὅτι ἀνέβη ἐπ' αὐτήν ἔθνος ἀπὸ βορρᾶ οὗτος θήσει
 τὴν γῆν αὐτῆς εἰς ἀφανισμόν καὶ οὐκ ἔσται ὁ κατοικῶν ἐν αὐτῇ ἀπὸ
 ἀνθρώπου καὶ ἔως κτήνους

Apis fled from you? Your chosen calf has not remained, for LORD has disabled it. 16 And your multitude became weak, and they fell, and each one was speaking to his neighbour, ‘Let us stand up and return to our people, to our own land from the face of a Greek sword.’ 17 Call the name of Pharaō Neḵaō, king of Egypt, Saōn esbei emōēd.”

18 ‘I live’, says LORD, GOD, ‘for like Itaburion he will come in the mountains and like Karmēlos, which is in the sea. 19 Prepare provisions for exile for yourself, you dwelling daughter of Egypt, for Memphis will become into a vanishment, and it will be called “woe”, because there are no inhabitants in it! 20 Egypt is a beautified heifer, an avulsion from the north has come upon her, 21 and her mercenaries in her are just as fatted calves, fed in her, for they have also turned away, and they have fled with one accord, they did not stand, for a day of destruction has come upon them and a time of their vengeance. 22 There is a sound like that of a hissing snake, for they move in sand, they will come upon her with axes like those who cut wood, 23 they will cut down her thicket’, says LORD, ‘for it is impossible to imagine, for it increases more than locusts, and they cannot be counted. 24 The daughter of Egypt has been put to shame, she has been delivered into the hands of a people from the north. 25 See, I will take vengeance on Ammōn, her son, upon Pharaō and upon those who trust in him. 27 But you, do not fear, my slave Iakōb, nor be terrified, you Israel, for, see, I am saving you from far away and your seed from their captivity, and Iakōb will return, and he will rest, and he will sleep, and no one will be troubling him. 28 Do not fear, you my servant Iakōb’, says LORD, ‘for I am with you. She, the fearless and delicate has been delivered, for I will make a full end in every [nation] to whom I have expelled you there. But I will by no means cause you to fail, and I will correct you to judgement, and unpunished I will not leave you unpunished.

36. *Concerning Babylon (27:1–28:58)*

1 A word of LORD, which he spoke against Babylon.

2 ‘Announce among the nations, cause it to be heard, do not hide it, say, “Babylon has been caught, Bēlos has been put to shame, the fearless, the delicate, Maiōdak has been delivered. 3 For a nation has come up against her from the north. It will set her land into a vanishment, and no one will live in it, from man and until cattle.

4 ἐν ταῖς ἡμέραις ἐκείναις καὶ ἐν τῷ καιρῷ ἐκείνῳ ἤξουσιν οἱ υἱοὶ Ἰσραὴλ αὐτοὶ καὶ οἱ υἱοὶ Ἰουδα ἐπὶ τὸ αὐτὸ βαδίζοντες καὶ κλέοντες πορεύσονται τὸν π̄ν ἡ̄ν αὐτῶν ζητοῦντες 5 ἕως Σειων ἐρωτήσουσιν τὴν ὁδὸν ὧδε γὰρ τὸ πρόσωπον αὐτῶν δώσουσιν καὶ ἤξουσιν καὶ καταφεύξονται πρὸς π̄ν τὸν ἡ̄ν διαθήκη γὰρ αἰώνιος οὐκ ἐπιλησθήσεται 6 πρόβατα ἀπολωλότα ἐγενήθη ὁ λαός μου οἱ ποιμένες αὐτῶν ἐξῴσαν αὐτούς ἐπὶ τὰ ὄρη ἀπεπλάνησαν αὐτούς ἐξ ὄρους ἐπὶ βουνὸν ὄχοντο ἐπελάθοντο κοίτης αὐτῶν 7 πάντες οἱ εὐρίσκοντες αὐτούς κατανάλισκον αὐτούς οἱ ἐχθροὶ αὐτῶν εἶπαν μὴ ἀνῴμεν αὐτούς ἀνθ' ὧν ἡμαρτον τῷ π̄ω νομῆ δικαιοσύνης τῷ συναγαγόντι τοὺς πατέρας αὐτῶν

8 ἀπαλλοτριώθητε ἐκ μέσου Βαβυλῶνος καὶ ἀπὸ γῆς Χαλδαίων καὶ ἐξέλθατε καὶ γένεσθε ὡσπερ δράκοντες κατὰ πρόσωπον προβάτων 9 ὅτι ἰδοὺ ἐγὼ ἐγείρω ἐπὶ Βαβυλῶνα συναγωγὰς ἐθνῶν ἐκ γῆς βορρᾶ καὶ παρατάξονται αὐτῇ ἐκεῖθεν ἀλώσεται ὡς βολὴς μαχητοῦ συνετοῦ οὐκ ἐπιστρέφει κενή 10 καὶ ἔσται ἡ Χαλδαία εἰς προνομίην πάντες οἱ προνομεύοντες αὐτὴν ἐνπλησθήσονται 11 ὅτι εὐφραίνεσθαι καὶ κατεκαυχᾶσθε διαρπάζοντες τὴν κληρονομίαν μου διότι ἐσκριτᾶτε ὡς βοῖδια ἐν βοτάνῃ καὶ ἐκερατίζετε ὡς ταῦροι 12 ἠσχύνθη ἡ μήτηρ ὑμῶν σφόδρα μήτηρ ἐπ' ἀγαθὰ ἐσχάτη ἐθνῶν ἔρημος 13 ἀπὸ ὀργῆς π̄ν οὐ κατοικηθήσεται καὶ ἔσται εἰς ἀφανισμόν πᾶσα καὶ πᾶς ὁ διοδεύων διὰ Βαβυλῶνος σκυθρωπάσει καὶ συριοῦσιν ἐπὶ πᾶσαν τὴν πληγὴν αὐτῆς 14 παρατάξασθε ἐπὶ Βαβυλῶνα κύκλω πάντες τείνοντες τόξον τοξεύσατε ἐπ' αὐτὴν μὴ φείσησθε ἐπὶ τοῖς τοξεύμασιν ὑμῶν 15 καὶ κατακρατήσατε αὐτὴν παρελύθησαν αἱ χεῖρες αὐτῆς ἔπρασεν αἱ ἐπάλξεις αὐτῆς καὶ κατεσκάφη τὸ τεῖχος αὐτῆς ὅτι ἐκδικησὶς παρὰ ἡ̄ν ἔστιν ἐκδικεῖτε ἐπ' αὐτὴν καθὼς ἐποίησεν ποιήσατε αὐτῇ 16 ἐξολεθρεύσατε σπέρμα ἐκ Βαβυλῶνος κατέχοντα δρέπανον ἐν καιρῷ θερισμοῦ ἀπὸ προσώπου μαχαίρας Ἑλληνικῆς ἕκαστος εἰς τὸν λαὸν αὐτοῦ ἀποστρέψουσιν καὶ ἕκαστος εἰς τὴν γῆν αὐτοῦ φεύξει

17 πρόβατον πλανώμενον Ἰσραὴλ λέοντες ἐξῴσαν αὐτόν ὁ πρῶτος ἔφαγεν αὐτὸν βασιλεὺς Ἀσσοῦ καὶ οὗτος ὕστερον τὰ ὀσῆα αὐτοῦ βασιλεὺς Βαβυλῶνος 18 διὰ τοῦτο τάδε λέγει π̄ς ἰδοὺ ἐγὼ ἐκδικῶ ἐπὶ τὸν (βασιλέα) Βαβυλῶνος καὶ ἐπὶ τὴν γῆν αὐτοῦ καθὼς ἐξεδίκησα ἐπὶ τὸν βασιλέα Ἀσσοῦ 19 καὶ ἀποκαταστήσω τὸν Ἰσραὴλ εἰς τὴν νομὴν αὐτοῦ καὶ νεμήσεται ἐν τῷ Καρμὴλ καὶ ἐν ὄρει Ἐφραϊμ καὶ ἐν τῷ Γαλααδ καὶ πλησθήσεται ἡ ψυχὴ αὐτοῦ 20 ἐν ταῖς ἡμέραις ἐκείναις καὶ ἐν τῷ καιρῷ ἐκείνῳ ζητήσουσιν τὴν ἀδικίαν Ἰσραὴλ καὶ οὐκ ὑπάρξει

4 In those days and at that time the sons of Israel, they and the sons of Iouda will come together, walking and crying they will move, seeking LORD their GOD. 5 They will ask the way to Seiōn, for they will set their face to this place, and they will come and they will take refuge with LORD, GOD, for an everlasting covenant will not be forgotten. 6 My people have become lost sheep, their shepherds expelled them, they misled them on the mountains, they went from mountain to hill, they forgot their resting-place. 7 All who found them tried to devour them, their enemies said, 'Let us not spare them, because they have sinned against LORD. A pasture of righteousness to him who gathered their fathers.'

8 Be alienated from the midst of Babylon and from the land of Chaldeans, and go out and become just like serpents before sheep. 9 For, see, I raise gatherings of nations from a land of the north against Babylōn, and they will draw up for battle against her, from there she will be caught, like the missile of a skilful warrior, it will not return empty. 10 And Chaldaia will become into a spoil, all who spoil her will be satiated. 11 For you were rejoicing and you were boasting when you were plundering my inheritance, for you were leaping like calves in the grass, and you were butting like bulls. 12 Your mother was utterly put to shame, a mother for good, last of nations, desert. 13 By the fury of LORD she will not be inhabited, and she will become into a vanishment, all of her. And everyone who travels through Babylon will look sad, and they will hiss at all her plague. 14 Draw up for battle against Babylon round about, all you who draw the bow; shoot with bow and arrow against her, do not spare on your arrows, 15 and prevail against her! Her hands have become feeble, her bulwarks have fallen and her wall is broken down, for it is a vengeance from GOD. Take vengeance on her, just as she has done, do to her! 16 Destroy utterly seed out of Babylon, him who holds a sickle in the time of harvest. From the face of Greek sword everyone will return to his people, and everyone will flee to his land.

17 Israel is a wandering sheep. Lions have expelled him. First the king of Assour ate him, and afterwards this one, the king of Babylon, his bones. 18 Therefore, this says LORD, 'See, I take vengeance on the [king] of Babylon and on his land, just as I have taken vengeance on the king of Assour. 19 And I will restore Israel to his pasture, and he will feed on Karmēlos and on the mountain of Efraim and on Galaad, and his soul will be satisfied. 20 In those days and at that time they will search for the iniquity of Israel and it will not exist, and for the sins of Iouda, and they

καὶ τὰς ἁμαρτίας Ἰουδα καὶ οὐ μὴ εὐρεθῶσιν ὅτι εἴλεως ἔσομαι τοῖς ὑπολελιμμένοις ἐπὶ τῆς γῆς λέγει κ̄ς 21 πικρῶς ἐπίβηθι ἐπ' αὐτήν καὶ ἐπὶ τοὺς κατοικοῦντας ἐπ' αὐτήν ἐκδίκησον μάχαιρα καὶ ἀφάνισον λέγει κ̄ς καὶ ποίει κατὰ πάντα ὅσα ἐντέλλομαι σοι

22 φωνὴ πολέμου καὶ συντριβὴ μεγάλη ἐν γῇ Χαλδαίων 23 πῶς ἐκλάσθη καὶ συνετριβή ἡ σφῦρα πάσης τῆς γῆς πῶς ἐγενήθη εἰς ἀφανισμόν Βαβυλῶν ἐν ἔθνεσιν 24 ἐπιβήσονται σοι καὶ οὐ γνώσῃ ὡς Βαβυλῶν καὶ ἀλώσῃ εὐρέθῃς καὶ ἐλήμφθῃς ὅτι τῷ κ̄ς ἀντέστης 25 ἦνυξεν κ̄ς τὸν θησαυρὸν αὐτοῦ καὶ ἐξήνεγκεν τὰ σκευὴ ὀργῆς αὐτοῦ ὅτι ἔργον τῷ κ̄ς θ̄ς ἐν γῇ Χαλδαίων 26 ὅτι ἐληλύθασιν οἱ καιροὶ αὐτῆς ἀνοίξατε τὰς ἀποθήκας αὐτῆς ἐραυνήσατε αὐτήν ὡς σπήλαιον καὶ ἐξολεθρεύσατε αὐτήν μὴ γενέσθω αὐτῆς κατάλιμμα 27 ἀναξηράνατε αὐτῆς πάντας τοὺς καρπούς καὶ καταβήτωσαν εἰς σφαγὴν οὐαὶ αὐτοῖς ὅτι ἦκει ἡ ἡμέρα αὐτῶν καὶ καιρὸς ἐκδικήσεως αὐτῶν 28 φωνὴ φευγόντων καὶ ἀνασφζομένων ἐκ γῆς Βαβυλῶνος τοῦ ἀναγγεῖλαι εἰς Σειων τὴν ἐκδίκησιν παρὰ κ̄ς θ̄ς ἡμῶν 29 παραγγεῖλατε ἐπὶ Βαβυλῶνα πολλοῖς παντὶ ἐντίνοντι τόξον παρεμβάλετε ἐπ' αὐτὴν κυκλόθεν μὴ ἔστω αὐτῆς ἀνασφζόμενος ἀνταπόδοτε αὐτῇ κατὰ τὰ ἔργα αὐτῆς κατὰ πάντα ὅσα ἐποίησεν ποιήσατε αὐτῇ ὅτι πρὸς κ̄ς ἀντέστη θ̄ς ἅγιον τοῦ Ἰσραὴλ 30 διὰ τοῦτο πεσοῦνται οἱ νεανίσκοι αὐτῆς ἐν ταῖς πλατείαις αὐτῆς καὶ πάντες οἱ ἄνδρες οἱ πολεμισταὶ αὐτῆς ῥιφήσονται εἶπεν κ̄ς

31 ἰδοὺ ἐγὼ ἐπὶ σὲ τὴν ὑβρίστρειαν λέγει κ̄ς ὅτι ἦκει ἡ ἡμέρα σου καὶ ὁ καιρὸς ἐκδικήσεώς σου 32 καὶ ἀσθενήσῃ ἡ ὕβρις σου καὶ πεσεῖται καὶ οὐκ ἔσται ὁ ἀνιστῶν αὐτήν καὶ ἀνάψω πῦρ ἐν τῷ δρυμῷ αὐτῆς καὶ καταφάγεται πάντα τὰ κύκλω αὐτῆς

33 τάδε λέγει κ̄ς καταδεδυνάστευνται οἱ υἱοὶ Ἰσραὴλ καὶ οἱ υἱοὶ Ἰουδα ἅμα πάντες οἱ αἰχμαλ(ωτ)εύσαντες αὐτούς κατεδυνάστευσαν αὐτούς ὅτι οὐκ ἠθέλησαν ἐξαποστεῖλε αὐτούς 34 καὶ ὁ λυτρούμενος αὐτούς ἰσχυρὸς κ̄ς παντοκράτωρ ὄνομα αὐτῷ κρῖσιν κρῖνει πρὸς τοὺς ἀντιδίκους αὐτοῦ ὅπως ἐξάρῃ τὴν γῆν καὶ παροξυνεῖ τοῖς κατοικοῦσι Βαβυλῶνα 35 μάχαιραν ἐπὶ τοὺς Χαλδαίους καὶ ἐπὶ τοὺς κατοικοῦντας Βαβυλῶνα καὶ ἐπὶ τοὺς μεγιστᾶνας αὐτῆς καὶ ἐπὶ τοὺς συνετοὺς αὐτῆς 36 μάχαιραν ἐπὶ τοὺς μαχητὰς αὐτῆς καὶ παραλυθῆσονται 37 μάχαιραν ἐπὶ τοὺς ἵππους αὐτῶν καὶ ἐπὶ τὰ ἄρματα αὐτῶν μάχαιραν ἐπὶ τοὺς μαχητὰς αὐτῶν καὶ ἐπὶ τὸν σύμμικτον τὸν ἐν μέσῳ αὐτῆς καὶ ἔσονται ὡσεὶ γυναῖκες μάχαιραν ἐπὶ τοὺς θησαυροὺς αὐτῆς καὶ

will not at all be found, for I will be merciful to those who are left in the land', says LORD. 21 'Go up harshly against it and against its inhabitants! Punish, you sword and vanish', says LORD, 'and do according to all which I command you!'

22 A sound of war and great destruction in the land of Chaldeans. 23 How has the hammer of the whole earth been broken and crushed! How has Babylon become a vanishment among nations! 24 They will attack you, and you will not know that you Babylon, even you, will be caught. You have been found and you have been taken, for you have resisted LORD.' 25 LORD opened his treasury, and he carried out the instruments of his fury, for there is a task for LORD, GOD, in the land of Chaldeans. 26 'For her times have come. Open her storages, and search her as a cave, and destroy her utterly! Let there be no remnant of her! 27 Dry up all her fruits, and let them go down to slaughter! Woe to them, for their day has come and a time of vengeance. 28 A sound of fleeing and escaping men from the land of Babylon, to declare to Seiōn the vengeance of LORD, our GOD. 29 Summon many against Babylon, each one who draws the bow. Pitch camp against her all around. Let there be no one who escapes from her. Recompense her according to her deeds, according to all which she has done, do to her, for she has resisted LORD, holy GOD of Israel. 30 Therefore, her young men will fall in her streets and all the men, her soldiers, will be cast down', said LORD.

31 'See, I am against you, you haughty woman', says LORD, 'for your day has come and the time of your vengeance. 32 And your haughtiness will be weak and it will fall, and there will be no one who raises it up. And I will kindle a fire in her thicket, and it will devour all that is round about her.'

33 This says LORD, 'The sons of Israel are oppressed together with the sons of Iouda. All who have taken them captive have oppressed them, for they did not want to release them. 34 And he who ransoms them is strong, LORD Almighty is his name. He will judge a judgement against his adversaries, so that he erases the land and provokes the inhabitants of Babylon. 35 A sword against the Chaldeans and against the inhabitants of Babylon and against her great men and against her wise men, 36 a sword against her warriors and they will be weakened, 37 a sword against their horses and against their chariots, a sword against their warriors and against the mixed crowd in her midst, and they will be like women, a sword against her treasures and they will be

διασκορπισθήσονται 38 ἐπὶ τῷ ὕδατι αὐτῆς καὶ κατασχνυθήσονται ὅτι γῆ τῶν γλυπτῶν ἐστὶν καὶ ἐν ταῖς νήσοις οὗ κατεκαυχῶντο 39 διὰ τοῦτο κατοικήσουσιν ἰνδάλματα ἐν ταῖς νήσοις καὶ κατοικήσουσιν ἐν αὐτῇ θυγατέρες σειρήνων οὐ μὴ κατοικηθῆ οὐκέτι εἰς τὸν αἰῶνα 40 καθὼς κατέστρεψεν ὁ $\overline{\theta\varsigma}$ Σόδομα καὶ Γόμορρα καὶ τὰς ὁμορούσας αὐταῖς εἶπεν $\overline{\kappa\zeta}$ οὐ μὴ κατοικήσῃ ἐκεῖ ἄνθρωπος καὶ οὐ μὴ παροικήσει ἐκεῖ υἱὸς ἀνθρώπου 41 ἰδοὺ λαὸς ἔρχεται ἀπὸ βορρᾶ καὶ ἔθνος μέγα καὶ βασιλεῖς πολλοὶ ἐξεγερθήσονται ἀπ' ἐσχάτου τῆς γῆς 42 τόξον καὶ ἐνχειρίδιον ἔχοντες ἰταμός ἐστὶν καὶ οὐ μὴ ἐλεήσῃ φωνὴ αὐτῶν ὡς θάλασσα ἠχήσῃ ἐφ' ἵπποις ἰπάσσονται παρασκευασμένοι ὥσπερ πῦρ εἰς πόλεμον πρὸς σέ θυγατερ Βαβυλῶνος 43 ἦκουσεν βασιλεὺς Βαβυλῶνος τὴν ἀκοὴν αὐτῶν καὶ παρελύθησαν αἱ χεῖρες αὐτοῦ θλίψις κατεκράτησεν αὐτοὺς ὠδεῖνες ὡς τικτούσης 44 ἰδοὺ ὥσπερ λέων ἀναβήσεται ἀπὸ τοῦ Ἰορδάνου εἰς Γαιθαν ὅτι ταχέως ἐκδιώξω αὐτοὺς ἀπ' αὐτῆς καὶ πάντα νεανίσκον ἐπ' αὐτὴν ἐπιστήσω ὅτι τίς ὥσπερ ἐγὼ καὶ τίς ἀντιστήσεται μοι καὶ τίς οὗτος ποιμὴν ὃς στήσεται κατὰ πρόσωπόν μου

45 διὰ τοῦτο ἀκούσατε τὴν βουλὴν $\overline{\kappa\upsilon}$ ἣν βεβούλευται ἐπὶ Βαβυλῶνα καὶ λογισμοὺς αὐτοῦ οὓς ἐλόγισατο ἐπὶ τοὺς κατοικοῦντας Χαλδαίους ἐὰν μὴ διαφθαρεῖ τὰ ἀρνία τῶν προβάτων αὐτῶν ἐὰν μὴ ἀφανισθῆ νομὴ ἀπ' αὐτῶν 46 ὅτι ἀπὸ φωνῆς ἀλώσεως Βαβυλῶνος σεισθήσεται ἡ γῆ καὶ κραυγὴ ἐν ἔθνεσιν ἀκουσθήσεται

28:1 τάδε λέγει $\overline{\kappa\zeta}$ ἰδοὺ ἐγὼ ἐξεγείρω ἐπὶ Βαβυλῶνα καὶ ἐπὶ τοὺς κατοικοῦντας Χαλδαίους ἄνεμον καύσωνα διαφθείροντα 2 καὶ ἐξαποστελῶ εἰς Βαβυλῶνα ὑβριστάς καὶ καθυβρῖσουσιν αὐτὴν καὶ λυμανοῦνται τὴν γῆν αὐτῆς

οὐαὶ ἐπὶ Βαβυλῶνα κυκλόθεν ἐν ἡμέρᾳ κακώσεως αὐτῆς 3 τεινέτω ὁ τίνων τὸ τόξον αὐτοῦ καὶ περιθέσθω $\overline{\psi}$ ἐστὶν ὅπλα αὐτοῦ καὶ μὴ φείσησθε ἐπὶ νεανίσκους αὐτῆς καὶ ἀφανίσατε πᾶσαν τὴν δύναμιν αὐτῆς 4 καὶ πεσοῦνται τραυματῖαι ἐν γῆ Χαλδαίων καὶ κατακεκεντημένοι ἔξωθεν αὐτῆς 5 διότι οὐκ ἐχίρευσεν Ἰσραὴλ καὶ Ἰουδας ἀπὸ $\overline{\theta\upsilon}$ αὐτῶν ἀπὸ $\overline{\kappa\upsilon}$ παντοκράτορος ὅτι ἡ γῆ αὐτῶν ἐπλήσθη ἀδικίας ἀπὸ τῶν ἁγίων Ἰσραὴλ

6 φεύγετε ἐκ μέσου Βαβυλῶνος καὶ ἀνασφίξτε ἕκαστος τὴν ψυχὴν αὐτοῦ καὶ μὴ ἀποριφῆτε ἐν τῇ ἀδικίᾳ αὐτῆς ὅτι καιρὸς ἐκδικήσεως αὐτῆς ἐστὶν παρὰ $\overline{\kappa\upsilon}$ ἀνταπόδομα αὐτὸς ἀνταποδίδωσιν αὐτῇ

scattered 38 upon her water, and they will be put to shame, for it is a land of the carved images, and in the islands, where they were boasting. 39 Therefore, appearances will inhabit the islands, and daughters of sirens will inhabit her, she will never ever be inhabited again. 40 Just as GOD overthrew Sodoma and Gomorra and their neighbours', said LORD, 'no man will ever live there, and no son of man will ever dwell there. 41 See, a people comes from the north and a great nation, and many kings will rise from the end of the earth, 42 with bow and hand-weapon. It is reckless, and it will show no mercy at all. The sound of them roars like the sea. On horses they will ride like horsemen, prepared just like a fire for war, against you, daughter of Babylon. 43 King of Babylon heard their hearsay, and his hands became feeble. Anguish distressed them, pain as of a woman in childbirth. 44 See, it will go up just like a lion from the Jordan to Gaithan, for I will hastily chase them away from her, and all young men I will set over her. For who is just like me, and who will resist me, and who is this shepherd who will stand before me?

45 Therefore, hear the decision of LORD, which he has decided against Babylon and plans, which he has planned against the inhabiting Chaldeans: if the lambs of their sheep will not be destroyed, if pasture will not vanish from them, 46 for at the sound of capture of Babylon the earth will shake, and a cry will be heard among nations.

28:1 This says LORD, 'See, I raise up a burning and destroying wind against Babylon and against the inhabiting Chaldeans. 2 And I will send away insolent men to Babylon, and they will insult her and spoil her land.'

Woe to Babylon all around at the day of her oppression. 3 Let him who draws his bow draw, and let him who has armour put it on! And do not spare on her young men, and vanish all her army. 4 And wounded will fall in the land of Chaldeans and stabbed outside of it. 5 For Israel and Iouda have not been widowed by their GOD, by LORD Almighty, for their land has been filled with iniquity without the holy men of Israel.

6 Flee from the midst of Babylon and save each one his soul, and do not be thrown away by her iniquity, for it is a time of vengeance on her from LORD, he recompenses her with a recompense.

7 ποτήριον χρυσοῦν Βαβυλῶν ἐν χειρὶ $\overline{\kappa\upsilon}$ μεθύσκον $\overline{\pi\alpha\sigma\alpha\sigma\alpha\sigma}$ τὴν γῆν ἀπὸ τοῦ οἴνου αὐτῆς ἐπίοσαν ἔθνη διὰ τοῦτο ἐσαλεύθησαν 8 καὶ ἄφνω ἔπεσεν Βαβυλῶν καὶ συνετριβήθη θρηνεῖτε αὐτὴν λάβετε ῥητίνην τῇ διαφθορᾷ αὐτῆς εἴ πως εἰαθήσεται 9 ἰατρούσαμεν τὴν Βαβυλῶνα καὶ οὐκ ἰάθη ἐγκαταλίπωμεν αὐτὴν καὶ ἀπέλωμεν ἕκαστος εἰς τὴν γῆν αὐτοῦ ὅτι ἤγγικεν εἰς οὐρανὸν τὸ κριμα αὐτῆς ἐξῆγεν ἕως τῶν ἄστρον 10 ἐξήνεγκεν $\overline{\kappa\varsigma}$ τὸ κριμα αὐτοῦ δεῦτε καὶ ἀναγγείλωμεν ἐν Σειων τὰ ἔργα $\overline{\kappa\upsilon}$ τοῦ $\overline{\theta\upsilon}$ ἡμῶν 11 παρασκευάζετε τὰ τοξεύματα πληροῦτε τὰς φαρέτρας ἡγειρεν $\overline{\kappa\varsigma}$ τὸ $\overline{\pi\alpha\sigma\alpha\sigma\alpha\sigma}$ βασιλέως Μήδων ὅτι εἰς Βαβυλῶνα ἡ ὄργη αὐτοῦ τοῦ ἐξολεθρεῦσαι αὐτὴν ὅτι ἐκδίκησις $\overline{\kappa\upsilon}$ ἐστὶν ἐκδίκησις λαοῦ αὐτοῦ ἐστιν 12 ἐπὶ τειχέων Βαβυλῶνος ἄρατε σημεῖον ἐπιστήσατε φαρέτρας ἐγειρατε φυλακάς ἐτοιμάσατε ὅπλα ὅτι ἐνεχείρησεν καὶ ποιήσει $\overline{\kappa\varsigma}$ ἃ ἐλάλησεν ἐπὶ τοὺς κατοικοῦντας Βαβυλῶνα 13 κατασκηνοῦντας ἐφ' ὕδασι πολλοῖς καὶ ἐπὶ πλήθει θησαυρῶν αὐτῆς ἡκει τὸ πέρασ σου ἀληθῶς εἰς τὰ σπλάγχνα σου 14 ὅτι ὤμοσεν $\overline{\kappa\varsigma}$ κατὰ τοῦ βραχείονος αὐτοῦ διότι πληρώσω σε ἀνθρώπων ὡσεὶ ἀκρείδων καὶ φθέγγονται ἐπὶ σὲ οἱ καταβαίνοντες

15 ποιῶν γῆν ἐν τῇ ἰσχύϊ αὐτοῦ ἐτοιμάζων οἰκουμένην ἐν τῇ σοφίᾳ αὐτοῦ ἐν τῇ συνέσει αὐτοῦ ἐξέτεινεν τὸν οὐρανόν 16 εἰς φωνὴν ἔθετο ἦχος ὕδατος ἐν τῷ οὐρανῷ καὶ ἀνήγαγεν νεφέλας ἀπ' ἐσχάτου τῆς γῆς ἀστραπὰς εἰς ὑπέτον ἐποίησεν καὶ ἐξήγαγεν φῶς ἐκ τῶν θησαυρῶν αὐτοῦ 17 ἐματαιώθη πᾶς ἄνθρωπος ἀπὸ γνώσεως κατησχύνθη πᾶς χρυσοχόος ἀπὸ τῶν γλυπτῶν αὐτοῦ ὅτι ψευδῆ ἐχώνευσαν οὐκ ἐστὶν $\overline{\pi\alpha\sigma\alpha\sigma\alpha\sigma}$ ἐν αὐτοῖς 18 μάταιά ἐστιν ἔργα μεμωκημένα ἐν καιρῷ ἐπισκέψεως αὐτῶν ἀπολοῦνται 19 οὐ τοιαύτη μερὶς τῷ Ἰακωβ ὅτι ὁ πλάσας τὰ πάντα αὐτός ἐστιν κληρονομία αὐτοῦ $\overline{\kappa\varsigma}$ ὄνομα αὐτῷ 20 διασκορπίζεις σύ μοι σκευὴ πολέμου καὶ διασκορπιῶ ἐν σοὶ ἔθνη καὶ ἐξαρῶ ἐκ σοῦ βασιλεῖς 21 καὶ διασκορπιῶ ἐν σοὶ ἵππον καὶ ἐπιβάτην αὐτοῦ 22 καὶ διασκορπιῶ ἐν σοὶ ἄρματα καὶ ἀναβάτας αὐτῶν καὶ διασκορπιῶ ἐν σοὶ νεανίσκον καὶ παρθένον καὶ διασκορπιῶ ἐν σοὶ ἄνδρα καὶ γυναῖκα 23 καὶ διασκορπιῶ ἐν σοὶ ποιμένα καὶ τὸ ποίμνιον αὐτοῦ καὶ διασκορπιῶ ἐν σοὶ γεωργὸν καὶ τὸ γεώργιον αὐτοῦ καὶ διασκορπιῶ ἐν σοὶ ἡγεμόνας καὶ στρατηγούς σου 24 καὶ ἀνταποδώσω τῇ Βαβυλῶνι καὶ πᾶσι τοῖς κατοικοῦσι Χαλδαίοις πᾶσας τὰς κακίας αὐτῶν ἃς ἐποίησαν ἐπὶ Σειων κατ' ὀφθαλμούς ὑμῶν λέγει $\overline{\kappa\varsigma}$

7 Babylon was a golden cup in the hand of LORD, making all the earth drunken. Nations drank of her wine, therefore they have been shaken. 8 And suddenly Babylon has fallen and been broken. Lament over her! Take resin for her destruction, if somehow she can be healed. 9 We treated Babylon, and she was not healed. Let us desert her and let us go away, each one to his own land, for her judgement has come close to heaven, it has risen up to the stars. 10 LORD has carried out his judgement. Come, let us announce in Seiōn the works of LORD our GOD. 11 Prepare the arrows, fill the quivers! LORD has raised up the SPIRIT of king of Medians, for his fury is against Babylon to destroy her utterly, for it is vengeance of LORD, it is vengeance of his people. 12 Lift up a sign on the walls of Babylon, set up quivers, raise up guards, prepare weapons, for LORD has begun and will do what he spoke against those who inhabit Babylon, 13 those who live by many waters and by the mass of her treasures. Your end has truly come to your inward parts. 14 For LORD has sworn by his arm: 'For I will fill you with men like locusts, and those who come down will speak against you.'

15 Making earth by his strength, establishing world by his wisdom, by his understanding he stretched out the heaven. 16 He set roar of water into a voice in the heaven, and he brought up clouds from the end of the earth, he made lightnings for rain, and brought forth light from his treasures. 17 'Every man has become vain from knowledge, every goldsmith has been put to shame by his carved images, for they have cast false things, there is no SPIRIT in them. 18 They are vain, works put to scorn, in the time of their visitation they will perish. 19 Portion of Iakōb is not like that, for he who has formed everything, he is his inheritance, LORD is his name. 20 You scatter for me equipment of war, and I will scatter nations among you, and I will remove kings from you, 21 and I will scatter horse and his horseman among you, 22 and I will scatter chariots and their riders, and I will scatter young man and virgin among you, and I will scatter man and woman among you, 23 and I will scatter shepherd and his flock among you, and I will scatter farmer and his farming among you, and I will scatter your leaders and commanders among you. 24 And I will recompense Babylon and all the inhabiting Chaldeans for all their wickedness, which they have done to Seiōn before your eyes,' says LORD.

25 ἰδοὺ ἐγὼ πρὸς σέ τὸ ὄρος τὸ διεφθαρμένον τὸ διαφθειρόν πᾶσαν τὴν γῆν καὶ ἐκτενώ τὴν χεῖρά μου ἐπὶ σέ καὶ κατακυλιῶ σε ἐπὶ τῶν πετρῶν καὶ δώσω σε ὡς ὄρος ἐμπεφυρισμένον 26 καὶ οὐ μὴ λάβωσιν ἀπὸ σοῦ λίθον εἰς γωνίαν καὶ λίθον εἰς θεμέλιον ὅτι εἰς ἀφανισμόν εἰς τὸν αἰῶνα ἔσῃ λέγει π̄ς

27 ἄρατε σημεῖον ἐπὶ τῆς γῆς σαλπίατε ἐν ἔθνεσιν σάλπιγγι ἀγιάσατε ἐπ' αὐτὴν ἔθνη παραγγείλατε ἐπ' αὐτὴν βασιλεῖς ἄρατε παρ' ἐμοῦ καὶ τοῖς Ασχαναζέοις ἐπιστήσατε ἐπ' αὐτὴν βελοστάσεις ἀναβιάσατε ἐπ' αὐτὴν ἵππον ὡς ἀκριδῶν πληθος 28 ἀναβιάσατε ἐπ' αὐτὴν ἔθνη τὸν βασιλέα τῶν Μήδων καὶ πάσης τῆς γῆς τοὺς ἡγουμένους αὐτοῦ καὶ πάντας τοὺς στρατηγούς αὐτοῦ 29 ἐσειστή ἡ γῆ καὶ ἐπόνεσεν διότι ἐξανέστη ἐπὶ Βαβυλῶνα λογισμὸς π̄ν τοῦ θεῖναι τὴν γῆν Βαβυλῶνος εἰς ἀφανισμόν καὶ μὴ κατοικεῖσθαι αὐτὴν 30 ἐξέλιπεν μαχητῆς Βαβυλῶνος τοῦ πολεμεῖν καθήσονται ἐκεῖ ἐν περιοχῇ ἐθραύσθη ἡ δυναστεία αὐτῶν ἐγενήθησαν ὡσεὶ γυναῖκες ἐνεपुरίσθη τὰ σκηνώματα αὐτῆς συνετριβήσαν οἱ μοκλοὶ αὐτῆς 31 διώκων εἰς ἀπάντησιν διώκοντος διώξεται καὶ ἀναγγέλλων εἰς ἀπάντησιν ἀναγγέλλοντος τοῦ ἀναγγεῖλαι τῷ βασιλεῖ Βαβυλῶνος ὅτι ἐάλωκεν ἡ πόλις αὐτοῦ 32 ἀπ' ἐσχάτου τῶν διαβάσεων αὐτοῦ ἐλήμφθησαν καὶ τὰ συστέματα αὐτῶν ἐνέπρησαν ἐν πυρὶ καὶ οἱ ἄνδρες αὐτοῦ οἱ πολεμισταὶ ἐξέροχονται 33 διότι τάδε λέγει π̄ς οἴκοι βασιλέως Βαβυλῶνος ὡς ἄλων ὄριμος ἀλοηθήσονται ἔτι μικρὸν καὶ ἦξι ὁ ἄμητος αὐτῆς 34 κατέφαγέν με ἐμερίσατό με κατέλαβέν με σκότος λεπτὸν Ναβουχοδοноσορ βασιλεὺς Βαβυλῶνος κατέπιέν με ὡς δράκων ἐπλησεν τὴν κοιλίαν αὐτοῦ ἀπὸ τῆς τρυφῆς μου 35 ἐξώσάν με οἱ μόχθοι μου καὶ αἱ ταλαιπωρίαι μου εἰς Βαβυλῶνα ἐρεῖ κατοικοῦσα Σειων καὶ τὸ αἶμά μου ἐπὶ τοὺς κατοικοῦντας Χαλδαίους ἐρεῖ Ἱερουσαλημ

36 διὰ τοῦτο τάδε λέγει π̄ς ἰδοὺ ἐγὼ κρῖνω τὴν ἀντίδικόν σου καὶ ἐκδικήσω τὴν ἐκδίκησίν σου καὶ ἐρημώσω τὴν θάλασσαν αὐτῆς καὶ ξηρανῶ τὴν πηγὴν αὐτῆς 37 καὶ ἔσται Βαβυλῶν εἰς ἀφανισμόν καὶ οὐ κατοικηθήσεται 38 ὅτι ἅμα ὡς λέοντες ἐξηγέρθησαν καὶ ὡς σκύμνοι λεόντων 39 ἐν τῇ θερμασίᾳ αὐτῶν δώσω πότημα αὐτοῖς καὶ μεθύσω αὐτούς ὅπως καρωθῶσιν καὶ ὑπνώσωσιν ὑπνον αἰώνιον καὶ οὐ μὴ ἐγερθῶσι λέγει π̄ς 40 καὶ καταβίβασον αὐτούς ὡς ἄρνας εἰς σφαγὴν καὶ ὡς κριοὺς μετ' ἐρίφων 41 πῶς ἐάλω καὶ ἐθηρεύθη τὸ καύχημα πάσης τῆς γῆς πῶς ἐγένετο Βαβυλῶν εἰς ἀφανισμόν ἐν τοῖς ἔθνεσιν 42 ἀνέβη ἐπὶ Βαβυλῶνα ἡ θάλασσα ἐν ἦχῳ κυμάτων αὐτῆς καὶ κατεκαλύφθη 43 ἐγενήθησαν αἱ πόλεις αὐτῆς ὡς γῆ ἄνυδρος καὶ ἄβατος οὐ κατοικήσει ἐν αὐτῇ οὐδὲ εἶς οὐδὲ μὴ καταλύσει ἐν αὐτῇ

25 'See, I am against you, the destroyed mountain, that destroys the whole earth, and I will stretch out my hand against you, and I will roll you down on the rocks, and I will give you as a burnt mountain. 26 And they will take no stone at all from you for a corner and no stone for a foundation, for you will become into a vanishment for ever', says LORD.

27 Lift up a sign in the land, trumpet among nations with a trumpet, consecrate nations against her, summon kings against her, lift up from me, and for the Askānazeoi, set engines of war against her, bring up horses against her as many as locusts! 28 Bring up nations against her, the king of the Medians and of all the earth, his leaders and all his commanders! 29 The land shook and grieved, for a plan of LORD has risen up against Babylon, to set the land of Babylon into a vanishment, and it will not be inhabited. 30 Warrior of Babylon failed to fight, they will sit there in captivity, their power has been broken, they have become like women, her tents have been burnt, her bars have been broken. 31 Pursuer will be pursued to meet pursuer and informer to meet informer to inform the king of Babylon that his city has been taken. 32 From the furthest of its passages they were taken, and their constructions have been burnt with fire, and its men, the warriors, go out. 33 For this says LORD, 'Houses of king of Babylon will be threshed like a threshing floor in season. Yet a little while and her harvest will come. 34 He has devoured me, he has divided me, a slight darkness has overtaken me, Naboukodonosor, king of Babylon, he has gulped me like a serpent, he has filled his stomach with my luxury. 35 Dwelling Seiōn will say, 'My labours and my miseries have expelled me to Babylon', and Ierusalēm will say, 'My blood is against the inhabiting Chaldeans'.

36 Therefore, this says LORD, 'See, I am judging your adversary, and I will avenge your vengeance, and I will desolate her sea, and I will dry up her fountain. 37 And Babylon will become into a vanishment, and it will not be inhabited, 38 for they rose up together like lions and like whelps of lions. 39 In their heat I will give them a potion, and I will make them drunk, so that they may swoon away, and they will sleep an everlasting sleep, and they will never wake up', says LORD. 40 And bring them down like lambs to slaughter and like rams with kids! 41 How is the pride of the whole earth caught and hunted down! How has Babylon become a vanishment by the nations! 42 The sea has risen up against Babylon to the roar of its waves, and she has been covered. 43 Her cities have become like a land lacking water and impassable. Not a single

υἱὸς ἀνθρώπου 44 καὶ ἐκδικήσω ἐπὶ Βαβυλῶνα καὶ ἐξοίσω ἃ κατέπιεν ἐκ τοῦ στόματος αὐτῆς καὶ οὐ μὴ συναχθῶσιν πρὸς αὐτήν ἔτι τὰ ἔθνη 49 καὶ ἐν Βαβυλῶνι πεσοῦνται τραυματαῖα πάσης τῆς γῆς 50 ἀνασφζόμενοι ἐκ τῆς πορεύεσθε καὶ μὴ ἴστασθε οἱ μακρόθεν μνήσθητε τοῦ πῦ καὶ Ἰερουσαλημ ἀναβήτω ἐπὶ τὴν καρδίαν ὑμῶν 51 ἤσχύνθημεν ὅτι ἠκούσαμεν ὄνειδισμὸν ἡμῶν κατεκάλυψεν ἀτιμία τὸ πρόσωπον ἡμῶν εἰσηλθὼν ἀλλογενεῖς εἰς τὰ ἅγια ἡμῶν εἰς οἶκον πῦ 52 διὰ τοῦτο ἰδοὺ ἡμέραι (ἔρχονται) λέγει πς καὶ ἐκδικήσω ἐπὶ τὰ γλυπτὰ αὐτῆς καὶ ἐν πάσῃ τῇ γῇ αὐτῆς πεσοῦνται τραυματαῖα 53 ὅτι ἐὰν ἀναβῇ Βαβυλῶν ὡς ὁ οὐρανὸς καὶ ὅτι ἐὰν ὀχυρώσῃ τὰ τεῖχη ἰσχυὶ αὐτῆς παρ' ἐμοῦ ἤξουσιν ἐξολεθρεύοντες αὐτήν λέγει πς

54 φωνὴ κραυγῆς ἐν Βαβυλῶνι καὶ συντριβὴ μεγάλη ἐν γῇ Χαλδαίων 55 ὅτι ἐξωλέθρευσε πς τὴν Βαβυλῶνα καὶ ἀπώλεσε ἀπ' αὐτῆς φωνὴν μεγάλην ἠχοῦσαν ὡς ὕδατα πολλὰ ἔδωκεν εἰς ὄλεθρον φωνὴν αὐτῆς 56 ὅτι ἦλθεν ἐπὶ Βαβυλῶνα τλαιπωρία ἐάλωσαν οἱ μαχηταὶ αὐτῆς ἐπτόηται τὸ τόξον αὐτῶν ὅτι ὁ ἰσχυρὸς ἀνταποδίδωσιν αὐτοῖς 57 πς ἀνταποδίδωσιν καὶ μεθύσει μέθη τοὺς ἡγεμόνας αὐτῆς καὶ τοὺς σοφοὺς αὐτῆς καὶ τοὺς στρατηγούς αὐτῆς λέγει ὁ βασιλεὺς πς παντοκράτωρ ὄνομα αὐτῷ 58 τάδε λέγει πς τεῖχος Βαβυλῶνος ἐπλατύνθη κατασκαπτόμενον κατασκαφήσεται καὶ αἱ πύλαι αὐτῆς αἱ ὑψηλαὶ ἐνπυρισθήσονται καὶ οὐ κοπιήσουσιν λαοὶ εἰς κενόν καὶ ἔθνη ἐν ἀρχῇ ἐκλίψουσιν

37. *Jeremias' Instructions to Saraias (28:59–28:64)*

59 ὁ λόγος ὃν ἐνετείλατο πς Ἰερεμία τῷ προφήτῃ εἰπεῖν τῷ Σαραία υἱῷ Νηρείου υἱῷ Μασαίου ὅτε ἐπορεύετο παρὰ Σεδεκίου βασιλέως Ἰουδα εἰς Βαβυλῶνα ἐν τῷ ἔτι τῷ τετάρτῳ τῆς βασιλείας αὐτοῦ καὶ Σαραίας ἄρχων δώρων 60 καὶ ἔγραψεν Ἰερεμίας πάντα τὰ κακὰ ἃ ἤξει ἐπὶ Βαβυλῶνα ἐν βιβλίῳ πάντας τοὺς λόγους τούτους τοὺς γεγραμμένους ἐπὶ Βαβυλῶνα

61 καὶ εἶπεν Ἰερεμίας πρὸς Σαραίαν ὅταν ἔλθῃς εἰς Βαβυλῶνα καὶ ὄψῃ καὶ ἀναγνώσῃ πάντας τοὺς λόγους τούτους 62 καὶ ἐρεῖς πς πς οὐ ἐλάλησας ἐπὶ τὸν τόπον τοῦτον τοῦ ἐξολεθρεῦσαι αὐτὸν καὶ τοῦ μὴ εἶναι ἐν αὐτῷ κατοικοῦντας ἀπὸ ἀνθρώπου ἕως κτήνους ὅτι ἀφανισμὸς εἰς τὸν αἰῶνα ἔσται 63 καὶ ἔσται ὅταν παύσῃ τοῦ ἀναγινώσκειν τὸ βιβλίον τοῦτο καὶ ἐπιδήσεις ἐπ' αὐτὸ λίθον καὶ ῥίψεις αὐτὸ εἰς μέσον τοῦ Εὐφράτου 64 καὶ ἐρεῖς οὕτως καταδύσεται Βαβυλῶν καὶ οὐ μὴ ἀναστῇ ἀπὸ προσώπου τῶν Χαλδαίων ὧν ἐγὼ ἐπάγω ἐπ' αὐτήν

one will live in her, nor will any son of man lodge in her. 44 And I will take vengeance on Babylon, and I will bring out from her mouth what she has gulped, and the nations will never gather to her again. 49 And in Babylon wounded will fall from all the earth. 50 You who are being saved go out of the [land], and do not stand still. You who are from far away remember LORD, and let Ierousalēm come to heart. 51 We have been put to shame, for we have heard our insult, dishonour has covered our face, foreigners have come into our holy, into the house of LORD. 52 ‘Therefore, see, days [come],’ says LORD, ‘and I will take vengeance on her carved images, and wounded will fall in all her land. 53 For even if Babylon goes up as the heaven, and for even if she fortifies the walls with her power, from me will come men who destroy her utterly,’ says LORD.

54 A sound of cry is in Babylon, and a great destruction in the land of Chaldeans. 55 For LORD has utterly destroyed Babylon, and taken away from her a great sound roaring like many waters, he has given her sound into destruction, 56 for misery has come upon Babylon, her warriors have been caught, their bow has become useless, for GOD recompenses them, 57 LORD recompenses. And he will make her leaders and her wise men and her commanders drunk with a drunkenness,’ says the King, LORD Almighty is his name. 58 This says LORD, ‘Wall of Babylon was made broad, being broken down it will be broken down, and her high gates will be burnt, and people will not labour in vain, and nations will not fade away by the power.

37. Jeremias’ Instructions to Saraias (28:59–28:64)

59 The word which LORD commanded Jeremias, the prophet, to say to Saraias, son of Nērias, son of Maasaias, when he was going from Sedekias, king of Iouda, to Babylon, in the fourth year of his reign. And Saraias was an overseer of gifts. 60 And Jeremias wrote all the evil which will come upon Babylon in a book, all these words, which are written against Babylon.

61 And Jeremias said to Saraias, ‘When you come to Babylon, and you see, and you read all these words, 62 and you will say, “LORD, LORD, you have spoken against this place to utterly destroy it, and that there will be no inhabitants in it from man to cattle, for it will be a vanishment forever.” 63 And it will be, when you cease reading this book, and you will bind a stone to it, and you will cast it into the middle of Euphrates. 64 And you will say, “Thus will Babylon sink, and she will not ever rise from the face of the Chaldeans, which I bring upon her.”’

38. *Concerning the Foreigners (29:1-7)*

1 ἐπὶ τοὺς ἄλλοφύλους

τάδε λέγει κ̄ς 2 ἰδοὺ ὕδατα ἀναβαίνει ἀπὸ βορρᾶ καὶ ἔσται εἰς χειμάρρους κατακλύζοντα καὶ κατακλύσει γῆν καὶ τὸ πλήρωμα αὐτῆς πόλιν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ καὶ κεκράξονται οἱ ἄνθρωποι καὶ ἀλαλάξουσιν ἅπαντες οἱ κατοικοῦντες τὴν γῆν 3 ἀπὸ φωνῆς ὀρμῆς αὐτοῦ ἀπὸ τῶν ὀπλῶν τῶν ποδῶν αὐτοῦ καὶ ἀπὸ σεισμοῦ τῶν ἀρμάτων αὐτοῦ ἤχου τροχῶν αὐτοῦ οὐκ ἐπέστρεψαν πατέρες ἐφ' υἱοὺς αὐτῶν ἀπὸ ἐκλύσεως χειρῶν αὐτῶν 4 ἐν τῇ ἡμέρᾳ τῇ ἐπερχομένη τοῦ ἀπολέσαι πάντας τοὺς ἄλλοφύλους καὶ ἀφανῶ τὴν Τύρον καὶ τὴν Σειδῶνα καὶ πάντας τοὺς καταλοίπους τῆς βοηθείας αὐτῶν ὅτι ἐξολεθρεύσει κ̄ς τοὺς καταλοίπους τῶν νήσων 5 ἤκει φαλάκρωμα ἐπὶ Γάζαν ἀπερίφη Ἀσκαλῶν καὶ οἱ κατάλοιποι Ενακειμ 6 ἕως τίνος κόψεις ἢ μάχιρα τοῦ π̄ν ἕως τίνος οὐκ ἡσυχάσεις ἀποκατάστηθι εἰς τὸν κολεόν σου ἀνάπαυσαι καὶ ἐπάρθηθι 7 πῶς ἡσυχάσει καὶ κ̄ς ἐνετείλατο αὐτῇ ἐπὶ τὴν Ἀσκαλῶνα καὶ ἐπὶ τὰς παραθαλασσίους ἐπὶ τὰς καταλοίπους ἐπεγεροθῆναι

39. *Concerning Idoumaia (29:8-23)*

8 τῇ Ἰδουμαίᾳ

τάδε λέγει κ̄ς οὐκ ἔστιν ἔτι σοφία ἐν Θαμμαν ἀπόλετο βουλή ἐκ συνετῶν ὦχeto σοφία αὐτῶν 9 ἠπατήθη ὁ τόπος αὐτῶν βαθύνατε εἰς κάθισιν οἱ κατοικοῦντες ἐν Δαιδαμ ὅτι δύσκολα ἐποίησεν ἠγάγον ἐπ' αὐτὸν ἐν χρόνῳ ὃ ἐπεσκεψάμην ἐπ' αὐτόν 10 ὅτι τρυγηταὶ ἤλθον οἱ οὐ καταλίψουσίν σοι καταλίμμα ὡς κλέπται ἐν νυκτὶ ἐπιθήσουσιν χεῖρα αὐτῶν 11 ὅτι ἐγὼ κατέσυρα τὸν Ησαυ ἀνεκάλυψα τὰ κρυπτὰ αὐτῶν κρυβῆναι οὐ μὴ δύνωνται ὦλοντο διὰ χεῖρα ἀδελφοῦ αὐτοῦ γείτονός μου καὶ οὐκ ἔστιν 12 ὑπολίπεσθαι ὀρφανόν σου ἵνα ζήσεται καὶ ἐγὼ ζήσομαι καὶ χῆρα ἐπ' ἐμὲ πεποιθασιν

13 ὅτι τάδε εἶπεν κ̄ς οἷς οὐκ ἦν νόμος πιεῖν τὸ ποτήριον ἔπιον καὶ σὺ ἀθωωμένη οὐ μὴ ἀθωωθῆς 14 ὅτι κατ' ἐμαυτοῦ ὤμοσα λέγει κ̄ς ὅτι εἰς ἄβατον καὶ εἰς ὀνειδισμόν καὶ εἰς κατάρασιν ἔσῃ ἐν μέσῳ αὐτῆς καὶ πᾶσαι αἱ πόλεις αὐτῆς ἔσονται ἔρημοι εἰς αἰῶνα

15 ἀκοὴν ἤκουσα παρὰ π̄ν καὶ ἀγγέλους εἰς ἔθνη ἀπέστειλεν συνάχθητε καὶ παραγένεσθε εἰς αὐτὴν ἀνάστητε εἰς πόλεμον 16 μικρὸν ἔδωκά σε ἐν ἔθνεσιν εὐκαταφρόνητον ἐν ἀνθρώποις 17 ἡ παιγνία σου

38. *Concerning the Foreigners (29:1–7)*

1 Against the foreigners.

This says LORD, 2 ‘See, waters ascend from the north, and they will become into a flooding torrent, and it will flood land and its content, city and those who live in it, and the men will cry, and all who inhabit the land will wail. 3 Because of the sound of his rushing, because of the armour of his feet and because of the shaking of his chariots, the sound of his wheels, fathers did not return for their sons, because of the feebleness of their hands, 4 in the day that is coming to destroy all the foreigners. And I will vanish Turos and Seidōn and all those left of their help, for LORD will utterly destroy the remnants of the islands. 5 Baldness has come upon Gazan, Askalōn has been thrown away, and those left of Enakeim. 6 How long will you cut down, you sword of LORD? How long will you give up resting? Return to your scabbard, take rest and be lifted up! 7 How can it rest, and LORD has commanded it to rise up against Askalōn and against the regions on the seacoast and against the remaining regions?

39. *Concerning Idoumaia (29:8–23)*

8 To Idoumaia.

This says LORD, ‘There is no longer wisdom in Thaiman, counsel has perished from the wise, their wisdom is gone, 9 their place has been deceived. Dig deep for a place of refuge, you who live in Daidam, for he has made troubles! I brought it upon him at the time at which I visited him. 10 For gatherers of grapes have come, who will leave you no leftover, as thieves by night lay their hand upon. 11 For I have laid Ēsau waste, I have uncovered their hidden places, they are not at all able to hide, they have been ruined by the hand of his brother, my neighbour. And it is not possible 12 that your orphan is left to live, and I will live, and widows trust in me.’

13 For this said LORD, ‘Those for whom there was no law to drink the cup, have drunk, and you, being unpunished, you will not at all remain unpunished, 14 for I have sworn by myself’, says LORD, ‘that you will become into an impassable and into a reproach and into a cursing in her midst, and all her cities will be desert for ever.’

15 I have heard a hearsay from LORD, and he has sent messengers to nations: ‘Gather and come against her, rise up for battle. 16 I have given you small among nations, despised among men. 17 Your game

ἐνεχείρησέν σοι ἰταμία καρδίας σου κατέλυσεν τρυμαλιάς πετρῶν συνέλαβεν ἰσχὺν βουνοῦ ὑψηλοῦ ὅτι ὕψωσεν ὡσπερ ἀετὸς νοσσηῖαν αὐτοῦ ἐκεῖθεν καθελῶ σε 18 καὶ ἔσται ἡ Ἰδουμαία εἰς ἄβατον πᾶς ὁ παραπορευόμενος ἐπ' αὐτὴν συριεῖ 19 ὡσπερ κατεστράφη Σόδομα καὶ Γόμορρα καὶ αἱ πάροικοι αὐτῆς εἶπεν ἅς παντοκράτωρ οὐ μὴ καθίσῃ ἐκεῖ ἄνθρωπος καὶ οὐ μὴ ἐνοικήσῃ ἐκεῖ υἱὸς ἀνθρώπου 20 ἰδοὺ ὡσπερ λέων ἀναβήσεται ἐκ μέσου τοῦ Ἰορδάνου εἰς τόπον Αἰθαμ ὅτι ταχὺ ἐκδιώξω αὐτοὺς ἀπ' αὐτῆς καὶ τοὺς νεανίσκους ἐπ' αὐτὴν ἐπιστήσατε ὅτι τίς ὡσπερ ἐγὼ καὶ τίς ἀντιστήσεται μοι καὶ τίς οὗτος ποιμὴν ὃς στήσεται κατὰ πρόσωπόν μου

21 διὰ τοῦτο ἀκούσατε βουλήν κ̄υ ἣν ἐβουλεύσατο ἐπὶ τὴν Ἰδουμαίαν καὶ λογισμὸν αὐτοῦ ὃν ἐλογίσατο ἐπὶ τοὺς κατοικοῦντας Θαμμαν ἐὰν μὴ συμψηθῶσιν τὰ ἐλάχιστα τῶν προβάτων ἐὰν μὴ ἀβατωθῇ ἐπ' αὐτὴν κατάλυσις αὐτῶν 22 ὅτι ἀπὸ φωνῆς πτώσεως αὐτῶν ἐφοβήθη ἡ γῆ καὶ κραυγὴ θαλάσσης οὐκ ἠκούσθη 23 ἰδοὺ ὡσπερ ἀετὸς ὄψεται καὶ ἐκτενεῖ τὰς πτέρυγας ἐπ' ὄχρωμάτα αὐτῆς καὶ ἔσται ἡ καρδία τῶν ἰσχυρῶν τῆς Ἰδουμαίας ἐν τῇ ἡμέρᾳ ἐκείνῃ ὡς καρδία γυναικὸς ὠδεινούσης

40. Concerning the Sons of Ammōn (30:1–5)

1 τοῖς υἱοῖς Ἀμμων

οὕτως εἶπεν ἅς μὴ υἱοὶ οὐκ εἰσὶν ἐν Ἰσραὴλ ἢ παραλημφόμενος οὐκ ἔστιν αὐτοῖς διὰ τί παρέλαβεν Μελχολ τὴν Γαλααδ καὶ ὁ λαὸς αὐτῶν ἐν πόλεσιν αὐτῶν ἐνοικήσῃ 2 διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται φησὶν ἅς καὶ ἀκουτιῶ ἐπὶ Ραββαθ θόρουβον πολέμων καὶ ἔσονται εἰς ἄβατον καὶ εἰς ἀπώλειαν καὶ βωμοὶ αὐτῆς ἐν πυρὶ κατακαυθήσονται καὶ παραλήμψεται Ἰσραὴλ τὴν ἀρχὴν αὐτοῦ 3 ἄλλαξον Εσεβων ὅτι ὄλετο κεκράξατε θυγατέρες Ραββαθ περιζώσασθε σάκκους καὶ κόψασθε ὅτι Μελχομ ἐν ἀποικία βαδιεῖται οἱ ἱερεῖς αὐτοῦ καὶ οἱ ἄρχοντες αὐτοῦ ἅμα 4 τί ἀγαλλιᾶσθε ἐν τοῖς παιδίοις Ενακειμ θύγατερ ἰταμίας ἢ πεποιθυῖα ἐπὶ θησαυροῖς αὐτῆς ἢ λέγουσα τίς εἰσελεύσεται ἐπ' ἐμέ 5 ἰδοὺ ἐγὼ φέρω φόβον ἐπὶ σέ εἶπεν ἅς ἀπὸ πάσης τῆς περιοίκου σου καὶ διασπαρήσεσθε ἕκαστος εἰς πρόσωπον αὐτοῦ καὶ οὐκ ἔστιν ὁ συνάγων

41. Concerning Kedar (30:6–11)

6 τῇ Κηδαρ βασιλίση τῆς αὐλῆς ἣν ἐπάταξεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος

has afflicted you, boldness of your heart has dissolved holes of rocks, it has seized strength of high hill, for he has exalted just like an eagle his nest, from there I will tear you down. 18 And Idoumaia will become into an impassable, everyone who passes by will hiss at it. 19 Just as Sodoma and Gomorra and its neighbours have been overthrown, said LORD Almighty, 'no man will ever sit there, and no son of man will ever live there. 20 See, just like a lion he will come up from the midst of the Jordan to the place of Aitham, for I will quickly chase them away from her, and you, set the young men over her. For who is just like me, and who will resist me, and who is this shepherd who will stand before me?

21 Therefore, hear the decision of LORD, which he has decided against Idoumaia, and his plan, which he has planned against the inhabitants of Thaiman, if not the smallest of the sheep are swept away, if their fold is not laid waste for her. 22 For at the sound of their fall the land was frightened, and the roar of sea was not heard. 23 See, just like an eagle he will see and stretch out his wings over her strongholds. And in that day the heart of the strong of Idoumaia will be like the heart of a woman with birth-pains.

40. *Concerning the Sons of Ammōn (30:1–5)*

1 To the sons of Ammōn.

Thus said LORD, 'It cannot be that there are no sons in Israel or that they have no one who will inherit, can it? Why did Melḳol inherit Galaad, and why will their people live in their cities? 2 Therefore, see, days come, speaks LORD, 'I will let a noise of battles be heard against Rabbath, and they will become into an impassable and into a destruction, and its altars will be burnt in fire, and Israel will inherit his dominion. 3 Change, you Esebōn, for it is ruined! Cry, you daughters of Rabbath, gird yourselves with sackcloth and mourn, for Melḳom will go into exile, his priests and his rulers together. 4 Why do you rejoice in the young children of Enakeim, you daughter of boldness, you who trust in her treasures, you who say: "Who will come in against me?" 5 See, I bring fear upon you, said LORD, 'from all the country round about you, and you will each one be scattered to his face, and there is no one who gathers.'

41. *Concerning Kēdar (30:6–11)*

6 To Kēdar, queen of the courtyard, whom Nabouḳodonosor, king of Babylon, beat.

οὕτως εἶπεν κ̄ς ἀνάστητε καὶ ἀνάβητε ἐπὶ Κηδαρ καὶ πλήσατε τοὺς υἱοὺς Κεδεμ 7 σκιηὰς αὐτῶν καὶ πρόβια αὐτῶν λήμψονται ἱμάτια αὐτῶν καὶ πάντα τὰ σκευὴ αὐτῶν καὶ καμήλους αὐτῶν λήμψονται ἑαυτοῖς καὶ καλέσατε ἐπ' αὐτοὺς ἀπόλειαν κυκλόθεν 8 φεύγετε λίαν ἐβαθύνετε εἰς κάθισιν καθήμενοι ἐν τῇ αὐλῇ ὅτι ἐβουλεύσατο ἐφ' ὑμᾶς βασιλεὺς Βαβυλῶνος βουλήν καὶ ἐλογίσατο λογισμόν 9 ἀνάστηθι καὶ ἀνάβηθι ἐπ' ἔθνος εὐσταθοῦν καθήμενον εἰς ἀναψυχὴν οἷς οὐκ εἰσιν θύραι οὐ βάλανοι οὐ μοχλοὶ μόνοι καταλύουσιν 10 καὶ ἔσονται κάμηλοι αὐτῶν εἰς προνομίην καὶ πλήθος κτηνῶν αὐτῶν εἰς ἀπόλειαν καὶ λικμήσω αὐτοὺς παντὶ πνεύματι κεκραμένους πρὸ προσώπου αὐτῶν ἐκ παντὸς πέραν αὐτῶν οἶσω τὴν τροπὴν αὐτῶν εἶπεν κ̄ς 11 καὶ ἔσται ἡ αὐλὴ διατριβὴ στρουθῶν καὶ ἄβατος ἕως αἰῶνος οὐ μὴ καθίση ἐκεῖ ἄνθρωπος καὶ οὐ μὴ κατοικήσει ἐκεῖ υἱὸς ἀνθρώπου

42. Concerning Damaskos (30:12–16)

12 τῇ Δαμασκῶ

κατησχύνθη Θημαρ καὶ Αρφαδ ὅτι ἤκουσαν ἀκοὴν πονηράν ἐξέστησαν ἐθυμώθησαν ἀναπαύσασθαι οὐ μὴ δύνωνται 13 ἐξελύθη Δαμασκός ἀπεστράφη εἰς φυγὴν τρόμος ἐπελάβετο αὐτῆς 14 πῶς οὐχὶ ἐγκατέλιπεν πόλιν ἐμὴν κώμην ἠγάπησαν 15 διὰ τοῦτο πεσοῦνται νεανίσκοι ἐν πλατείαις σου καὶ πάντες οἱ ἄνδρες οἱ πολεμισταὶ σου πεσοῦνται φησὶν κ̄ς 16 καὶ καύσω πῦρ ἐν τίχει Δαμασκοῦ καὶ καταφάγεται ἄμφοδα υἱοῦ Ἀδερ

43. Concerning Mōab (31:1–32:24)

1 τῇ Μωαβ

οὕτως εἶπεν κ̄ς οὐαὶ ἐπὶ Ναβαυ ὅτι ὤλετο ἐλήμφθη Καριαθεμ ἠσχύνθη Αμαθ καὶ Αγαθ 2 οὐκ ἔστιν ἔτι ἰατρεία Μωαβ ἀγαυρίαμα ἐν Εσεβων ἐλογίσατο ἐπ' αὐτὴν κακὰ ἐκόψαμεν αὐτὴν ἀπὸ ἔθνους καὶ παῦσιν παύσεται ὀπισθὲν σου βαδιεῖται μάχαιρα 3 ὅτι φωνὴν κεκραγόντων ἐξ Ωρωναμ ὄλεθρον καὶ σύντριμμα μέγα 4 συνετριβή Μωαβ ἀναγγεῖλατε εἰς Ζογορα 5 ὅτι ἐπλήσθη Αλωθ ἐν κλαυθμῶ ἀναβήσεται κλαίων ἐν ὁδῶ Ωρωναμ κραυγὴν συντριμματος ἠκούσατε 6 φεύγετε καὶ σώσατε τὰς ψυχὰς αὐτῶν καὶ θέσθε ὥσπερ ὄνος ἄγριος ἐν ἐρήμῳ 7 ἐπειδὴ ἐπεποιθεὶς ἐν ὀχυρώμασιν σου καὶ σὺ συλληφθήσῃ καὶ ἐξελεύσεται Χαμωσ ἐν ἀποικίᾳ καὶ οἱ ἱερεῖς αὐτοῦ καὶ οἱ ἄρχοντες αὐτοῦ ἅμα 8 καὶ ἦξει ὄλεθρος ἐπὶ πᾶσαν πόλιν

Thus said LORD, ‘Rise up, and go up against Kēdar, and fill the sons of Kedem. 7 They will take their tents and their sheep, they will take their garments and all their belongings and their camels for themselves, and summon you a destruction upon them from all around. 8 Flee hastily! You have dug deep for a place of refuge, you who are sitting in the courtyard, for king of Babylon has decided a decision against you and he has planned a plan. 9 Rise up, and go up against a nation, steady, sitting for refreshment, for whom there are no doors, no bolts, no bars, they lodge alone. 10 And their camels will become into spoil and a mass of their cattle into a destruction, and I will winnow them with every wind, mixed before them, from every other side I will bring their rout,’ said LORD. 11 And the courtyard will be a haunt for sparrows and impassable forever. No man will ever sit there, and no son of man will ever live there.

42. *Concerning Damaskos (30:12–16)*

12 To Damaskos.

Thēmar has been put to shame and Arphad, for they heard a bad hearsay, they got confused, they became upset, they can take no rest at all. 13 Damaskos has faded away, she has turned away into flight, trembling has taken hold of her. 14 How has she not left my city, they have loved a village. 15 ‘Therefore, young men will fall in your streets, and all the men, your warriors, will fall,’ speaks LORD. 16 ‘And I will light a fire in the wall of Damaskos, and it will devour a block of houses of son of Ader.’

43. *Concerning Mōab (31:1–32:24)*

1 To Mōab

Thus said LORD, ‘Woe to Nabau, for it has been ruined, Kariathem has been taken, Amath and Agath have been put to shame. 2 There is no longer any healing for Mōab, boastfulness in Esebōn. He has planned evil against her, we have cut her off from a nation, and she will cease a ceasing, a sword will go behind you, 3 for a sound of crying men from Ōrōnaim, destruction and a great crush. 4 Mōab has been broken, announce it to Zogora, 5 for Alōth has been filled with bewailing, bewailing he will go up on the way of Ōrōnaim, you have heard a cry of crushing. 6 Flee and save the souls for him, and put them just as a wild ass in the desert. 7 Because you trusted in your strongholds, you too will be captured, and Chamōs will go out into captivity, and his priests and his rulers together. 8 And

οὐ μὴ σωθῆ καὶ ἀπολείται ὁ αὐλών καὶ ἐξολοθρευθήσεται ἡ πεδινή καθὼς εἶπεν π̄ς 9 δότε σημεῖα τῇ Μωαβ ὅτι ἀφῆ ἀφθήσεται καὶ πᾶσαι αἱ πόλεις αὐτῆς εἰς ἄβατον ἔσονται πόθεν ἔνοικος αὐτῇ 10 ἐπικατάρατος ὁ ποιῶν τὰ ἔργα π̄ ἀμελῶς ἐξαίρων μάχαιραν αὐτοῦ ἀφ' αἵματος 11 ἀνεπαύσατο Μωαβ ἐκ παιδαρίου καὶ πεποιθὼς ἦν ἐπὶ τῇ δόξῃ αὐτοῦ οὐκ ἐνέχεεν ἐξ ἀγγείου εἰς ἀγγεῖον καὶ εἰς ἀποικισμὸν οὐκ ᾔχετο διὰ τοῦτο ἔστη γεῦμα αὐτοῦ ἐν αὐτῷ καὶ ὁσμὴ αὐτοῦ οὐκ ἐξέλιπεν

12 διὰ τοῦτο ἰδοὺ ἡμέραι αὐτοῦ ἔρχονται φησὶν π̄ς καὶ ἀποστελῶ αὐτῷ κλίνοντας καὶ κλινοῦσιν αὐτὸν καὶ τὰ σκεύη αὐτοῦ λεπτονοῦσιν καὶ τὰ κέρατα αὐτοῦ συγκόψουσιν 13 καὶ κατασχυνθήσεται Μωαβ ἀπὸ Χαμῶς ὥσπερ κατασχύνθη οἶκος Ἰσραὴλ ἀπὸ Βαιθὴλ ἐλπίδος αὐτῶν πεποιθότες ἐπ' αὐτοῖς

14 πῶς ἐρεῖτε ἰσχυροὶ ἔσμεν καὶ ἄνθρωπος ἰσχύων εἰς τὰ πολεμικά 15 ὦλετο Μωαβ πόλις αὐτοῦ καὶ ἐκλεκτοὶ νεανίσκοι αὐτοῦ κατέβησαν εἰς σφαγὴν 16 ἐγγὺς ἡμέρα Μωαβ ἐλθεῖν καὶ πονηρία αὐτοῦ ταχεῖα σφόδρα 17 κεινήσατε αὐτῷ πάντες κυκλόθεν αὐτοῦ πάντες ἔκδοτε ὄνομα αὐτοῦ εἶπατε πῶς συνετριβὴ βακτηρία εὐκλεῆς ῥάβδος μεγαλωτος 18 κατάρβηθι ἀπὸ δόξης καὶ κᾶθισον ἐν ὑγρασίᾳ καθημένη Δαιβων ἐκτρεῖβεται ὅτι ὦλετο Μωαβ ἀνέβη εἰς σὲ λυμαινόμενος ὀχύρωμά σου 19 ἐφ' ὁδοῦ στήθι καὶ ἔπιδε καθημένη ἐν Ἀρορη καὶ ἐρώτησον φεύγοντα καὶ σωζόμενον καὶ εἰπόν τί ἐγένετο 20 κατησχύνθη Μωαβ ὅτι συνετριβὴ ὀλόλυξον καὶ κέκραξον ἀνάγγελον ἐν Ἀρων ὅτι ὦλετο Μωαβ 21 καὶ κρίσις ἔρχεται εἰς γῆν τοῦ Μεισῶρ ἐπὶ Χαίλων καὶ Ρεφας καὶ Μωφας 22 καὶ ἐπὶ Δαιβων καὶ ἐπὶ Ναβαυ καὶ ἐπ' οἶκον Δαιβλαθαμ 23 καὶ ἐπὶ Καριαθαμ καὶ ἐπ' οἶκον Γαιμωλ καὶ ἐπ' οἶκον Μαων 24 καὶ ἐπὶ Καριωθ καὶ ἐπὶ Βοσορ καὶ ἐπὶ πάσας τὰς πόλεις Μωαβ τὰς πόρρω καὶ τὰς ἐγγὺς 25 κατεάχθη κέρας Μωαβ καὶ τὸ ἐπίχειρον αὐτοῦ συνετριβὴ 26 μεθύσατε αὐτὸν ὅτι ἐπὶ π̄ν ἐμεγαλύνθη καὶ ἐπικρούσει Μωαβ ἐν χειρὶ αὐτοῦ καὶ ἔσται εἰς γέλωτα καὶ αὐτός 27 καὶ εἰ μὴ εἰς γελοιασμὸν ἦν σοι Ἰσραὴλ καὶ ἐν κλοπαῖς σου εὐρέθη ὅτι ἐπολέμεις αὐτόν 28 κατέλιπον τὰς πόλεις καὶ ᾤκησαν ἐν πέτραις οἱ κατοικοῦντες Μωαβ ἐγενήθησαν ὥσπερ περισσεραὶ νοσσεύουσαι ἐν πέτραις στόματι βοθύνου

destruction will come upon every city, it will not at all be saved, and the valley will perish, and the plain will be utterly destroyed, as LORD said. 9 Give signs to Mōab, for she will be plagued by a plague, and all her cities will become into an impassable. From where will there be an inhabitant for her? 10 Cursed is he who does the works of LORD carelessly, keeping back his sword from blood. 11 Mōab has been relaxed from childhood, and has trusted in his glory. He was not pouring in from vessel to vessel, and he was not going into exile. Therefore, his taste has remained in him, and his odour has not faded away.

12 ‘Therefore, see, his days come,’ speaks LORD, ‘and I will send bending men, and they will bend him, and they will make his belongings meagre, and they will cut his horns in pieces. 13 And Mōab will be put to shame by Chamōs, just as house of Israel was put to shame by Baithēl, their hope, having put their trust in them.

14 How will you say, ‘We are strong, and a man being strong for war’? 15 Mōab, his city, is ruined, and his chosen young men have gone down to slaughter. 16 Day of Mōab is coming soon, and his misery is very quick. 17 Shake at him all you who are all around him, all of you give out his name, say, ‘How is a glorious rod broken, a staff of might! 18 Come down from glory, and sit in moisture! Sitting Daibōn is being destroyed, for Mōab is ruined. A man spoiling your stronghold has come up to you. 19 Stand by the road, and watch, you who are sitting in Aroēr, and ask a fleeing man and a man who is being saved, and say, ‘What has happened?’ 20 Mōab has been put to shame, for he has been broken. Howl and cry, announce in Arnōn that Mōab is ruined! 21 And judgement comes to the land of Meisōr, upon Chailōn and Rephas and Mōphas, 22 and upon Daibōn and upon Nabau and upon the house of Daiblathaim, 23 and upon Kariathaim and upon the house of Gaimōl and upon the house of Maōn, 24 and upon Kariōth and upon Bosor and upon all the cities of Mōab, those far and those near. 25 Horn of Mōab is broken down, and his hand-weapon has been broken. 26 Make him drunk, for he has magnified himself against LORD! And Mōab will clap with his hand, and he himself will become into a laughing-stock. 27 And if Israel was not into a jesting to you, and he was found among your thefts, for you were fighting against him. 28 The inhabitants of Mōab have left the cities and they have settled in rocks, they have become just like doves nesting in rocks, in the mouth of a pit.

29 και ἤκουσα ὕβριν Μωαβ ὕβρισεν λείαν ὕβριν αὐτοῦ και ὑπερηφάνιαν αὐτοῦ και ὑψώθη ἡ καρδία αὐτοῦ 30 ἐγὼ δὲ ἔργων ἔργα αὐτοῦ οὐχὶ τὸ ἱκανὸν αὐτῷ οὐχ οὕτως ἐποίησεν 31 διὰ τοῦτο ἐπὶ Μωαβ ὀλοῦζετε πάντοθεν βοήσατε ἐπ' ἄνδρας κειράδας αὐχμοῦ 32 ὡς κλαυθμὸν Ἰαζηρ ἀποκλαύσομαί σοι ἄμπελος ὡς ἔρημα κλήματά σου διῆλθεν θάλασσαν πόλις Ἰαζηρ ἤψαντο ἐπὶ ὀπώραν σου ἐπὶ τρυγηταῖς σου ὄλεθρος ἐπέπεσεν 33 συνεψήσθη χαρμοσύνη και εὐφροσύνη ἐκ τῆς Μωαβεΐτιδος και οἶνος ἦν ἐπὶ ληνοῖς σου πρῶι οὐκ ἐπάτησαν οὐδὲ δειλῆς οὐκ ἐποίησαν αἰδε 34 ἀπὸ κρουγῆς Ἐσεβων ἕως Αἰταμ αἱ πόλεις αὐτῶν ἔδωκαν φωνὴν αὐτῶν ἀπὸ Ζογορ ἕως Ὠρωναιμ και ἀγγελείαν Σαλασεια ὅτι και τὸ ὕδωρ Νεβραιν εἰς κατάκαυμα ἔσται 35 και ἀπολωτὸν τὸν Μωαβ φησὶν $\overline{\kappa\varsigma}$ ἀναβαίνοντα ἐπὶ τὸν βωμὸν και θυμῶντα θεοῖς αὐτοῦ 36 διὰ τοῦτο καρδία τοῦ Μωαβ ὡσπερ αὐλοὶ βομβήσουσιν καρδία μου ἐπ' ἀνθρώπους κειράδας ὡσπερ αὐλὸς βομβήσει διὰ τοῦτο (ἅ) περιποιήσατο ἀπώλετο ἀπὸ ἀνθρώπου 37 πᾶσαν κεφαλὴν ἐν παντὶ τόπῳ ξυρηθήσονται και πᾶς πώγων ξυρηθήσεται και πᾶσαι χεῖρες κόψονται και ἐπὶ πάσης ὀσφύος σάκκος 38 και ἐπὶ πάντων τῶν δωματίων Μωαβ και ἐπὶ πλατεῖαις αὐτῆς ὅτι συνέτριψα φησὶν $\overline{\kappa\varsigma}$ ὡς ἀγγεῖον οὗ οὐκ ἔστιν χρεία αὐτοῦ 39 πῶς κατήλλαξεν πῶς ἔστρεψεν νῶτον Μωαβ ἠσχύνθη και ἐγένετο Μωαβ εἰς γέλωτα και ἐνκότημα πᾶσιν τοῖς κύκλω αὐτῆς 40 ὅτι οὕτως εἶπεν $\overline{\kappa\varsigma}$ 41 ἐλήμφθη Ἀκκαρων και τὰ ὄχυράματα συνελήμφθη 42 και ἀπολείται Μωαβ ἀπὸ ὄχλου ὅτι ἐπὶ τὸν $\overline{\kappa\bar{\nu}}$ ἐμεγαλύνθη 43 παγὶς και φόβος και βόθυνος ἐπὶ σοὶ καθήμενος Μωαβ 44 ὁ φεύγων ἀπὸ προσώπου τοῦ φόβου ἐνπεσεῖται εἰς τὸν βόθυνον και ὁ ἀναβαίνων ἐκ τοῦ βοθύνου συλλημφθήσεται ἐν τῇ παγίδι ὅτι ἐπάξω ταῦτα ἐπὶ Μωαβ ἐν ἐνιαυτῷ ἐπισκέψω αὐτῶν

32:1 οὕτως εἶπεν $\overline{\kappa\varsigma}$ ὁ $\overline{\theta\varsigma}$ Ἰσραηλ λάβε τὸ ποτήριον τοῦ οἴνου τοῦ ἀκράτου τούτου ἐκ χειρὸς μου και ποτιεῖς πάντα τὰ ἔθνη πρὸς ἃ ἐγὼ ἀποστέλλω σε πρὸς αὐτούς 2 και ἐξεμοῦνται και μανήσονται ἀπὸ προσώπου τῆς μαχαίρας ἧς ἐγὼ ἀποστέλλω ἀνὰ μέσον αὐτῶν 3 και ἔλαβον τὸ ποτήριον ἐκ χειρὸς $\overline{\kappa\bar{\nu}}$ και ἐπότισα τὰ ἔθνη πρὸς ἃ ἀπέστειλὲν με $\overline{\kappa\varsigma}$ πρὸς αὐτά 4 τὴν Ἱερουσαλημ και τὰς πόλεις Ἰουδα και βασιλεῖς Ἰουδα και ἄρχοντας αὐτοῦ τοῦ θείναι αὐτάς εἰς ἐρήμωσιν και εἰς ἄβατον και εἰς συριγμὸν 5 και τὸν Φαραῶ βασιλέα Αἰγύπτου και τοὺς παῖδας αὐτοῦ και τοὺς μεγιστᾶνας αὐτοῦ και πάντα τὸν λαὸν αὐτοῦ 6 και πάντας τοὺς συμμίκτους και πάντας τοὺς βασιλεῖς ἀλλοφύλων τὴν Ἀσκαλῶνα

29 And I have heard of the pride of Mōab, he has prided himself greatly on his pride and on his arrogance, and his heart has been lifted high. 30 But I have got to know his works. This is not enough for him, he did not do thus. 31 Therefore, howl for Mōab, cry out from every side for men shorn of drought! 32 As a bewailing of lazēr I will bewail you, a vine, as a desert. Your branches went through a sea, city of lazēr they reached, destruction has fallen upon your fruit, your gatherers of grapes, 33 joyfulness and joy have been swept away from the Moabites. Though wine was in your wine presses, they did not tread it in the morning, nor in the evening. They did not do aide. 34 From the cry of Esebōn to Aitam their cities have given their voice, from Zogor to Ōrōnaim and a message of Salaseia, for even the water of Nebrein will become into a burning. 35 And I will destroy Mōab, speaks LORD, 'when he is going up to the altar and burning incense to his gods. 36 Therefore, heart of Mōab is just like flutes will boom, my heart will boom just like a flute at shorn men. Therefore, [what] has been acquired has perished from man. 37 They will have every head shaved in every place, and every beard will be shaved, and all hands will beat, and there will be sackcloth on every waist, 38 and on every roof of Mōab and on her streets, for I have crushed,' speaks LORD, 'like a vessel, for which there is no need for it. 39 How has she changed, how has she turned her back, Mōab has been put to shame, and Mōab has become a laughing-stock and an annoyance for all who are round about her.' 40 For thus said LORD, 41 'Akkarōn has been captured, and the strongholds have been occupied. 42 And Mōab will be destroyed by the crowd, for he has magnified himself against LORD. 43 There is a trap and fear and a pit for you, sitting Mōab. 44 He who flees from before the fear will fall into the pit, and he who comes up from the pit will be captured in the trap, for I will bring this upon Mōab in the year of their visitation.'

32:1 Thus said LORD, GOD of Israel, 'Take the cup of this unmixed wine from my hand, and give all the nations to drink to whom I send you to them. 2 And they vomit and they will be mad from the face of the sword which I send among them.' 3 And I took the cup from the hand of LORD, and I gave the nations to drink to whom LORD sent me to them: 4 Ierousalēm and the cities of Iouda and kings of Iouda and his rulers, to set them into a desolation and into an impassable and into a hissing, 5 and Pharaō, king of Egypt and his servants and his great men and all his people 6 and all the mixed crowds and all the kings of foreigners, Askalōn and Gaza and Akkarōn and the remnant

καὶ τὴν Γάζαν καὶ τὴν Ακκαρων καὶ τὸ ἐπίλοιπον Ἀζώτου 7 καὶ τὴν Ἰδουμαίαν καὶ τὴν Μωαβεΐτιν καὶ τοὺς υἱοὺς Αμμων 8 καὶ βασιλεῖς Τύρου καὶ βασιλεῖς Σειδῶνος καὶ βασιλεῖς τοὺς ἐν τῷ πέραν τῆς θαλάσσης 9 καὶ τὴν Δαιδαν καὶ τὴν Θαιμαν καὶ τὴν Ρως καὶ πᾶν περικεκαρμένον κατὰ πρόσωπον αὐτοῦ 10 καὶ πάντας τοὺς συμμίκτους τοὺς καταλύοντας ἐν τῇ ἐρήμῳ 11 καὶ πάντας βασιλεῖς Αἰλαμ καὶ πάντας βασιλεῖς Περσῶν 12 καὶ πάντας βασιλεῖς ἀπὸ ἀπηλιώτου τοὺς πόρρω καὶ τοὺς ἐγγύς ἕκαστον πρὸς τὸν ἀδελφὸν αὐτοῦ καὶ πάσας βασιλείας τὰς ἐπὶ προσώπου τῆς γῆς 13 καὶ ἔρεῖς αὐτοῖς οὕτως εἶπεν ᾧ παντοκράτωρ πίετε μεθύσθητε καὶ ἐξεμέσετε καὶ πεσεῖσθε καὶ οὐ μὴ ἀναστήτε ἀπὸ προσώπου τῆς μαχαίρας ἧς ἐγὼ ἀποστέλλω ἀνὰ μέσον ὑμῶν 14 καὶ ἔσται ὅταν μὴ βούλωνται δέξασθαι τὸ ποτήριον ἐκ τῆς χειρὸς σου ὥστε πιεῖν καὶ ἔρεῖς οὕτως εἶπεν ᾧ πίνοντες πίεσθε 15 ὅτι ἐν πόλει ἐν ἧ ὠνομάσθη τὸ ὄνομά μου ἐπ' αὐτήν ἐγὼ ἄρχομαι κακῶσαι καὶ ὑμεῖς καθάρσει οὐ μὴ καθαρισθῆτε ὅτι μάχαιραν ἐγὼ καλῶ ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς 16 καὶ σὺ προφητεύσεις ἐπ' αὐτοὺς τοὺς λόγους τούτους καὶ ἔρεῖς ᾧ ὑψηλοῦ χρηματιεῖ ἀπὸ τοῦ ἁγίου αὐτοῦ δώσει φωνὴν αὐτοῦ λόγον χρηματιεῖ ἐπὶ τοῦ τόπου αὐτοῦ καὶ οἶδε ὥσπερ τρυγῶντες ἀποκριθήσονται καὶ ἐπὶ καθημένους τὴν γῆν ἦκει ὄλεθρος 17 ἐπὶ μέρος τῆς γῆς ὅτι κρείσις τῷ ᾧ ἐν τοῖς ἔθνεσιν κρίνεται αὐτὸς πρὸς πᾶσαν σάρκα οἱ δὲ ἀσεβεῖς ἐδόθησαν εἰς μάχαιραν λέγει ᾧ

18 οὕτως εἶπεν ᾧ ἰδοὺ κακὰ ἔρχεται ἀπὸ ἔθνους ἐπὶ ἔθνος καὶ λαίλαψ μεγάλη ἐκπορεύεται ἀπ' ἐσχάτου τῆς γῆς 19 καὶ ἔσονται τραυματῖαι ὑπὸ ᾧ ἐν ἡμέρᾳ ᾧ ἐκ μέρους τῆς γῆς καὶ ἕως εἰς μέρος τῆς γῆς οὐ μὴ κατορυγῶσιν εἰς κόπρια ἐπὶ προσώπου τῆς γῆς ἔσονται 20 ἀλαλάξατε ποιμένες καὶ κεκράξατε καὶ κόπτεσθε οἱ κρειοὶ τῶν προβάτων ὅτι ἐπληρώθησαν αἱ ἡμέραι ὑμῶν εἰς σφαγὴν καὶ πεσεῖσθε ὥσπερ οἱ κρειοὶ οἱ ἐκλεκτοὶ 21 καὶ ἀπολείται φυγὴ ἀπὸ τῶν ποιμένων καὶ σωτηρία ἀπὸ τῶν κρειῶν τῶν προβάτων 22 φωνὴ κρουγῆς τῶν ποιμένων καὶ ἀλαλαγμὸς τῶν προβάτων καὶ τῶν κριῶν ὅτι ὠλέθρευσεν ᾧ τὰ βοσκήματα αὐτῶν 23 καὶ παύσεται τὰ κατάλοιπα τῆς εἰρήνης ἀπὸ προσώπου ὀργῆς θυμοῦ μου 24 ἐγκατέλιπεν ὥσπερ λέων κατάλυμα αὐτοῦ ὅτι ἐγενήθη ἡ γῆ αὐτῶν εἰς ἄβατον ἀπὸ προσώπου τῆς μαχαίρας τῆς μεγάλης

of Azōtos, 7 and Idoumaia and the Moabites and the sons of Ammōn, 8 and kings of Tuross and kings of Seidōn and kings, those across the sea, 9 and Daidan and Thaiman and Rōs and everyone who is shaved in his face, 10 and all the mixed crowds who lodge in the desert, 11 and all kings of Ailam and all kings of Persai, 12 and all the kings from the east, those far and those near, each one against his brother, and all the kingdoms which are on face of the earth. 13 And you will say to them, “Thus said LORD, Almighty, “Drink, get drunk, and you will vomit, and you will fall, and you will never rise from the face of the sword, which I send among you.” 14 And it will be, when they do not want to take the cup from your hand to drink, and you will say, “Thus said LORD, ‘Having drunk drink!’ 15 For in a city in which my name has been mentioned upon it, I will start to do evil, and you will not at all be cleansed with a cleansing, for I will call a sword against those who sit on the earth.” 16 And you will prophesy these words against them, and you will say, “LORD will declare from on high, from his sanctuary he will give his voice, he will declare against his place, and these will answer just like men who are gathering grapes, and destruction has come upon men sitting on the earth, 17 upon a part of the earth, for there is a judgement for LORD among the nations, he himself contests a legal case against all flesh, but the impious have been given to the sword”’, says LORD.

18 Thus said LORD, ‘See, evil comes from nation to nation, and a great hurricane comes forth from the farthest end of the earth. 19 And there will be wounded by LORD in the day of LORD from the end of the earth to the end of the earth, they will not be buried at all, they will become into dung on the face of the earth. 20 Wail, you shepherds, and cry, mourn, you rams of the sheep, for your days have been completed for slaughter, and you will fall just like the chosen rams. 21 And flight will perish from the shepherds, and rescue from the rams of the sheep. 22 A sound of cry of the shepherds and wailing of the sheep and of the rams, for LORD has destroyed their pasture. 23 And the rest of the peace will cease from the face of the fury of my anger. 24 He has deserted just like a lion his resting-place, for their land has become an impassable from the face of the great sword.’

44. *Jeremias' Prophecy Against the House of Lord.
Serve the King of Babylon and Live (33:1–34:18)*

1 ἐν ἀρχῇ βασιλέως Ιωακειμ υἱοῦ Ιωσειά ἐγενήθη ὁ λόγος οὗτος παρὰ κῦ

2 οὕτως εἶπεν κ̄ς στήθι ἐν αὐλῇ οἴκου κῦ καὶ χρηματιεῖς ἅπασι τοῖς Ἰουδαίοις καὶ πᾶσι τοῖς ἐρχομένοις προσκυνεῖν ἐν οἴκῳ κῦ ἅπαντας τοὺς λόγους οὓς συνέταξά σοι αὐτοῖς χρηματίσαι μὴ ἀφέλης ῥῆμα 3 ἴσως ἀκούσονται καὶ ἀποστραφήσονται ἕκαστος ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς καὶ παύσομαι ἀπὸ τῶν κακῶν ὧν ἐγὼ λογίζομαι τοῦ ποιῆσαι αὐτοῖς ἕνεκεν τῶν πονηρῶν ἐπιτηδευμάτων αὐτῶν 4 καὶ ἐρεῖς οὕτως εἶπεν κ̄ς ἐὰν μὴ ἀκούσητέ μου τοῦ πορεύεσθαι ἐν τοῖς νομίμοις μου οἷς ἔδωκα κατὰ πρόσωπον ὑμῶν 5 εἰσακούειν τῶν λόγων τῶν παίδων μου τῶν προφητῶν οὓς ἐγὼ ἀποστέλλω πρὸς ὑμᾶς ὄρθρου καὶ ἀπέστειλα καὶ οὐκ ἠκούσατέ μου 6 καὶ δώσω τὸν οἶκον τοῦτον ὡσπερ Σηλω καὶ τὴν πόλιν δώσω εἰς κατάραν πᾶσιν τοῖς ἔθνεσιν πάσης τῆς γῆς

7 καὶ ἤκουσαν οἱ ἱερεῖς καὶ οἱ ψευδοπροφῆται καὶ πᾶς ὁ λαὸς τοῦ Ιερεμίου λαλοῦντος τοὺς λόγους τούτους ἐν οἴκῳ κῦ 8 καὶ ἐγένετο Ιερεμίου παυσαμένου λαλοῦντος πάντα ἃ συνέταξεν αὐτῷ κ̄ς λαλήσαι παντὶ τῷ λαῷ καὶ συνελάβωσαν αὐτὸν οἱ ἱερεῖς καὶ οἱ ψευδοπροφῆται καὶ πᾶς ὁ λαὸς λέγων θανάτῳ ἀποθανῆ 9 ὅτι ἐπροφήτευσας τῷ ὀνόματι κῦ λέγων ὡσπερ Σηλω ἔσται ὁ οἶκος οὗτος καὶ ἡ πόλις αὐτῆς ἐρημωθήσεται ἀπὸ κατοικούντων καὶ ἐξεκκλησιάσθη πᾶς ὁ λαὸς ἐπὶ Ιερεμίαν ἐν οἴκῳ κῦ 10 καὶ ἤκουσαν οἱ ἄρχοντες Ιουδα τὸν λόγον τοῦτον καὶ ἀνέβησαν ἐξ οἴκου τοῦ βασιλέως εἰς οἶκον κῦ καὶ ἐκάθισαν ἐν προθύροις πύλης τῆς καινῆς 11 καὶ εἶπαν οἱ ἱερεῖς καὶ οἱ ψευδοπροφῆται πρὸς τοὺς ἄρχοντας καὶ παντὶ τῷ λαῷ κρίσις θανάτου τῷ ἀνθρώπῳ τούτῳ ὅτι ἐπροφήτευσεν κατὰ τῆς πόλεως ταύτης καθὼς ἠκούσατε ἐν τοῖς ὡσὶν ὑμῶν 12 καὶ εἶπεν Ιερεμίας πρὸς τοὺς ἄρχοντας καὶ παντὶ τῷ λαῷ λέγων κ̄ς ἀπέστειλέν με προφητεῦσαι ἐπὶ τὸν οἶκον τοῦτον καὶ ἐπὶ τὴν πόλιν ταύτην πάντας τοὺς λόγους οὓς ἠκούσατε 13 καὶ νῦν βελτίους ποιήσατε τὰς ὁδοὺς ὑμῶν καὶ τὰ ἔργα ὑμῶν καὶ ἀκούσατε τῆς φωνῆς κῦ καὶ παύσεται κ̄ς ἀπὸ τῶν κακῶν ὧν ἐλάλησεν ἐφ' ὑμᾶς 14 καὶ ἰδοὺ ἐγὼ ἐν χερσὶν ὑμῶν ποιήσατέ μοι ὡς συμφέρεται καὶ ὡς βέλτιον ὑμῖν 15 ἀλλ' ἢ γνόντες γνώσεσθε ὅτι εἰ ἀνερεῖτέ με αἶμα ἀθῶον δίδοτε ἐφ' ὑμᾶς καὶ ἐπὶ τὴν πόλιν ταύτην καὶ ἐπὶ τοὺς κατοικούντας ἐν αὐτῇ ὅτι ἐν ἀληθείᾳ ἀπέσταλκέν με κ̄ς πρὸς ὑμᾶς λαλήσαι εἰς τὰ (ῶτα) ὑμῶν πάντας τοὺς λόγους τούτους

44. *Jeremias' Prophecy Against the House of Lord.
Serve the King of Babylon and Live (33:1–34:18)*

1 In the beginning of king Iōakeim, son of Iōseia, this word came from LORD.

2 Thus said LORD, 'Stand in the court of house of LORD, and you will declare to all the Jews and all who come to worship in the house of LORD all these words which I have commanded you to declare to them. Do not take away a word. 3 Perhaps they will listen, and they will turn everyone away from his evil way, and I will cease from the evil which I plan to do to them because of their evil practices. 4 And you will say, "Thus said LORD," 'If you do not listen to me, so that you walk according to my statutes, which I have given before you, 5 to listen to the words of my servants, the prophets, which I send to you early in the morning, and I have sent, and you did not listen to me, 6 I will also give this house just like Sēlō, and I will give the city into a curse to all the nations of the whole earth.

7 And the priests and the false prophets and all the people heard when Jeremias spoke these words in the house of LORD. 8 And it came to be when Jeremias ceased to speak everything that LORD had ordered him to speak to all the people. And the priests and the false prophets and all the people captured him, saying, 'You will die a death, 9 for you have prophesied in the name of LORD, saying, "This house will be just like Sēlō, and her city will be desolated of inhabitants.'" And all the people assembled against Jeremias in the house of LORD. 10 And the rulers of Iouda heard this word, and they went up from the house of the king to the house of LORD, and they sat down in the entrance of the new gate. 11 And the priests and the false prophets said to the rulers and to all the people, 'A judgement of death is to this man, for he has prophesied against this city just as you have heard with your ears.' 12 And Jeremias said to the rulers and to all the people, saying, 'LORD has sent me to prophesy against this house and against this city all these words which you have heard. 13 And now make your ways and your works better, and listen to the voice of LORD, and LORD will cease from the evil which he has spoken against you. 14 And see, I am in your hands, do with me as it is profitable and as it is best for you, 15 but having got to know you will know that if you kill me, you bring innocent blood upon you and upon this city and upon those who live in it, for truly LORD has sent me to you to speak in your [ears] all these words.'

16 καὶ εἶπαν οἱ ἄρχοντες καὶ πᾶς ὁ λαὸς πρὸς τοὺς ἱερεῖς καὶ πρὸς τοὺς ψευδοπροφήτας οὐκ ἔστιν τῷ ἀνθρώπῳ τούτῳ κρείς θανάτου ὅτι ἐπὶ τῷ ὀνόματι κυ τοῦ θυ ἡμῶν ἐλάλησεν πρὸς ἡμᾶς

17 καὶ ἀνέστησαν ἄνδρες τῶν πρεσβυτέρων τῆς γῆς καὶ εἶπαν πάση τῇ συναγωγῇ τοῦ λαοῦ 18 Μειχίας ὁ Μωραθειίτης ἦν ἐν ταῖς ἡμέραις Εζεκίου βασιλέως Ιουδα καὶ εἶπεν παντὶ τῷ λαῷ Ιουδα οὕτως εἶπεν πρὸς Σειων ὡς ἀγρὸς ἀροτριαθήσεται καὶ Ιερουσαλημ εἰς ἄβητον ἔσται καὶ τὸ ὄρος τοῦ οἴκου εἰς ἄλλος δρυμοῦ 19 μὴ ἀνελὼν ἀνεῖλεν αὐτὸν Εζεκίας καὶ πᾶς Ιουδα οὐχ ὅτι ἐφοβήθησαν τὸν κυ καὶ ὅτι ἐδεήθησαν τοῦ προσώπου κυ καὶ ἐπαύσατο πρὸς ἀπὸ τῶν κακῶν ὧν ἐλάλησεν ἐπ' αὐτούς καὶ ἡμεῖς ἐποιήσαμεν κακὰ μεγάλα ἐπὶ ψυχὰς ἡμῶν

20 καὶ ἄνθρωπος ἦν προφητεύων τῷ ὀνόματι κυ Ουρείας υἱὸς Σαμαίου ἐκ Καριαθιαρεμ καὶ ἐπροφήτευσεν περὶ τῆς γῆς ταύτης κατὰ πάντας τοὺς λόγους Ιερεμίου 21 καὶ ἤκουσεν ὁ βασιλεὺς Ιωακειμ καὶ πάντες οἱ ἄρχοντες πάντας τοὺς λόγους αὐτοῦ καὶ ἐζήτησαν ἀποκτεῖναι αὐτὸν καὶ ἤκουσεν Ουρείας καὶ εἰσηλθὲν εἰς Αἴγυπτον 22 καὶ ἐξαπέστειλεν ὁ βασιλεὺς ἄνδρας εἰς Αἴγυπτον 23 καὶ ἐξηγάγασαν αὐτὸν ἐκεῖθεν καὶ εἰσηγάγασαν αὐτὸν πρὸς τὸν βασιλέα καὶ ἐπάταξεν αὐτὸν ἐν μαχαίρᾳ καὶ ἔρειψεν αὐτὸν εἰς τὸ μνήμα υἱῶν λαοῦ αὐτοῦ 24 πλὴν χειρὸς Αχεικαμ υἱοῦ Σαφαν ἦν μετὰ Ιερεμίου τοῦ μὴ παραδοῦναι αὐτὸν εἰς χεῖρας τοῦ λαοῦ μὴ ἀνελεῖν αὐτόν

34:1 οὕτως εἶπεν πρὸς τὸν κυ ποίησον δεσμοὺς καὶ κλοιοὺς καὶ περιθίου περὶ τὸν τράχηλόν σου 2 καὶ ἀποστελεῖς αὐτούς πρὸς βασιλέα Ἰδουμαίας καὶ πρὸς βασιλέα Μωαβ καὶ πρὸς βασιλέα υἱῶν Αμμων καὶ πρὸς βασιλέα Τύρου καὶ πρὸς βασιλέα Σειδῶνος ἐν χερσὶν ἀγγέλων αὐτῶν τῶν ἐρχομένων εἰς ἀπάντησιν αὐτῶν εἰς Ιερουσαλημ πρὸς Σεδεκίαν βασιλέα Ιουδα 3 καὶ συντάξεις αὐτοῖς πρὸς τοὺς κυρίους αὐτῶν εἰπεῖν

οὕτως εἶπεν πρὸς τὸν κυ ὁ θυ Ισραηλ οὕτως ἐρεῖτε πρὸς τοὺς κυρίους ὑμῶν 4 ὅτι ἐγὼ ἐποίησα τὴν γῆν ἐν τῇ ἰσχύϊ μου τῇ μεγάλῃ καὶ ἐν τῷ ἐπιχειρῶ μου τῷ ὑψηλῷ καὶ δώσω αὐτὴν ὡς ἐὰν δόξῃ ἐν ὀφθαλμοῖς μου 5 ἔδωκα τὴν γῆν τῷ Ναβουχοδοноσορ βασιλεῖ Βαβυλῶνος δουλεύειν αὐτῷ καὶ τὰ θηρία τοῦ ἀγροῦ ἐργάζεσθαι αὐτῷ 6 καὶ τὸ ἔθνος καὶ ἡ βασιλεία ὅσοι ἐὰν μὴ ἐμβάλωσιν τὸν τράχηλον αὐτῶν ὑπὸ τὸν ζυγὸν βασιλέως Βαβυλῶνος ἐν μαχαίρᾳ καὶ ἐν λειμῷ ἐπισκέψομαι αὐτούς εἶπεν πρὸς ἔως ἐκλίπωσιν ἐν χειρὶ αὐτοῦ 7 καὶ ὑμεῖς μὴ ἀκούετε τῶν ψευδοπροφητῶν ὑμῶν καὶ τῶν μαντευομένων ὑμῖν καὶ τῶν ἐνυπνιαζομένων ὑμῖν καὶ τῶν οἰωνισμάτων ὑμῶν καὶ τῶν φαρμακῶν ὑμῶν τῶν λεγόντων οὐ

16 And the rulers and all the people said to the priests and to the false prophets, “There is no judgement of death to this man, for in the name of LORD our GOD he has spoken to us.”

17 And men from the elders of the land rose and said to all the assembly of the people, 18 ‘Meichaias, the Mōratheitēs, lived in the days of Ezekias, king of Iouda and he said to all the people of Iouda, “Thus said LORD, ‘Seiōn will be ploughed like a field, and Ierousalēm will become into an impassable and the mountain of the house into a thicket grove.’” 19 Surely, Ezekias and all Iouda did not having killed kill him, did they? Surely, because they feared LORD and because they prayed to the face of LORD, LORD also ceased from the evil which he had spoken against them, did he not? And we have done great evil against our souls.

20 And a man was prophesying in the name of LORD, Oureias, son of Samaias, from Kariathiareim, and he prophesied about this land according to the words of Ieremias. 21 And the king, Iōakeim, and all the rulers heard all his words, and they were trying to kill him. And Oureias heard and went to Egypt. 22 And the king sent men to Egypt. 23 And they brought him out from there, and they brought him in to the king, and he struck him with the sword, and cast him into the grave of sons of his people.’ 24 But hand of Acheikam, son of Saphan was with Ieremias, so that he was not delivered into the hands of the people, so that they did not kill him.

34:1 Thus said LORD, ‘Make bonds and collars, and put them around your neck! 2 And you will send them to the king of Idoumaia and to the king of Mōab and to the king of sons of Ammōn and to the king of Turos and to the king of Seidōn by the hands of their messengers, who come to Ierousalēm to meet them, to Sedekias, king of Iouda. 3 And you will order them to say to their lords,

“Thus said LORD, GOD of Israel, ‘Thus will you say to your lords, 4 “I have made the earth by my great strength and by my lofty endeavour, and I will give it to whom will seem right in my eyes, 5 I have given the land to Nabouchodonosor, king of Babylon, to serve him, and the beasts of the field to work for him. 6 And the nation and the kingdom who will not put their neck under the yoke of king of Babylon—with sword and famine I will visit them”, said LORD “until they have faded away by his hand. 7 And you, do not listen to your false prophets and to those who divine to you and to those who dream for you and to your omens from birds and to your sorcerers, who say, ‘You will not at all work for

μη ἐργάσησθε τῷ βασιλεῖ Βαβυλῶνος 8 ὅτι ψευδῆ αὐτοὶ προφητεύουσιν ὑμῖν πρὸς τὸ μακρῦναι ὑμᾶς ἀπὸ τῆς γῆς ὑμῶν 9 καὶ τὸ ἔθνος ὃ ἐὰν εἰσαγάγῃ τὸν τράχηλον αὐτοῦ ὑπὸ τὸν ζυγὸν βασιλέως Βαβυλῶνος καὶ ἐργάσῃται αὐτῷ καὶ καταλείψω αὐτὸν ἐπὶ τῆς γῆς αὐτοῦ καὶ ἐργᾶται αὐτῷ καὶ ἐνοικήσει ἐν αὐτῇ 10 καὶ πρὸς Σεδεκίαν βασιλέα Ιουδα ἐλάλησα κατὰ πάντα τοὺς λόγους τούτους λέγων εἰσαγάγετε τὸν τράχηλον ὑμῶν καὶ ἐργάσασθε τῷ βασιλεῖ Βαβυλῶνος 11 ὅτι ἄδικα αὐτοὶ προφητεύουσιν ὑμῖν 12 ὅτι οὐκ ἀπέστειλα αὐτοὺς φησὶν ἄρα καὶ προφητεύουσιν τῷ ὀνόματί μου ἐπ' ἀδίκῳ πρὸς τὸ ἀπολέσαι ὑμᾶς καὶ ἀπολεισθε ὑμεῖς καὶ οἱ προφηῆται ὑμῶν οἱ προφητεύοντες ὑμῖν ἐπ' ἀδίκῳ ψευδῆ 13 ὑμῖν καὶ παντὶ τῷ λαῷ τούτῳ καὶ τοῖς ἱερεῦσιν ἐλάλησα λέγων οὕτως εἶπεν ἄρα μὴ ἀκούετε τῶν λόγων τῶν προφητῶν τῶν προφητευόντων ὑμῖν λεγόντων ἰδοὺ σκευὴ οἴκου ἔπι στρέψει ἐκ Βαβυλῶνος ὅτι ἄδικα αὐτοὶ προφητεύουσιν ὑμῖν 14 οὐκ ἀπέστειλα αὐτούς 15 εἰ προφηταὶ εἰσιν καὶ εἰ ἔστιν λόγος ἔπι ἐν αὐτοῖς ἀπαντησάτωσάν μοι 16 ὅτι οὕτως εἶπεν ἄρα καὶ τῶν ἐπιλοίπων σκευῶν 17 ὧν οὐκ ἔλαβεν βασιλεὺς Βαβυλῶνος ὅτι ἀπέκτισεν τὸν Ιεχονίαν ἐξ Ιερουσαλημ 18 εἰς Βαβυλῶνα εἰσελεύσεται λέγει ἄρα

45. *Jeremias and Ananias* (35:1–17)

1 καὶ ἐγένετο ἐν τῷ τετάρτῳ ἔτει Σεδεκία βασιλέως Ιουδα ἐν μηνὶ τῷ πέμπτῳ εἶπέν μοι Ανανίας υἱὸς Αζωρ ὁ ψευδοπροφήτης ἀπὸ Γαβαων ἐν οἴκῳ ἔπι κατ' ὀφθαλμοὺς τῶν ἱερέων καὶ παντὸς τοῦ λαοῦ λέγων 2 οὕτως εἶπεν ἄρα συνέτριψα τὸν ζυγὸν τοῦ βασιλέως Βαβυλῶνος 3 ἔτι δύο ἔτη ἡμερῶν καὶ ἐγὼ ἀποστρέψω εἰς τὸν τόπον τοῦτον τὰ σκευὴ οἴκου ἔπι 4 καὶ Ιεχονίαν καὶ τὴν ἀποικίαν Ιουδα ὅτι συντρίψω τὸν ζυγὸν βασιλέως Βαβυλῶνος 5 καὶ εἶπεν Ιερεμίας πρὸς Ανανίαν κατ' ὀφθαλμοὺς παντὸς τοῦ λαοῦ καὶ κατ' ὀφθαλμοὺς τῶν ἱερέων τῶν ἐστηκότων ἐν οἴκῳ ἔπι 6 καὶ εἶπεν Ιερεμίας ἀληθῶς οὕτω ποιήσαι ἄρα στήσαι τὸν λόγον σου ὃν σὺ προφητεύεις τοῦ ἐπιστρέψαι τὰ σκευὴ οἴκου ἔπι καὶ πᾶσαν τὴν ἀποικίαν ἐκ Βαβυλῶνος εἰς τὸν τόπον τοῦτον 7 πλὴν ἀκούσατε τὸν λόγον ἔπι ὃν ἐγὼ λέγω εἰς τὰ ὄρα ὑμῶν καὶ εἰς τὰ ὄρα παντὸς τοῦ λαοῦ 8 οἱ προφηῆται οἱ γεγονότες πρότεροί μου καὶ πρότεροι ὑμῶν ἀπὸ τοῦ αἰῶνος καὶ ἐπροφήτευσαν ἐπὶ γῆς πολλῆς καὶ ἐπὶ βασιλείας μεγάλης εἰς πόλεμον 9 ὁ προφήτης ὁ προφητεύσας εἰς εἰρήνην ἐλθόντος τοῦ λόγου γνώσσονται τὸν προφήτην ὃν ἀπέστειλεν αὐτοῖς ἄρα ἐν πίστει

the king of Babylon, 8 for they prophesy lies to you to remove you far away from your land! 9 And the nation which will bring its neck under the yoke of king of Babylon and will work for him—and I will leave him in his land, and he will work for him, and he will live in it. 10 Also to Sedekias, king of Iouda, I have spoken according to all these words, saying, ‘Bring your neck into, and work for the king of Babylon, 11 for they prophesy iniquity to you, 12 for I did not send them,’ speaks LORD, ‘and they prophesy unjustly in my name to destroy you. And you and your prophets, who unjustly prophesy lies to you, will perish. 13 I spoke to you and to all this people and to the priests, saying, “Thus said LORD, ‘Do not listen to the words of the prophets, who prophesy to you, saying, “See, vessels of house of LORD will return from Babylon,” for they prophesy iniquities to you, 14 I did not send them. 15 If they are prophets and if word of LORD is in them, let them meet me! 16 For thus said LORD also of the remaining vessels, 17 which king of Babylon did not take, because he sent Iechonias into exile from Ierousalēm, 18 they will come to Babylon, says LORD.’””””””’

45. *Jeremias and Ananias (35:1–17)*

1 And it came to be in the fourth year of Sedekias, king of Iouda, in the fifth month, that Ananias, son of Azōr, the false prophet from Gabaōn, said to me in the house of LORD, before the eyes of the priests and of all the people, saying, 2 ‘Thus said LORD, “I have broken the yoke of the king of Babylon, 3 yet two years of days and I will return the vessels of house of LORD to this place, 4 and Iechonias and the exile of Iouda, for I will break the yoke of king of Babylon.’ 5 And Jeremias said to Ananias before the eyes of all the people and before the eyes of the priests, who stood in house of LORD, 6 and Jeremias said, ‘Truly, thus may LORD do! May he establish your word, which you prophesy, to return the vessels of house of LORD and all the exile from Babylon to this place! 7 Only, hear the word of LORD, which I say into your ears and into the ears of all the people, 8 “The prophets who were before me and before you from old, they also prophesied against much land and against great kingdoms for war. 9 The prophet who has prophesied for peace—when the word has come, they will know the prophet whom LORD has sent to them in faithfulness.”’

10 και ἔλαβεν Ανανίας ἐν ὀφθαλμοῖς παντός τοῦ λαοῦ τοὺς κλοιοὺς ἀπὸ τοῦ τραχήλου Ιερεμίου και συνέτριψεν αὐτούς 11 και εἶπεν Ανανίας κατ' ὀφθαλμούς παντός τοῦ λαοῦ λέγων οὕτως εἶπεν ᾧ οὕτως συντρεῖψω τὸν ζυγὸν βασιλέως Βαβυλῶνος ἀπὸ τραχήλων πάντων τῶν ἐθνῶν και ᾄχητο Ιερεμίας εἰς τὴν ὁδὸν αὐτοῦ

12 και ἐγένετο λόγος ᾧ πρὸς Ιερεμίαν μετὰ τὸ συντρεῖψαι Ανανίαν τοὺς κλοιοὺς ἀπὸ τοῦ τραχήλου αὐτοῦ λέγων 13 βάδιζε και εἰπὸν πρὸς Ανανίαν λέγων οὕτως εἶπεν ᾧ κλοιοὺς ξυλίνοὺς συνέτριψας και ποιήσω ἄντ' αὐτῶν κλοιοὺς σιδηροῦς 14 ὅτι οὕτως εἶπεν ᾧ ζυγὸν σιδηροῦν ἔθηκα ἐπὶ τὸν τραχήλον πάντων τῶν ἐθνῶν ἐργάζεσθαι τῷ βασιλεῖ Βαβυλῶνος

15 και εἶπεν Ιερεμίας τῷ Ανανία οὐκ ἀπέσταλκέν σε ᾧ και πεποιθέναί ἐποίησας τὸν λαὸν τοῦτον ἐπ' ἀδίκῳ 16 διὰ τοῦτο οὕτως εἶπεν ᾧ ἰδοὺ ἐγὼ ἐξαποστέλλω σε ἀπὸ προσώπου τῆς γῆς τούτῳ τῷ ἐνιαυτῷ ἀποθανῆ 17 και ἀπέθανεν ἐν τῷ μηνὶ τῷ ἐβδόμῳ

46. *Jeremias' Letter to the Exile* (36:1–32)

1 και οὗτοι οἱ λόγοι τῆς βίβλου οὓς ἀπέστειλεν Ιερεμίας ἐξ Ιερουσαλημ πρὸς τοὺς πρεσβυτέρους τῆς ἀποικίας και πρὸς τοὺς ἱερεῖς και πρὸς τοὺς ψευδοπροφήτας ἐπιστολὴν εἰς Βαβυλῶνα τῇ ἀποικία και πρὸς ἅπαντα τὸν λαὸν 2 ὕστερον ἐξεληθόντος Ιεχονίου τοῦ βασιλέως και τῆς βασιλείας και τῶν εὐνούχων και παντός ἐλευθέρου και δεσμώτου και τεχνίτου ἐξ Ιερουσαλημ 3 ἐν χειρὶ Ελεασαν υἱοῦ Σαφαν και Γαμαριου υἱοῦ Χελκίου ὃν ἀπέστειλεν Σεδεκίας βασιλεὺς Ιουδα πρὸς βασιλέα Βαβυλῶνος εἰς Βαβυλῶνα λέγων 4 οὕτως εἶπεν ᾧ ὁ ᾧς Ισραηλ ἐπὶ τὴν ἀποικίαν ἦν ἀπώκισα ἀπὸ Ιερουσαλημ 5 οἰκοδομήσατε οἴκους και κατοικήσατε και φυτεύσατε παραδείσους και φάγετε τοὺς καρποὺς αὐτῶν 6 και λάβετε γυναῖκας και τεκνοποιήσατε υἱοὺς και θυγατέρας και λάβετε τοῖς υἱοῖς ὑμῶν γυναῖκας και τὰς θυγατέρας ὑμῶν ἀνδράσιν δότε και πληθύνεσθε και μὴ σμικρυνθῆτε 7 και ζητήσατε εἰς εἰρήνην τῆς γῆς εἰς ἣν ἀπώκισα ὑμᾶς ἐκεῖ και προσεύξασθε περὶ αὐτῶν πρὸς ᾧ ὅτι ἐν εἰρήνῃ αὐτῆς εἰρήνη ὑμῶν 8 ὅτι οὕτως εἶπεν ᾧ μὴ ἀναπειθέτωσαν ὑμᾶς οἱ ψευδοπροφῆται οἱ ἐν ὑμῖν και μὴ ἀναπιθέτωσαν ὑμᾶς οἱ μάντις ὑμῶν και μὴ ἀκούετε εἰς τὰ ἐνύπνια ὑμῶν ἃ ὑμεῖς ἐνυπνιαζέσθε 9 ὅτι ἄδικα αὐτοὶ προφητεύουσιν ὑμῖν ἐπὶ τῷ ὀνόματί μου και οὐκ ἀπέστειλα αὐτούς 10 ὅτι οὕτως εἶπεν ᾧ ὅταν μέλλῃ πληροῦσθαι Βαβυλῶνι ἐβδομήκοντα ἔτη ἐπισκέψομαι ὑμᾶς και ἐπιστήσω τοὺς λόγους μου ἐφ' ὑμᾶς τοῦ τὸν λαὸν ὑμῶν ἀποστρέψαι εἰς τὸν τόπον τοῦτον 11 και

10 And Ananias took the collars from the neck of Ieremias in the eyes of all the people and broke them. 11 And Ananias said before the eyes of all the people, saying, “Thus said LORD, “Thus I will break the yoke of king of Babylon from the necks of all the nations.”” And Ieremias went his way.

12 And word of LORD came to Ieremias, after Ananias had broken the collars from his neck, saying, 13 ‘Go and say to Ananias, saying, “Thus said LORD, ‘You have broken wooden collars, and I will make iron collars instead of them,’ 14 for thus said LORD, ‘I have put an iron yoke on the neck of all the nations to serve the king of Babylon.’”’

15 And Ieremias said to Ananias, ‘LORD has not sent you, and you have made this people trust in injustice. 16 Therefore, thus said LORD, “See, I send you away from the face of the earth, this year you will die.”’ 17 And he died in the seventh month.

46. *Ieremias’ Letter to the Exile (36:1–32)*

1 And these are the words of the book which Ieremias sent from Ierousalēm to the elders of the exile and to the priests and to the false prophets, a letter to Babylon, to the exile and to all the people, 2 (afterwards, when Iechonias, the king, and the queen and the eunuchs and every free man and prisoner and craftsman had left Ierousalēm) 3 by the hand of Eleasa, son of Saphan, and Gamarias, son of Chelkias, whom Sedekias, king of Iouda, had sent to the king of Babylon to Babylon, saying, 4 ‘Thus said LORD, GOD of Israel, concerning the exile, whom I have sent into exile from Ierousalēm, 5 “Build houses, and live in them, plant gardens and eat their fruits! 6 And take wives, and have sons and daughters, and take wives for your sons, and give your daughters to husbands, and multiply, and do not be diminished! 7 And seek for peace of the land to which I have exiled you there, and pray for them to LORD, for in its peace is your peace! 8 For thus said LORD, ‘Let not the false prophets who are among you persuade you, and let not your diviners persuade you, and do not listen into your dreams, which you dream, 9 for they prophesy iniquities to you in my name, and I did not send them!’ 10 For thus said LORD, ‘When seventy years are about to be completed for Babylon, I will visit you, and I will establish my words for you, to return your people to this place. 11 And I will plan a plan of peace for you and not evil to give you that. 12 And pray

λογοῦμαι ἐφ' ὑμᾶς λογισμὸν εἰρήνης καὶ οὐ κακὰ τοῦ δοῦναι ὑμῖν ταῦτα 12 καὶ προσεύξασθε πρὸς με καὶ εἰσακούσομαι ὑμῶν 13 καὶ ἐκζητήσατέ με καὶ εὐρήσατέ με ὅτι ζητήσατέ με ἐν ὅλῃ καρδίᾳ ὑμῶν 14 καὶ ἐπιφανοῦμαι ὑμῖν 15 ὅτι εἶπατε κατέστησεν ἡμῖν ἄσπρη προφῆτας ἐν Βαβυλῶνι

21 οὕτως εἶπεν ἄσπρη ἐπὶ Αχιαβ καὶ ἐπὶ Σεδεκίαν ἰδοὺ ἐγὼ δίδωμι αὐτοὺς εἰς χεῖρας βασιλέως Βαβυλῶνος καὶ πατάξει αὐτοὺς κατ' ὀφθαλμοὺς ὑμῶν 22 καὶ λήμψονται ἀπ' αὐτῶν κατάραν ἐν πάσῃ τῇ ἀποικίᾳ Ἰουδα ἐν Βαβυλῶνι λέγοντες ποιήσαι σε ἄσπρη ὡς Σεδεκίαν ἐποίησεν καὶ ὡς Αχιαβ οὗς ἀπετηγάνισεν βασιλεὺς Βαβυλῶνος ἐν πυρὶ 23 δι' ἣν ἐποίησαν ἀνομίαν ἐν Ἰσραὴλ καὶ ἐμοιχῶντο τὰς γυναῖκας τῶν πολιτῶν αὐτῶν καὶ λόγον ἐχρημάτισαν ἐν τῷ ὀνόματί μου ὃν οὐ συντάξα αὐτοῖς καὶ ἐγὼ μάρτυς φησὶν ἄσπρη 24 καὶ πρὸς Σαμαίαν τὸν Αἰλαμείτην ἔρεῖς 25 οὐκ ἀπέστειλά σε ἐν τῷ ὀνόματί μου καὶ πρὸς Σοφονίαν υἱὸν Μασααίου τὸν ἱερέα εἶπεν 26 ἄσπρη ἔδωκέν σε εἰς ἱερέα ἀντὶ Ἰωδαε τοῦ ἱερέως γενέσθαι ἐπιστάτην ἐν τῷ οἴκῳ ἄσπρη παντὶ ἀνθρώπῳ προφητεύοντι καὶ παντὶ ἀνθρώπῳ μενομένῳ καὶ δώσεις αὐτὸν εἰς τὸ ἀπόκλεισμα καὶ εἰς τὸν καταράκτην 27 καὶ νῦν διὰ τί συνελθοῦσθε ἱερεῖαν τὸν ἐξ Αναθωθ τὸν προφητεύσαντα ὑμῖν 28 οὐ διὰ τοῦτο ἀπέστειλεν πρὸς ὑμᾶς εἰς Βαβυλῶνα λέγων μακρὰν ἐστὶν οἰκοδομήσατε οἰκίας καὶ κατοικήσατε καὶ φυτεύσατε κήπους καὶ φάγεσθε τὸν καρπὸν αὐτῶν 29 καὶ ἀνέγνω Σοφονίας τὸ βιβλίον εἰς τὰ ὄψα ἱερεῖου

30 καὶ ἐγένετο λόγος ἄσπρη πρὸς ἱερεῖαν λέγων 31 ἀπόστειλον πρὸς τὴν ἀποικίαν λέγων οὕτως εἶπεν ἄσπρη ἐπὶ Σαμαίαν τὸν Αἰλαμείτην ἐπειδὴ ἐπροφήτευσεν ὑμῖν Σαμαίας καὶ ἐγὼ οὐκ ἀπέστειλα αὐτὸν καὶ πεποιθῆναι ἐποίησεν ὑμᾶς ἐπ' ἀδίκους 32 διὰ τοῦτο οὕτως εἶπεν ἄσπρη ἰδοὺ ἐγὼ ἐπισκέψομαι ἐπὶ Σαμαίαν καὶ ἐπὶ τὸ γένος αὐτοῦ καὶ οὐκ ἔσται αὐτῶν ἄνθρωπος ἐν μέσῳ ὑμῶν τοῦ ἰδεῖν τὰ ἀγαθὰ ἃ ἐγὼ ποιήσω ὑμῖν οὐκ ὄψονται

47. A Promise of Return for the Exile (37:1–3)

1 ὁ λόγος ὁ γενόμενος πρὸς ἱερεῖαν παρὰ ἄσπρη εἰπεῖν

2 οὕτως εἶπεν ἄσπρη ὁ ἄσπρη Ἰσραὴλ λέγων γράψον πάντας τοὺς λόγους οὗς ἐχρημάτισα πρὸς σέ ἐπὶ βιβλίου 3 ὅτι ἰδοὺ ἡμέραι ἔρχονται φησὶν ἄσπρη καὶ ἀποστρέψω τὴν ἀποικίαν λαοῦ μου Ἰσραὴλ καὶ Ἰουδα εἶπεν ἄσπρη καὶ ἀποστρέψω αὐτοὺς εἰς τὴν γῆν ἣν ἔδωκα τοῖς πατράσιν αὐτῶν καὶ κυριεύσουσιν αὐτῆς

to me, and I will listen to you! 13 And seek me out, and you will find me, for you will seek me with all your heart! 14 And I will appear to you, 15 for you said, ‘LORD has appointed prophets for us in Babylon.’

21 Thus said LORD concerning Achiab and concerning Sedekias, ‘See, I give them into the hands of king of Babylon, and he will strike them before your eyes. 22 And they will take from them a curse among all the exile of Iouda in Babylon, saying, ‘May LORD do to you as he did to Sedekias and to Achiab, whom king of Babylon broiled in the fire, 23 because of the lawless deed which they did in Israel. And they were committing adultery with the wives of their citizens, and they declared a word in my name, which I had not ordered them, and I am a witness’, speaks LORD. 24 And to Samaias, the Ailameitēs you will say, 25 ‘I did not send you in my name.’ And to Sophonia, son of Maasaias, the priest, he said, 26 ‘LORD has given you into a priest instead of Iōdae, the priest, to become an overseer in the house of LORD over every man who prophesies and every man who is mad, and you will put him in the guard-house and in the waterfall. 27 And now, why have you joined in reviling Jeremias, the one from Anathōth, who has prophesied to you? 28 Surely, it is because of this that he has sent to you to Babylon, is it not? saying, “It is distant, build houses and live in them, plant gardens and eat their fruit!”’ 29 And Sophonias read the book in the ears of Jeremias

30 And word of LORD came to Jeremias, saying, 31 ‘Send to the exile, saying, “Thus said LORD concerning Samaias, the Ailameitēs, ‘Because Samaias has prophesied to you—and I did not send him—and he has made you trust in injustices’, 32 therefore, thus said LORD, ‘See, I will visit Samaias and his family, and there will be no one of them in your midst to see the good, which I will do for you. They will not see it.’”’

47. *A Promise of Return for the Exile (37:1-3)*

1 The word, which came to Jeremias from LORD to say,

2 ‘Thus said LORD, GOD of Israel, saying, “Write all the words which I have declared to you in a book! 3 For see, days come”, speaks LORD, “and I will return the exile of my people, Israel and Iouda”, said LORD, “and I will return them to the land which I gave to their fathers, and they will dominate it.”’

48. *Deliverance, Restoration, and Rebuilding of Israel (37:4–38:9)*

4 καὶ οὗτοι οἱ λόγοι οὓς ἐλάλησεν ᾠς ἐπὶ Ἰσραηλ καὶ Ἰουδα

5 οὕτως εἶπεν ᾠς φωνὴν φόβου ἀκούσεσθε φόβος καὶ οὐκ ἔστιν εἰρήνη 6 ἐρωτήσατε καὶ ἴδετε εἰ ἔτεκεν ἄρσεν καὶ περὶ φόβου ἐν ᾧ καθέξουσιν ὄσφυν καὶ σωτηρίαν διότι ἐώρακα πάντα ἄνθρωπον καὶ αἱ χεῖρες αὐτοῦ ἐπὶ τῆς ὄσφους αὐτοῦ ἐστράφησαν πρόσωπα εἰς ἕκτερον ἐγενήθη 7 ὅτι μεγάλη ἡ ἡμέρα ἐκείνη καὶ οὐκ ἔστιν τοιαύτη καὶ χρόνος στενός ἐστιν τῷ Ἰακωβ καὶ ἀπὸ τούτου σωθήσεται

8 ἐν τῇ ἡμέρᾳ ἐκείνῃ εἶπεν ᾠς συντρεῖψω τὸν ζυγὸν ἀπὸ τοῦ τραχήλου αὐτῶν καὶ τοὺς δεσμοὺς αὐτῶν διαρρήξω καὶ οὐκ ἐργῶνται αὐτοὶ (ἔτι) ἄλλοτρίοις 9 καὶ ἐργῶνται τῷ ᾠς θῷ αὐτῶν καὶ τὸν Δαυεὶδ βασιλέα αὐτῶν ἀναστήσω αὐτοῖς

12 οὕτως εἶπεν ᾠς ἀνέστησα σύντριμμα ἄλγηρά ἢ πληγὴ σου 13 οὐκ ἔστιν κρείνων κρίσιν σου εἰς ἄλγηρὸν ἰατρεύτης ὠφελία σοι οὐκ ἔστιν 14 πάντες οἱ φίλοι σου ἐπελάθοντό σου οὐ μὴ ἐπερωτήσουσι(ν) ὅτι πληγὴν ἐχθροῦ ἔπαισά σε παιδείαν στερεάν ἐπὶ πᾶσαν ἀδικίαν σου ἐπλήθυναν αἱ ἁμαρτίαι σου 16 διὰ τοῦτο πάντες οἱ ἔσθοντές σε βρωθήσονται καὶ πάντες οἱ ἐχθροὶ σου κρέας αὐτῶν πᾶν ἔδονται ἐπὶ πληθὸς ἀδικειῶν σου ἐπληθύνθησαν αἱ ἁμαρτίαι σου ἐποίησαν ταῦτά σοι καὶ ἔσονται οἱ διαφοροῦντές σε εἰς διαφύρημα καὶ πάντας τοὺς προνομεύοντάς σε δώσω εἰς προνομίην 17 ὅτι ἀνάξω τὸ ἱμά σου ἀπὸ πληγῆς ὀδυνηρᾶς ἰατρεύσω σε φησὶν ᾠς ὅτι ἐσπαρμένη ἐκλήθης θήρευμα ὑμῶν ἐστιν ὅτι ζητῶν οὐκ ἔστιν αὐτήν

18 οὕτως εἶπεν ᾠς ἰδοὺ ἐγὼ ἀποστρέψω τὴν ἀποικίαν Ἰακωβ καὶ αἰχμαλωσίαν αὐτοῦ ἐλέησω καὶ οἰκοδομηθήσεται πόλις ἐπὶ τὸ ὕψος αὐτῆς καὶ ὁ λαὸς κατὰ τὸ κρῖμα αὐτοῦ καθεδεῖται 19 καὶ ἐξελεύσονται ἀπ' αὐτῶν ἄδοντες φωνὴ παιζόντων καὶ πλεονάσω αὐτούς καὶ οὐ μὴ ἐλαττωθῶσιν 20 καὶ εἰσελεύσονται οἱ υἱοὶ αὐτῶν ὡς τὸ πρότερον καὶ τὰ μαρτύρια αὐτῶν κατὰ πρόσωπόν μου ὀρθωθήσεται καὶ ἐπισκέψομαι τοὺς θλείβοντας αὐτούς 21 καὶ ἔσονται ἰσχυρότεροι αὐτοῦ ἐπ' αὐτούς καὶ ὁ ἄρχων αὐτοῦ ἐξ αὐτοῦ ἐξελεύσεται καὶ συνάξω αὐτούς καὶ ἀποστρέψουσιν πρὸς με ὅτι τίς ἐστιν οὗτος ὃς ἔδωκεν τὴν καρδίαν αὐτοῦ ἀποστρέψαι πρὸς με φησὶν ᾠς 23 ὅτι ὀργὴ ᾠς ἐξῆλθεν θυμῶδης ἐξῆλθεν ὀργὴ στρεφομένη ἐπ' ἀσεβεῖς ἦξει 24 οὐ μὴ ἀποστραφῆ ὀργὴ θυμοῦ ᾠς ἕως ποιήσῃ καὶ ἕως καταστήσῃ ἐγκρίσημα καρδίας αὐτοῦ

48. *Deliverance, Restoration, and Rebuilding of Israel (37:4–38:9)*

4 And these are the words which LORD spoke concerning Israel and Iouda.

5 ‘Thus said LORD, “You will hear a sound of fear, fear, and there is no peace. 6 Ask and see if a male has born, and concerning fear by which they will hold waist and salvation, for I have seen every man and his hands on his waist, they have turned face, they have become jaundice. 7 For that day is great and there is no such day, and time is short for Iakōb, and he will be saved from that.”’

8 ‘In that day,’ said LORD, ‘I will break the yoke from their neck, and their bonds I will break away, and they will [no longer] work for aliens. 9 And they will work for LORD, their GOD, and I will raise up Daueid, their king, for them.’

12 Thus said LORD, ‘I have raised up destruction, your wound is painful. 13 There is no one who judges your judgement, you have been healed into something painful, there is no help for you. 14 All your friends have forgotten you, they will never ask, for I have struck you with a wound of an enemy, a severe correction, because of all your iniquity, your sins have increased. 16 Therefore, all who eat you will be eaten, and all your enemies will eat all their own flesh. Because of the multitude of your iniquities, your sins have increased, they have done this to you and those who tear you in pieces will become into a torn piece, and all who spoil you I will give into a spoil. 17 ‘For I will bring about your healing, I will heal you from a painful wound,’ speaks LORD, ‘for you have been called “dispersed”, she is your prey, for there is no one who seeks her.’

18 Thus said LORD, ‘See, I will return the exile of Iakōb, and I will have mercy on his captivity, and a city will be built upon her height, and the people will settle according to its judgement. 19 And singers will go out from them, a sound of playing men, and I will multiply them, and they will not at all diminish. 20 And their sons will go in as before and their testimonies will be set right before me, and I will visit those who oppress them. 21 And its mighty ones will be over them, and its ruler will come from it, and I will gather them, and they will return to me, for who is this one who has set his heart to return to me,’ speaks LORD. 23 For an angry fury of LORD has gone out, a turning fury has gone out, it will come upon the impious. 24 A fury of LORD’s anger will not return until it has done and until it has established an undertaking of his heart,

ἐπ' ἐσχάτων τῶν ἡμερῶν γνώσεσθε αὐτά 38:1 ἐν τῷ χρόνῳ ἐκείνῳ εἶπεν ᾧ̄σσομαι εἰς ᾧ̄ν τῷ γενεῖ Ἰσραηλ καὶ αὐτοὶ ἔσσονται μοι εἰς λαόν

2 οὕτως εἶπεν ᾧ̄σσομαι εὖρον θερμὸν ἐν ἐρήμῳ μετὰ ὀλωλότων ἐν μαχαίρα βαδίσατε καὶ μὴ ὀλέσητε τὸν Ἰσραηλ 3 ᾧ̄σσομαι πόρωθεν ὄφθη αὐτῷ ἀγάπησιν αἰώνιον ἠγάπησά σε διὰ τοῦτο εἴλκυσά σε εἰς οἰκτεῖρημα 4 ὅτι οἰκοδομήσω σε καὶ οἰκοδομηθήσῃ παρθένος Ἰσραηλ ἐπιλήμψαι τύμπανόν σου καὶ ἐξελεύσῃ μετὰ συναγωγῆς παιζόντων 5 ὅτι ἐφυτεύσατε ἀμπελώνας ἐν ὄρεσιν Σαμαρείας φυτεύσατε καὶ αἰνέσατε 6 ὅτι ἔστιν ἡμέρα κλήσεως ἀπολογουμένων ἐν ὄρεσιν Εφραϊμ ἀνάστητε καὶ ἀνάβητε εἰς Σειων πρὸς ᾧ̄ν τὸν ᾧ̄ν ἡμῶν 7 ὅτι οὕτως εἶπεν ᾧ̄σσομαι τῷ Ἰακωβ εὐφρανθήτε καὶ χρομετίσατε ἐπὶ κεφαλὴν ἐθνῶν ἀκουστὰ ποιήσατε καὶ αἰνέσατε εἶπατε ἔσσωσεν ᾧ̄σσομαι τὸν λαὸν αὐτοῦ τὸ κατάλοιπον τοῦ Ἰσραηλ 8 ἰδοὺ ἐγὼ ἄγω αὐτοὺς ἀπὸ βορρᾶ καὶ συνάξω αὐτοὺς ἀπ' ἐσχάτου τῆς γῆς ἐν ἐροτῇ φασεκ καὶ τεκνοποίησῃ ὄχλον πολύν καὶ ἀποστρέψουσιν ὄδε 9 ἐν κλαυθμῷ ἐξῆλθον καὶ ἐν παρακλήσει ἀνάξω αὐτοὺς ἀνλίζων ἐπὶ διώρυγας ὑδάτων ἐν ὁδῷ ὀρηθῇ καὶ οὐ μὴ πλανηθῶσιν ἐν αὐτῇ ὅτι ἐγενόμην τῷ Ἰσραηλ εἰς πατέρα καὶ Εφραϊμ πρωτότοκός μου ἔστιν

49. *Lord Will Gather Iakōb, Have Mercy on Ephraim,
and Restore Israel and Iouda (38:10–38:30)*

10 ἀκούσατε λόγους ᾧ̄σσομαι ἔθνη καὶ ἀναγγείλατε εἰς νήσους τὰς μακρότερον εἶπατε ὁ λικμήσας τὸν Ἰσραηλ συνάξει αὐτὸν καὶ φυλάξει αὐτὸν ὡς ὁ βόσκων ποιμνιον αὐτοῦ 11 ὅτι ἐλυτρώσατο ᾧ̄σσομαι τὸν Ἰακωβ ἐξείλατο αὐτὸν ἐκ χειρὸς στερεωτέρων αὐτοῦ 12 καὶ ἠῆξουσιν καὶ εὐφρανθήσονται ἐν τῷ ὄρει Σειων καὶ ἠῆξουσιν ἐπ' ἀγαθὰ ᾧ̄σσομαι ἐπὶ γῆν σείτου καὶ οἴνου καὶ καρπῶν καὶ κτηνῶν καὶ προβάτων καὶ ἔσται ἡ ψυχὴ αὐτῶν ὡσπερ ξύλον ἔνκαρπον καὶ οὐ πεινάσουσιν ἔτι 13 τότε χαρήσονται παρθένοι ἐν συναγωγῇ νεανίσκων καὶ πρεσβῦται χαρήσονται καὶ στρέψω τὸ πένθος αὐτῶν εἰς χαρμονὴν καὶ ποιήσω αὐτοὺς εὐφραινομένους 14 μεγαλυνῶ καὶ μεθύσω τὴν ψυχὴν τῶν ἱερέων υἱῶν Λευει καὶ ὁ λαὸς μου τῶν ἀγαθῶν μου ἐμπλησθήσεται

15 οὕτως εἶπεν ᾧ̄σσομαι φωνὴ ἐν Ραμα ἠκούσθη θρήνου καὶ κλαυθμοῦ καὶ ὀδυρμοῦ Ραχηλ ἀποκλαιομένη οὐκ ἠθέλεν παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς ὅτι οὐκ εἰσὶν

in the last of days you will understand it. 38:1 ‘At that time,’ said LORD, ‘I will be into GOD to the descendants of Israel, and they will be to me into a people.’

2 Thus said LORD, ‘I have found a warm one in the desert with the killed by the sword. Go, and do not destroy Israel. 3 LORD appeared to him from far away. I have loved you with an everlasting love. Therefore, I have drawn you into compassion, 4 for I will build you, and you, virgin Israel, will be built, you will take your tambourine, and you will go out with a gathering of playing men, 5 for you have planted vineyards in the mountains of Samareia. Plant and praise! 6 For it is a day of calling of those who plead in the mountains of Ephraim, “Get up, and go up to Seiōn to LORD, our GOD.”’ 7 For thus said LORD to Iakōb, ‘Rejoice and neigh for the head of nations, cause it to be heard, praise, say, “LORD has saved his people, the rest of Israel!” 8 See, I bring them from the north, and I gather them from the furthest of the earth during the feast of phasek, and you will have a great crowd of children, and they will return here. 9 They went out with bewailing, and I will bring them back with comfort, lodging them by channels of waters in a straight way, and they will not wander in it, for I have become to Israel into a father, and Ephraim is my first-born.’

*49. Lord Will Gather Iakōb, Have Mercy on Ephraim,
and Restore Israel and Iouda (38:10–38:30)*

10 Hear words of LORD, you nations, and announce to the farther islands, say, ‘He who has winnowed Israel will gather him and will take care of him as one who feeds his flock, 11 for LORD has ransomed Iakōb, he has delivered him from the hand of those stronger than he. 12 And they will come, and they will rejoice in the mountain of Seiōn, and they will come to the good things of LORD, to a land of grain and wine and fruits and cattle and sheep, and their soul will be just like a fruitful tree, and they will not be hungry again. 13 Then virgins will be glad in a gathering of young men, and old men will rejoice, and I will turn their mourning into joy, and I will let them be glad. 14 I will enlarge, and I will give the soul of the priests, sons of Leuei, to drink, and my people will be satiated with my good things.’

15 Thus said LORD, ‘A voice of lamentation and bewailing and mourning has been heard in Rama. Rachēl did not want to cease bewailing for her sons, for they are not.’

16 οὕτως εἶπεν κ̄ς διαλιπέτω ἡ φωνή σου ἀπὸ κλαυθμοῦ καὶ οἱ ὀφθαλμοί σου ἀπὸ δακρῶν σου ὅτι ἔστιν μισθὸς τοῖς σοῖς ἔργοις καὶ ἐπιστρέψουσιν ἐκ γῆς ἐχθρῶν 17 μόνιμον τοῖς σοῖς τέκνοις

18 ἀκοὴν ἤκουσα Εφραϊμ ὀδυρομένου ἐπαίδευσάς με καὶ ἐπαιδεύθην ἐγὼ ὥσπερ μόσχος οὐκ ἐδιδάχθην ἐπίστρεψόν με καὶ ἐπιστρέψω ὅτι σὺ κ̄ς ὁ ἴς μου 19 ὅτι ὕστερον αἰχμαλωσίας μου μετενόησα καὶ ὕστερον τοῦ γνῶναί με ἐστέναξα ἐφ' ἡμέρας αἰσχύνης καὶ ὑπέδειξά σοι ὅτι ἔλαβον ὄνειδισμὸν ἐκ νεότητός μου

20 υἱὸς ἀγαπητὸς Εφραϊμ ἐμοὶ παιδίον ἐντρυφῶν ὅτι ἀνθ' ὧν οἱ λόγοι μου ἐν αὐτῷ μνία μνησθήσομαι αὐτοῦ διὰ τοῦτο ἔσπευσα ἐπ' αὐτῷ ἐλεῶν ἐλεήσω αὐτόν φησὶν κ̄ς

21 στήσον σεαυτὴν Σειων ποίησον τιμωρίαν δὸς καρδίαν σου εἰς τοὺς ὄμους ὁδὸν ἣ ἐπορεύθης ἀποστράφητι παρθένος Ἰσραὴλ ἀποστράφητι εἰς τὰς πόλεις σου πενθοῦσα 22 ἕως πότε ἀποστρέψεις θυγάτηρ ἠτειωμένη ὅτι ἔκτισεν κ̄ς σωτηρίαν εἰς καταφύτευσιν καινὴν ἐν σωτηρίᾳ περιελεύσονται ἄνθρωποι 23 ὅτι οὕτως εἶπεν κ̄ς ἔτι ἐροῦσιν τὸν λόγον τοῦτον ἐν γῆ Ἰουδα καὶ ἐν πόλεσιν αὐτοῦ ὅταν ἀποστρέψω τὴν αἰχμαλωσίαν αὐτοῦ εὐλογημένος κ̄ς ἐπὶ δίκαιον ὄρος τὸ ἅγιον αὐτοῦ 24 καὶ ἐνοικοῦντες ἐν ταῖς πόλεσιν Ἰουδα καὶ ἐν πάσῃ τῇ γῆ αὐτοῦ ἅμα γεωργῶ καὶ ἀρθήσεται ἐν ποιμνίῳ 25 ὅτι ἐμέθυσσα πᾶσαν ψυχὴν διψῶσαν καὶ πᾶσαν ψυχὴν πινῶσαν ἐνέπλησα 26 διὰ τοῦτο ἐξηγέρθη καὶ ἴδον καὶ ὁ ὕπνος μοι ἠδύς μοι ἐγενήθη 27 διὰ τοῦτο ἰδοὺ ἡμέραι ἔρχονται φησὶν κ̄ς καὶ σπερῶ τὸν Ἰσραὴλ καὶ τὸν Ἰουδα σπέρμα ἀνθρώπου καὶ σπέρμα κτήνους 28 καὶ ἔσται ὥσπερ ἐγρηγόρουν ἐπ' αὐτοὺς καθαιρεῖν καὶ κακοῦν οὕτως γρηγορήσω ἐπ' αὐτοὺς τοῦ οἰκοδομεῖν καὶ καταφυτεύειν φησὶν κ̄ς

29 ἐν ταῖς ἡμέραις ἐκείναις οὐ μὴ εἴπωσιν οἱ πατέρες ἔφαγον ὄμφακα καὶ οἱ ὀδόντες τῶν τέκνων ἠμωδίασαν 30 ἀλλ' ἢ ἕκαστος ἐν τῇ ἑαυτοῦ ἁμαρτίᾳ ἀποθανεῖται καὶ τοῦ φαγόντος τὸν ὄμφακα αἰμωδιάσουσιν οἱ ὀδόντες αὐτοῦ

50. *A New Covenant. Ierousalēm Besieged* (38:31–39:5)

31 ἰδοὺ ἡμέραι ἔρχονται φησὶν κ̄ς καὶ διαθήσομαι τῷ οἴκῳ Ἰσραὴλ καὶ τῷ οἴκῳ Ἰουδα διαθήκην καινὴν 32 οὐ κατὰ τὴν διαθήκην ἦν

16 Thus said LORD, ‘Let your voice cease from bewailing, and your eyes from your tears, for there is reward for your works, and they will return from the land of enemies, 17 a fixed abode for your children.’

18 I have heard a hearsay of Ephraim lamenting, ‘You have corrected me, and I have been corrected. Just like a calf I was not taught. Turn me back, and I will turn back, for you are LORD, my GOD! 19 For after my captivity I changed my mind, and after I knew I groaned at the days of shame, and I showed you, because I have had reproach from my youth.’

20 ‘Ephraim is a beloved son to me, a pleasing child, for because my words are in him, I will remember him with a remembrance. Therefore, I concerned myself about him, having mercy I will have mercy on him,’ speaks LORD.

21 Set yourself, Seiōn, make help, give your heart to the shoulders, return the way you went, you virgin of Israel, return mourning to your cities! 22 How long will you turn away, you dishonoured daughter, for LORD has created salvation for a new plantation? Men will go about in salvation. 23 For thus said LORD, ‘They will say this word again in the land of Iouda and in its cities, when I return its captivity, “Blessed is LORD, on a righteous mountain, on his holy one.”’ 24 And they will be living in the cities of Iouda, and in all his land, together with a farmer, and he will be lifted up in a flock. 25 For I have given every thirsty soul to drink, and every hungry soul I have satiated. 26 Therefore, I awoke, and I saw and my sleep had been pleasant to me. 27 ‘Therefore, see, days come,’ speaks LORD, ‘and I will sow Israel and Iouda with seed of man and seed of beast. 28 And it will be just as I have been watching them to tear down and to do evil, so I will watch them to build and to plant,’ speaks LORD.

29 ‘In those days they will certainly not say, “The fathers have eaten an unripe grape, and the teeth of the children were set on edge.” 30 But everyone will die by his own sin, and the teeth of him who has eaten the unripe grape will be set on edge.’

50. *A New Covenant. Ierusalēm Besieged (38:31–39:5)*

31 ‘See, days are coming,’ speaks LORD, ‘and I will covenant a new covenant with the house of Israel and the house of Iouda. 32 Not according

διεθέμην τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτούς ἐκ γῆς Αἰγύπτου ὅτι αὐτοὶ οὐκ ἐνέμιναν ἐν τῇ διαθήκῃ μου καὶ ἐγὼ ἠμέλησα αὐτῶν φησὶν π̄ς 33 ὅτι αὕτη ἡ διαθήκη μου ἦν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας φησὶν π̄ς διδοὺς δώσω νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν γράψω αὐτούς καὶ ἔσομαι αὐτοῖς εἰς ἴ̄ν καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν 34 καὶ οὐ διδάξουσιν ἕκαστος τὸν πολείτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ λέγων γινῶθι τὸν π̄ν ὅτι πάντες εἰδήσουσίν με ἀπὸ μεικροῦ αὐτῶν <καὶ> ἕως μεγάλου αὐτῶν ὅτι ἴλεως ἔσομαι ταῖς ἀδικείαις αὐτῶν καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι

35 ἐὰν ὑψωθῇ ὁ οὐρανὸς εἰς τὸ μετέωρον φησὶν π̄ς καὶ ἐὰν ταπεινωθῇ τὸ ἔδαφος τῆς γῆς κάτω καὶ ἐγὼ οὐκ ἀποδοκιμῶ τὸ γένος Ἰσραὴλ φησὶν π̄ς περὶ πάντων ὧν ἐποίησαν

36 οὕτως εἶπεν π̄ς ὁ δούς τὸν ἥλιον εἰς φῶς τῆς ἡμέρας σελήνην καὶ ἀστέρας εἰς φῶς τῆς νυκτός καὶ κραυγὴν ἐν θαλάσῃ καὶ ἐβόμβησεν τὰ κύματα αὐτῆς π̄ς παντοκράτωρ ὄνομα αὐτῷ 37 ἐὰν παύσονται οἱ νόμοι οὗτοι ἀπὸ προσώπου μου φησὶν π̄ς καὶ τὸ γένος Ἰσραὴλ παύσεται γενέσθαι ἔθνος κατὰ πρόσωπόν μου πάσας τὰς ἡμέρας

38 ἰδοὺ ἡμέραι ἔρχονται φησὶν π̄ς καὶ οἰκοδομηθήσεται πόλις τῷ π̄ω ἀπὸ πύργου Αναμειλ ἕως πύλης τῆς γωνίας 39 καὶ ἐξελεύσεται ἡ διαμέτρησις αὐτῆς ἀπέναντι αὐτῶν ἕως βουνῶν Γαρηβ καὶ περικυκλωθήσεται κύκλῳ ἕξ ἐκλεκτῶν λίθων 40 καὶ πάντες ασαρημῶθ ἕως Ναχαλ Κεδρων ἕως γωνίας πύλης ἵππων ἀνατολῆς ἁγίασμα τῷ π̄ω καὶ οὐκέτι οὐ μὴ ἐκλίπη καὶ οὐ μὴ καθαιρεθῇ ἕως τοῦ αἰῶνος

39:1 ὁ λόγος ὁ γενόμενος παρὰ π̄ν πρὸς Ἱερεμίαν ἐν τῷ ἐνιαυτῷ δεκάτῳ βασιλεῖ Σεδεκία οὗτος ἐνιαυτὸς ὀκτωκαιδέκατος τῷ βασιλεῖ Ναβουχοδονοσορ βασιλεῖ Βαβυλῶνος 2 καὶ δύναμις βασιλέως Βαβυλῶνος ἐχαράκωσεν ἐπὶ Ἱερουσαλὴμ καὶ Ἱερεμίας ἐφυλάσσετο ἐν αὐλῇ τῆς φυλακῆς ἣ ἔστιν ἐν οἴκῳ βασιλέως 3 ἐν ἣ κατέκλεισεν αὐτὸν ὁ βασιλεὺς Σεδεκίας λέγων διὰ τί σὺ προφητεύει(ς) λέγων οὕτως εἶπεν π̄ς ἰδοὺ ἐγὼ δίδωμι τὴν πόλιν ταύτην ἐν χερσὶν βασιλέως Βαβυλῶνος καὶ λήμψεται αὐτήν 4 καὶ Σεδεκίας οὐ μὴ σωθῇ ἐκ χειρὸς τῶν Χαλδαίων ὅτι παραδόσει παραδοθήσεται εἰς χεῖρας βασιλέως Βαβυλῶνος καὶ λαλήσει στόμα αὐτοῦ πρὸς στόμα αὐτοῦ καὶ οἱ ὀφθαλμοὶ αὐτοῦ τοὺς ὀφθαλμοὺς αὐτοῦ ὄψονται 5 καὶ εἰσελεύσεται Σεδεκίας εἰς Βαβυλῶνα καὶ ἐκεῖ καθίεται

to the covenant which I covenanted with their fathers in day when I took hold of their hand to lead them out of the land of Egypt, for they did not abide by my covenant, and I neglected them,' speaks LORD. 33 'For this is my covenant, which I will covenant with the house of Israel after those days,' speaks LORD. 'Giving I will give my laws into their mind, and on their heart I will write them, and I will be to them into GOD and they will be to me into a people. 34 And they shall not everyone teach his citizen and everyone his brother, saying, "Know LORD", for all will know me, from their small [and] until their great, for I will be merciful to their iniquities, and their sins I will remember no more.'

35 'If the sky will be lifted up to the high place,' speaks LORD, 'and if the ground of the earth will be brought down below, yet I will not disapprove of the descendants of Israel,' speaks LORD, 'concerning all they have done.'

36 Thus said LORD, he who has given the sun into a light of the day, moon and stars into a light for the night and a roar in the sea—and its waves boomed—LORD Almighty is his name, 37 'If these laws will cease from my face,' speaks LORD, 'the descendants of Israel will also cease to be a nation before my face all the days.'

38 'See, days come,' speaks LORD, 'and a city will be built to LORD from the tower of Anameël to the gate of the corner. 39 And its measure will go out from before them right to hills of Garēb, and it will be compassed round about of chosen stones. 40 And all asarēmōth right to Nachal Kedrōn right to the corner of gate of horses of east will be a sanctuary to LORD, and it will never ever fade away again, and it will not at all be torn down for ever.'

39:1 The word which came from LORD to Ieremias, in the tenth year of king Sedekias, this was the eighteenth year of king Nabouchodonosor, king of Babylon. 2 And force of king of Babylon besieged Ierousalēm, and Ieremias was being kept in the court of the prison, which is in the house of king, 3 in which king Sedekias had shut him in, saying, 'Why do you prophesy, saying, "Thus said LORD, 'See, I am giving this city in the hands of king of Babylon, and he will take it. 4 And Sedekias will not at all be rescued from the hand of the Chaldeans, for he will be delivered by a delivery into the hands of king of Babylon and his mouth will speak to his mouth and his eyes will see his eyes. 5 And Sedekias will come into Babylon and there he will sit.'"'

*51. Jeremias Buys a Field and Prays.
Jerusalem Will Be Captured for the Sins of
Israel and Iouda. Restoration and a
New Covenant (39:6–44)*

6 καὶ λόγος $\overline{\text{pw}}$ ἐγενήθη πρὸς Ἱερεμίαν λέγων 7 ἰδοὺ Αναμεηλ υἱὸς Σαλωμ ἀδελφοῦ πατρὸς σου ἔρχεται πρὸς σέ λέγων κτήσε σεαυτῷ τὸν ἀγρόν μου τὸν ἐν Αναθωθ ὅτι σοὶ κρίσις παραλαβεῖν εἰς κτήσιν 8 καὶ ἦλθεν πρὸς με Αναμεηλ υἱὸς Σαμωλ ἀδελφοῦ πατρὸς μου εἰς τὴν αὐλὴν τῆς φυλακῆς καὶ εἶπεν κτήσαι τὸν ἀγρόν μου τὸν ἐν γῆ Βενιαμειν τὸν ἐν Αναθωθ ὅτι σοὶ κρίμα κτήσασθαι αὐτόν καὶ σὺ πρεσβύτερος καὶ ἔγνωσθαι ὅτι λόγος $\overline{\text{pw}}$ ἐστίν 9 καὶ ἐκτησάμην τὸν ἀγρόν Αναμεηλ υἱοῦ ἀδελφοῦ πατρὸς μου καὶ ἔστησα αὐτῷ ἑπτὰ σίκλους καὶ δέκα ἀργυρίου 10 καὶ ἔγραψα εἰς βιβλίον καὶ ἐσφραγισάμην καὶ διεμαρτυράμην μάρτυρας καὶ ἔστησα τὸ ἀργύριον ἐν ζυγῷ 11 καὶ ἔλαβον τὸ βιβλίον τῆς κτήσεως τὸ ἐσφραγισμένον 12 καὶ ἔδωκα αὐτὸ τῷ Βαρουχ υἱῷ Νηρίου υἱῷ Μαασαίου κατ' ὀφθαλμοὺς Αναμεηλ υἱοῦ ἀδελφοῦ πατρὸς μου καὶ κατ' ὀφθαλμοὺς τῶν ἀνδρῶν τῶν παρεστηκότων καὶ γραφόντων ἐν τῷ βιβλίῳ τῆς κτήσεως καὶ κατ' ὀφθαλμοὺς τῶν Ἰουδαίων τῶν ἐν τῇ αὐλῇ τῆς φυλακῆς 13 καὶ συνέταξα τῷ Βαρουχ κατ' ὀφθαλμοὺς αὐτῶν λέγων 14 οὕτως εἶπεν $\overline{\text{pw}}$ παντοκράτωρ λάβε τὸ βιβλίον τῆς κτήσεως τοῦτο καὶ τὸ βιβλίον τὸ ἀνεγνωσμένον καὶ θήσεις αὐτὸ εἰς ἀγγεῖον ὀστράκινον ἵνα διαμμένη ἡμέρας πλείους 15 ὅτι οὕτως εἶπεν $\overline{\text{pw}}$ ἔτι κτισθήσονται ἀγροὶ καὶ οἰκίαι καὶ ἀμπελῶνες ἐν τῇ γῇ ταύτῃ

16 καὶ προσευξάμην πρὸς $\overline{\text{pw}}$ μετὰ τὸ δοῦναί με τὸ βιβλίον τῆς κτήσεως πρὸς Βαρουχ υἱὸν Νηρίου λέγων 17 ὁ ὢν $\overline{\text{pw}}$ σὺ ἐποίησας τὸν οὐρανὸν καὶ τὴν γῆν τῇ ἰσχύϊ σου τῇ μεγάλῃ καὶ τῷ βραχείονί σου τῷ ὑψηλῷ καὶ τῷ μετεώρῳ οὐ μὴ ἀποκρυβῆ ἀπὸ σοῦ οὐθέν 18 ποιῶν ἔλεος εἰς χειλιάδας καὶ ἀποδιδούς ἁμαρτίας πατέρων εἰς κόλπους τέκνων αὐτῶν μετ' αὐτούς ὁ $\overline{\text{pw}}$ ὁ μέγας ὁ ἰσχυρὸς 19 $\overline{\text{pw}}$ μεγάλης βουλής καὶ δυνατὸς τοῖς ἔργοις ὁ $\overline{\text{pw}}$ ὁ μέγας ὁ παντοκράτωρ καὶ μεγαλόνυμος $\overline{\text{pw}}$ οἱ ὀφθαλμοὶ σου εἰς τὰς ὁδοὺς τῶν υἰῶν τῶν ἀνθρώπων δοῦναι ἐκάστῳ κατὰ τὴν ὁδὸν αὐτοῦ 20 ὃς ἐποίησας σημεῖα καὶ τέρατα ἐν γῇ Αἰγύπτῳ ἕως τῆς ἡμέρας ταύτης καὶ ἐν Ἰσραὴλ καὶ ἐν τοῖς γηγενέσιν καὶ ἐποίησας σεαυτῷ ὄνομα ὡς ἡ ἡμέρα αὕτη 21 καὶ ἐξήγαγες τὸν λαόν σου Ἰσραὴλ ἐκ γῆς Αἰγύπτου ἐν σημείοις καὶ ἐν τέρασιν ἐν χειρὶ κραταιᾷ καὶ ἐν βραχείονι ὑψηλῷ 22 καὶ ἐν ὁράμασιν μέγαλοις καὶ ἔδωκας αὐτοῖς τὴν γῆν ταύτην ἣν ὤμοσας τοῖς πατέρασιν αὐτῶν γῆν ῥέουσας γάλα καὶ μέλι 23 καὶ εἰσῆλθουσιν καὶ ἐλάβον αὐτήν καὶ οὐκ ἤκουσαν

51. *Ieremias Buys a Field and Prays.*
Ierousalēm Will Be Captured for the Sins of
Israel and Iouda. Restoration and a
New Covenant (39:6–44)

6 And a word of LORD came to Ieremias, saying, 7 ‘See, Anameēl, son of Salōm, brother of your father, comes to you, saying, “Buy my field, the one in Anathōth, for yourself, for you have a legal right to acquire it as a property.”’ 8 And Anameēl, son of Samōl, brother of my father, came to me to the court of the prison and said, ‘Buy my field, the one in the land of Beniamein, the one in Anathōth, for you have the legitimate right to buy it, and you are older.’ And I knew that it was a word of LORD. 9 And I bought the field of Anameēl, son of brother of my father, and I weighed out seventeen shekels of silver to him. 10 And I wrote it in a book, and I sealed it, and I called witnesses to witness, and I weighed the silver in a balance. 11 And I took the sealed book of the property, 12 and I gave it to Barouch, son of Nērias, son of Maasaia, before the eyes of Anameēl, son of brother of my father, and before the eyes of the men who were standing beside and writing in the book of property, and before the eyes of the Jews, who were in the court of the prison. 13 And I ordered Barouch before their eyes, saying, 14 ‘Thus said LORD Almighty, “Take this book of property and the book which has been read, and you will put it into an earthen vessel, that it will be preserved many days, 15 for”, thus said LORD, “fields and properties and vineyards will be founded again in this land.”’

16 And I prayed to LORD after I had given the book of property to Barouch, son of Nērias, saying, 17 ‘You Who are, LORD, you have made the sky and the earth by your great strength and by your high and uplifted arm. Nothing at all will be hidden from you, 18 you who do mercy to thousands and repay sins of fathers into the bosoms of their children after them, the great, the strong GOD, 19 LORD of great counsel and powerful in deeds, GOD the great and the almighty and LORD with a great name, your eyes are upon the ways of the sons of men to give everyone according to his way, 20 you who made signs and wonders in the land of Egypt, until this day both in Israel and among the earth-born you have also made yourself a name as this day. 21 And you brought out your people, Israel, from the land of Egypt with signs and wonders, with a strong hand and a high arm 22 and with great sights, and you gave them this land, which you swore to their fathers, a land flowing with milk and honey. 23 And they went into,

τῆς φωνῆς σου καὶ ἐν τοῖς προστάγμασίν σου οὐκ ἐπορεύθησαν ἅπαντα ἃ ἐνετείλου αὐτοῖς οὐκ ἐποίησαν (καὶ ἐποίησας) συμβῆναι αὐτοῖς πάντα τὰ κακὰ ταῦτα

24 ἰδοὺ ὄχλος ἦκει εἰς τὴν πόλιν συλλαβεῖν αὐτήν καὶ ἡ πόλις ἐδόθη εἰς χεῖρας Χαλδαίων τῶν πολεμούντων αὐτήν ἀπὸ προσώπου μαχαίρας καὶ τοῦ λεμοῦ ὡς ἐλάλησας οὕτως ἐγένετο 25 καὶ σὺ λέγεις πρὸς με κτῆσαι σεαυτῷ τὸν ἀγρὸν ἀργυρίου καὶ ἔγραψα βιβλίον καὶ ἐσφραγισάμην καὶ ἐπεμαρτυράμην μάρτυρας καὶ ἡ πόλις ἐδόθη εἰς χεῖρας Χαλδαίων

26 καὶ ἐγένετο λόγος π̄ν πρὸς με λέγων 27 ἐγὼ π̄ς ὁ ἦς πάσης σαρκός μὴ ἀπ' ἐμοῦ κρυβήσεται τι

28 διὰ τοῦτο οὕτως εἶπεν π̄ς ὁ ἦς Ἰσραηλ δοθεῖσα παραδοθήσεται ἡ πόλις αὕτη εἰς χεῖρας βασιλέως Βαβυλῶνος καὶ λήμψεται αὐτήν 29 καὶ ἤξουσιν οἱ Χαλδαῖοι πολεμοῦντες ἐπὶ τὴν πόλιν ταύτην καὶ καύσουσιν τὴν πόλιν ταύτην ἐν πυρὶ καὶ κατακαύσουσιν τὰς οἰκίας ἐν αἷς ἐθυμῶσαν ἐπὶ τῶν δωματίων αὐτῶν ὅτι τῇ Βααλ καὶ ἔσπευδον σπονδὰς θεοῖς ἑτέροις πρὸς τὸ παραπικρᾶναι με 30 ὅτι ἦσαν οἱ υἱοὶ Ἰσραηλ καὶ οἱ υἱοὶ Ἰουδα μόνοι ποιοῦντες τὸ πονηρὸν κατ' ὀφθαλμούς μου ἐκ νεότητος αὐτῶν 31 ὅτι ἐπὶ τὴν ὀργὴν μου καὶ ἐπὶ τὸν θυμόν μου ἦν ἡ πόλις αὕτη ἀπ' ἧς ἡμέρας ὤκοδόμησαν αὐτήν καὶ ἕως τῆς ἡμέρας ταύτης ἀπαλλάξαι αὐτήν ἀπὸ προσώπου μου 32 διὰ πάσας τὰς πονηρίας τῶν υἱῶν Ἰσραηλ καὶ Ἰουδα ὧν ἐποίησαν πικρᾶναι με αὐτοὶ καὶ οἱ βασιλεῖς αὐτῶν καὶ οἱ ἄρχοντες αὐτῶν καὶ οἱ ἱερεῖς αὐτῶν καὶ οἱ προφῆται αὐτῶν ἄνδρες Ἰουδα καὶ οἱ κατοικοῦντες ἐν Ἱερουσαλημ 33 καὶ ἐπέστρεψαν πρὸς με νῶτον καὶ οὐ πρόσωπον καὶ ἐδίδαξα αὐτοὺς ὀρθροῦ καὶ ἐδίδαξα καὶ οὐκ ἤκουσαν ἔτι λαβεῖν παιδείαν 34 καὶ ἔθηκαν τὰ μιάσματα αὐτῶν ἐν τῷ οἴκῳ οὗ ἐπεκλήθη τὸ ὄνομά μου ἐπ' αὐτῷ ἐν ἀκαθαρσίαις αὐτῶν 35 καὶ ὤκοδόμησαν τοὺς βωμοὺς τῇ Βααλ τοὺς ἐν φάραγγι υἱοῦ Ἐννομ τοῦ ἀναφέρειν τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν τῷ Μολοχ βασιλεῖ ἃ οὐ συνέταξα αὐτοῖς καὶ οὐκ ἀνέβη ἐπὶ καρδίαν μου τοῦ ποιῆσαι τὸ βδέλυγμα τοῦτο πρὸς τὸ ἐφαιμαρτεῖν τὸν Ἰουδα

and they took it, and they did not listen to your voice, and they did not walk in your orders, everything which you commanded them, they did not do. [And you made] all this evil happen to them.

24 See, a crowd has come to the city to capture it, and the city has been given into the hands of Chaldeans, who fight her from the face of sword, and of the famine. As you spoke, thus it happened. 25 And you say to me, 'Buy yourself the field for silver.' And I wrote a book, and I sealed it, and I called witnesses to witness, and the city was given into hands of Chaldeans.

26 And a word of LORD came to me, saying, 27 'I am LORD, GOD of all flesh, surely, not a thing will be hidden from me, will it?'

28 Therefore, thus said LORD, GOD of Israel, 'Having been given this city will be given up into hands of king of Babylon and he will take it. 29 And the Chaldeans will come fighting against this city, and they will burn this city with fire, and they will burn down the houses, in which they burnt incense on their roofs, for it was to her, Baal. And they were offering drink-offerings to other gods to provoke me. 30 For the sons of Israel and the sons of Iouda alone were doing the evil before my eyes from their youth. 31 Because for my fury and for my anger this city has existed, from the day in which they built it and until this day, that I might remove it from my face, 32 because of all the wickedness of the sons of Israel and Iouda, which they have done to provoke me, they and their kings and their rulers and their priests and their prophets, men of Iouda and those who live in Ierusalēm. 33 And they turned their back to me and not their face, and I taught them in the morning, and I taught them, and they did not listen any more to take correction. 34 And they set their pollutions in the house where my name has been called upon it, by their impurities. 35 And they built the altars to her, Baal, those in the ravine of son of Ennom, to offer their sons and their daughters to king Moloch, which I did not order them, and it did not come up to my heart to do this abomination, that Iouda may sin again.

36 και νῦν οὕτως εἶπεν κ̄ς ὁ ᾿ϑ̄ς Ἰσραηλ ἐπὶ τὴν πόλιν ἣν σὺ λέγεις παραδοθήσεται εἰς χεῖρας βασιλέως Βαβυλῶνος ἐν μαχαίρα και ἐν λειμῶ και ἐν ἀποστολῇ 37 ἰδοὺ ἐγὼ συνάγω αὐτοὺς ἐκ πάσης τῆς γῆς οὗ διεσπείρα αὐτοὺς ἐκεῖ ἐν ὄργῃ μου και τῷ θυμῷ μου και παροξυσμῶ μεγάλῳ και ἐπιστρέψω αὐτοὺς εἰς τὸν τόπον τοῦτον και καθιῶ αὐτοὺς πεποιθότας 38 και ἔσονται μοι εἰς λαόν και ἐγὼ ἔσομαι αὐτοῖς εἰς ᾿ϑ̄ν 39 και δώσω αὐτοῖς ὁδὸν ἐτέραν και καρδίαν ἐτέραν φοβηθῆναί με πάσας τὰς ἡμέρας και εἰς ἀγαθὸν αὐτοῖς και τοῖς τέκνοις αὐτῶν μετ' αὐτούς 40 και διαθήσομαι αὐτοῖς διαθήκην αἰωνίαν ἣν οὐ μὴ ἀποστρέψω ὀπισθεν αὐτῶν και τὸν φόβον μου δώσω εἰς τὴν καρδίαν αὐτῶν πρὸς τὸ μὴ ἀποστῆναι αὐτοὺς ἀπ' ἐμοῦ 41 και ἐπισκέψομαι τοῦ ἀγαθῶσαι αὐτοὺς και φυτεύσω αὐτοὺς ἐν τῇ γῇ ταύτῃ ἐν πίστει και ἐν πάσῃ καρδίᾳ και ἐν πάσῃ ψυχῇ 42 ὅτι οὕτως εἶπεν κ̄ς καθὰ ἐπήγαγον ἐπὶ τὸν λαόν τοῦτον πάντα τὰ κακὰ τὰ μεγάλα ταῦτα οὕτως ἐγὼ ἐπάξω ἐπ' αὐτοὺς πάντα τὰ ἀγαθὰ ἃ ἐλάλησα ἐπ' αὐτούς 43 και κτηθήσονται ἔτι ἀγροὶ ἐν τῇ γῇ ἣ σὺ λέγεις ἄβατος ἔσται ἀπὸ ἀνθρώπων και κτήνους και παρεδόθησαν εἰς χεῖρας Χαλδαίων 44 και κτήσονται ἀγροὺς ἐν ἀργυρίῳ και γράψεις βιβλίον και σφραγιῇ και διαμαρτυρῇ μάρτυρας ἐν γῇ Βενιαμειν και κύκλῳ τῆς Ἱερουσαλημ και ἐν πόλεσιν Ἰουδα και ἐν πόλεσιν τοῦ ὄρους τῆς Σεφηλα και ἐν πόλεσιν τῆς Ναγεβ ὅτι ἀποστρέψω τὰς ἀποικίας αὐτῶν

52. Restoration, Healing, and Joy (40:1–13)

1 και ἐγένετο λόγος κ̄ν πρὸς Ἱερεμίαν δευτερον και αὐτὸς ἦν ἔτι δεδεμένος ἐν τῇ αὐλῇ τῆς φυλακῆς λέγων 2 οὕτως εἶπεν κ̄ς ποιῶν γῆν και πλάσσων αὐτὴν τοῦ ἀνορθῶσαι αὐτὴν κ̄ς ὄνομα αὐτῷ 3 κέκραξον πρὸς με και ἀποκριθήσομαί σοι και ἀπαγγελῶ σοι μεγάλα και ἰσχυρά ἃ οὐκ ἔγνωσ αὐτὰ 4 ὅτι οὕτως εἶπεν κ̄ς περὶ οἴκων τῆς πόλεως ταύτης και περὶ οἴκων βασιλέως Ἰουδα τῶν καθηρημένων εἰς χάρακας και προμαχῶνας 5 τοῦ μάχεσθαι πρὸς τοὺς Χαλδαίους και πληρῶσαι αὐτὴν τῶν νεκρῶν τῶν ἀνθρώπων οὓς ἐπάταξα ἐν ὄργῃ μου και ἐν θυμῷ μου και ἀπέστρεψα τὸ πρόσωπόν μου ἀπ' αὐτῶν περὶ πασῶν τῶν πονηριῶν αὐτῶν 6 ἰδοὺ ἐγὼ ἀνάγω αὐτῇ συνούλωσιν και ἴαμα και φανερώσω αὐτοῖς και ἰατρεύσω αὐτὴν και εἰρήνην και πίστιν 7 και ἐπιστρέψω τὴν ἀποικίαν Ἰουδα και τὴν ἀποικίαν Ἰσραηλ και οἰκοδομήσω αὐτοὺς καθὼς και τὸ πρότερον 8 και καθαριῶ αὐτοὺς ἀπὸ πασῶν τῶν ἀδικιῶν αὐτῶν ὧν ἡμάρτοσάν μοι και οὐ μὴ μνησθήσομαι ἁμαρτιῶν αὐτῶν ὧν ἡμαρτόν μοι και ἀπέστησαν ἀπ' ἐμοῦ 9 και

36 And now, thus said LORD, GOD of Israel concerning the city, which you say, ‘It will be delivered into hands of king of Babylon by sword and by famine and by banishment.’ 37 ‘See, I gather them from the whole earth, where I have scattered them there in my fury and in my anger and in great provocation, and I will return them to this place, and I will cause them to sit confidently. 38 And they will be to me into a people, and I will be to them into GOD. 39 And I will give them another way and another heart, to fear me all the days, both for their good and for their children after them. 40 And I will covenant an everlasting covenant with them, which I will not at all turn away from behind them, and my fear I will put into their heart that they may not depart from me. 41 And I will visit to do them good, and I will plant them in this land in faithfulness and with all heart and with all soul. 42 For thus said LORD, ‘As I have brought upon this people all this great evil, so I will bring upon them all the good which I have spoken upon them. 43 And fields will be bought again in the land about which you say, “It will be untrodden by men and beasts.” And they have been delivered into the hands of Chaldeans. 44 And they will buy fields for silver, and you will write a book, and you will seal it, and you will call witnesses to witness in the land of Beniamin and round about Ierousalēm and in the cities of Iouda and in the cities of the mountain of Sephēla and in the cities of Nageb, for I will return their exiles.

52. *Restoration, Healing, and Joy (40:1–13)*

1 And a word of LORD came to Ieremias a second time, and he was still bound in the court of the prison, saying, 2 ‘Thus said LORD, who made earth, and formed it to straighten it up, LORD is his name, 3 “Cry to me and I will answer you, and I will report great and mighty things to you, which you did not know them, 4 for thus said LORD concerning the houses of this city and concerning the houses of king of Iouda, which have been torn down for palisades and battlements, 5 to fight against the Chaldeans and fill the city with the corpses of the men which I struck in my fury and in my anger, and I turned my face from them, because of all their wickedness. 6 ‘See, I bring upon it complete healing and cure, and I will reveal it to them, and I will heal it and peace and faithfulness. 7 And I will return the exile of Iouda and the exile of Israel, and I will build them as also before. 8 And I will clean them from all their iniquities, which they have sinned against me, and I will not at all remember their sins, which they have been sinning against me, and they departed from me. 9 And

ἔσται εἰς εὐφροσύνην καὶ αἴνεσιν καὶ εἰς μεγαλειότητα παντὶ τῷ λαῷ τῆς γῆς οἵτινες ἀκούσονται πάντα τὰ ἀγαθὰ ἃ ἐγὼ ποιήσω καὶ φοβηθήσονται καὶ πικρανθήσονται περὶ πάντων τῶν ἀγαθῶν καὶ περὶ πάσης τῆς εἰρήνης ἣς ἐγὼ ποιήσω αὐτοῖς

10 οὕτως εἶπεν ᾠρ εἶτι ἀκουσθήσεται ἐν τῷ τόπῳ τούτῳ ὃ ὑμεῖς λέγεται ἔρημός ἐστιν ἀπὸ ἀνθρώπων καὶ κτηνῶν ἐν πόλεσιν Ἰουδα καὶ ἔξωθεν Ἱερουσαλημ ταῖς ἡρημωμέναις παρὰ τὸ μὴ εἶναι ἄνθρωπον καὶ κτήνην
11 φωνὴ εὐφροσύνης καὶ φωνὴ χαρμοσύνης φωνὴν νυμφίου καὶ φωνὴν νύμφης φωνὴ λεγόντων ἔξομολογεῖσθαι ᾠρ παντοκράτορι ὅτι χρηστὸς ᾠρ ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ καὶ εἴσουσιν δῶρα εἰς οἶκον ᾠρ ὅτι ἀποστρέψω πᾶσαν τὴν ἀποικίαν τῆς γῆς ἐκείνης κατὰ τὸ πρότερον εἶπεν ᾠρ

12 οὕτως εἶπεν ᾠρ τῶν δυνάμεων ἔτι ἔσται ἐν τῷ τόπῳ τούτῳ τῷ ἐρήμῳ παρὰ τὸ μὴ εἶναι ἄνθρωπον καὶ κτήνος ἐν πάσαις ταῖς πόλεσιν αὐτοῦ καταλύματα ποιμένων κοιταζόντων πρόβατα 13 ἐν πόλεσιν τῆς ὀρεινῆς καὶ ἐν πόλεσιν τῆς Σεφλα καὶ ἐν πόλεσιν τῆς Ναγεβ καὶ ἐν γῆ Βενιαμιν καὶ ἐν ταῖς κύκλῳ Ἱερουσαλημ καὶ ἐν πόλεσιν Ἰουδα ἔτι παρελεύσεται πρόβατα ἐπὶ χεῖρα ἀριθμοῦντος εἶπεν ᾠρ

53. *Jeremias' Message to Sedekias (41:1–7)*

1 ὁ λόγος ὁ γενόμενος πρὸς Ἱερε(μί)αν παρὰ ᾠρ καὶ Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος καὶ πᾶν τὸ στρατόπεδον αὐτοῦ καὶ πᾶσα ἡ γῆ ἀρχῆς αὐτοῦ ἐπολέμουν αὐτὸν ἐπὶ Ἱερουσαλημ καὶ ἐπὶ πάσας τὰς πόλεις Ἰουδα λέγων 2 οὕτως εἶπεν ᾠρ βάδισον πρὸς Σεδεκίαν βασιλέα Ἰουδα καὶ ἔρεῖς αὐτῷ οὕτως εἶπεν ᾠρ παραδόσει παραδοθήσεται ἡ πόλις αὕτη εἰς χεῖρας βασιλέως Βαβυλῶνος καὶ συλλήμψεται αὐτὴν καὶ καύσει αὐτὴν ἐν πυρὶ 3 καὶ σὺ οὐ μὴ σωθῆς ἐκ χειρὸς αὐτοῦ καὶ συλλήμψει συλλημφθήσει καὶ εἰς χεῖρας αὐτοῦ δοθήσει καὶ ὀφθαλμοί σου τοὺς ὀφθαλμοὺς αὐτοῦ ὄψονται καὶ εἰς Βαβυλῶνα εἰσελεύσει 4 ἀλλὰ ἄκουσον τὸν λόγον ᾠρ Σεδεκία βασιλεῦ Ἰουδα

οὕτως λέγει ᾠρ 5 ἐν εἰρήνῃ ἀποθανῆ καὶ ὡς ἔκλαυσαν τοὺς πατέρας σου τοὺς βασιλεύσαντας πρότερόν σου κλαύσονται καὶ σὲ καὶ ἔως ἄδου κόφονται σε ὅτι λόγον ἐγὼ ἐλάλησα εἶπεν ᾠρ 6 καὶ ἐλάλησεν Ἱηρεμίας πρὸς τὸν βασιλέα Σεδεκίαν πάντας τοὺς λόγους τούτους ἐν Ἱερουσαλημ 7 καὶ ἡ δύναμις βασιλέως Βαβυλῶνος ἐπολέμει ἐπὶ Ἱερουσαλημ καὶ ἐπὶ τὰς πόλεις Ἰουδα καὶ ἐπὶ Λαχεις καὶ ἐπὶ Ἀζηκα ὅτι αὗται κατελίφθησαν ἐν πόλεσιν Ἰουδα πόλεις ὄχυραί

it will become into joy and praise and into glory to the whole people of the land, who will hear all the good which I will do, and they will fear, and they will be provoked for all the good things and for all the peace which I will do to them.’”

10 Thus said LORD, ‘It will be heard again in this place, about which you say, “It is desert from men and cattle,” in the cities of Iouda and outside Ierousalēm, those which have been deserted because there is no man and no cattle, 11 voice of joy and voice of joyfulness,—to the voice of bridegroom and to the voice of bride,—a voice of men saying, “Praise LORD, Almighty, for LORD is good, for his mercy is for ever.” And they will bring gifts to the house of LORD, for I will return all the exile of that land as before,’ said LORD.

12 Thus said LORD of the forces, ‘There will be again, in this place, which is desert, because there is no man and no cattle, in all its cities resting-places for shepherds folding sheep. 13 In the cities of the hill country and in the cities of Sephēla and in the cities of Nageb and in the land of Beniamēin and in the [cities] round about Ierousalēm and in the cities of Iouda, sheep will pass again by the hand of one who counts them,’ said LORD.

53. *Jeremias’ Message to Sedekias (41:1-7)*

1 The word which came to Jeremias from LORD—and Nabouchodonosor, king of Babylon and all his army and all the land of his dominion were fighting him against Ierousalēm and against all the cities of Iouda—saying, 2 ‘Thus said LORD, “Go to Sedekias, king of Iouda, and you will say to him, “Thus said LORD, “By a delivery this town will be delivered into the hands of king of Babylon, and he will capture it, and he will burn it with fire. 3 And you will not at all be saved from his hand, and by a capture you will be captured, and you will be given into his hands, and your eyes will see his eyes, and you will come into Babylon.” 4 But hear the word of LORD, Sedekias, you king of Iouda.

Thus says LORD, 5 “You will die in peace, and as they bewailed your fathers, who were kings before you, they will also bewail you, and they will mourn you right to Hades, for I have spoken a word”’, said LORD. 6 And Jeremias spoke all these words to king Sedekias in Ierousalēm. 7 And the force of king of Babylon was fighting against Ierousalēm and against the cities of Iouda and against Lacheis and against Azēka, for these had been left among the cities of Iouda, strong cities.

54. *The Broken Covenant (41:8–22)*

8 ὁ λόγος ὁ γενόμενος πρὸς Ιερεμίαν παρὰ π̄ν μετὰ τὸ συντελαίσει τὸν βασιλέα Σεδεκίαν διαθήκην πρὸς τὸν λαὸν τοῦ καλέσαι ἄφειν 9 τοῦ ἔξαποστείλαι ἕκαστον τὸν παῖδα αὐτοῦ καὶ ἕκαστον τὴν παιδίσκην αὐτοῦ τὸν Ἑβραῖον καὶ τὴν Ἑβραίαν ἐλευθέρους πρὸς τὸ μὴ δουλεύειν ἄνδρα ἐξ Ιουδα 10 καὶ ἐπεστράφησαν πάντες οἱ μεγιστάνες καὶ πᾶς ὁ λαὸς οἱ εἰσελθόντες ἐν τῇ διαθήκῃ τοῦ ἀποστείλαι ἕκαστον τὸν παῖδα αὐτοῦ καὶ τὴν παιδίσκην αὐτοῦ καὶ ἔωσαν 11 αὐτοὺς εἰς παῖδας καὶ παιδίσκας

12 καὶ ἐγενήθη λόγος π̄ν πρὸς Ιερεμίαν λέγων 13 οὕτως εἶπεν π̄ς ἐγὼ ἐθέμην διαθήκην πρὸς τοὺς πατέρας ὑμῶν ἐν τῇ ἡμέρᾳ ἧ ἔξιλάμην αὐτοὺς ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας λέγων 14 ὅταν πληρωθῇ ἔξι ἔτη ἀποστελεῖς τὸν ἀδελφόν σου τὸν Ἑβραῖον ὃς προαθήσεται σοὶ καὶ ἐργᾶται σοὶ ἔξι ἔτη καὶ ἔξαποστελεῖς αὐτὸν ἐλεύθερον καὶ οὐκ ἤκουσάν μου καὶ οὐκ ἔκλειναν τὸ οὖς αὐτῶν 15 καὶ ἐπέστρεψαν σήμερον ποιῆσαι τὸ εὐθὲς πρὸ ὀφθαλμῶν μου τοῦ καλέσαι ἄφειν ἕκαστον τοῦ πλησίον αὐτοῦ καὶ συνετέλεσαν διαθήκην κατὰ πρόσωπόν μου ἐν τῷ οἴκῳ οὗ ἐπεκλήθη τὸ ὄνομά μου ἐπ' αὐτῷ 16 καὶ ἐπεστρέψατε καὶ ἐβεβηλώσατε τὸ ὄνομά μου τοῦ ἐπιστρέψαι ἕκαστον τὸν παῖδα αὐτοῦ καὶ ἕκαστον τὴν παιδίσκην αὐτοῦ οὓς ἔξαποστείλατε ἐλευθέρους τῇ ψυχῇ αὐτῶν ὑμῖν εἰς παῖδας καὶ παιδίσκας 17 διὰ τοῦτο οὕτως εἶπεν π̄ς ὑμεῖς οὐκ ἠκούσατέ μου τοῦ καλέσαι ἄφειν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ ἰδοὺ ἐγὼ καλῶ ἄφειν ὑμῖν εἰς μάχαιραν καὶ εἰς τὸν θάνατον καὶ εἰς τὸν λεμὸν καὶ δώσω ὑμᾶς εἰς διασπορὰν πάσαις ταῖς βασιλείαις τῆς γῆς 18 καὶ δώσω τοὺς ἄνδρας τοὺς παρεληλυθότας τὴν διαθήκην μου τοὺς μὴ στήσαντας τὴν διαθήκην μου ἣν ἐποίησαν κατὰ πρόσωπόν μου τὸν μόσχον ὃν ἐποίησαν ἐργάζεσθαι αὐτῷ 19 τοὺς ἄρχοντας Ιουδα καὶ τοὺς δυνάστας καὶ τοὺς ἱερεῖς καὶ τὸν λαόν 20 καὶ δώσω αὐτοὺς τοῖς ἐχθροῖς αὐτῶν καὶ ἔσται τὰ θνησιμαῖα αὐτῶν βρῶσις τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς 21 καὶ τὸν Σεδεκίαν βασιλέα τῆς Ἰουδαίας καὶ τοὺς ἄρχοντας αὐτῶν δώσω εἰς χεῖρας ἐχθρῶν αὐτῶν καὶ δύναμις βασιλέως Βαβυλῶνος τοῖς ἀποτρέχουσιν ἀπ' αὐτῶν

22 ἰδοὺ ἐγὼ συντάσσω φησὶν π̄ς καὶ ἐπιστρέψω αὐτοὺς εἰς τὴν γῆν ταύτην καὶ πολεμήσουσιν ἐπ' αὐτὴν καὶ λήμψονται αὐτὴν καὶ κατακαύσουσιν αὐτὴν ἐν πυρὶ καὶ τὰς πόλεις Ιουδα καὶ δώσω αὐτάς ἐρήμους ἀπὸ κατοικούντων

54. *The Broken Covenant* (41:8–22)

8 The word which came to Ieremias from LORD after king Sedekias had completed a covenant with the people to proclaim release, 9 so that each one should send away his servant free and each one his servant-girl free, the Hebrew man and the Hebrew woman, so that a man from Iouda should not be a slave. 10 And all the great men and all the people, those who had entered into the covenant to send away each one his servant and his servant-girl, turned again, and they forced them back 11 to be servants and servant-girls.

12 And a word of LORD came to Ieremias, saying, 13 ‘Thus said LORD, “I made a covenant with your fathers in the day in which I delivered them from the land of Egypt, from a house of slavery, saying, 14 ‘When six years have been completed you will send away your Hebrew brother, who will be sold to you, and he will work six years for you, and you will send him away free. And they did not listen to me and they did not incline their ear. 15 They turned back today to do what is right in my eyes so that each one should proclaim release of his neighbour, and they completed a covenant before me in the house where my name has been called upon it. 16 And you turned back, and you profaned my name that each one turned back his servant and each one his girl-servant, whom you had sent away free according to their desire, for you as servants and girl-servants.’ 17 Therefore, thus said LORD, ‘You have not listened to me to proclaim release each one to his neighbour. See, I will proclaim release to you to the sword and to death and to famine, and I will give you into scattering among all the kingdoms of the earth. 18 And I will give the men who have transgressed my covenant, who did not keep up my covenant which they made before me, the calf, which they made to work for it, 19 the rulers of Iouda and the powerful and the priests and the people, 20 and I will give them to their enemies, and their carcasses will be food for the birds of the sky and for the beasts of the earth. 21 And Sedekias, king of Ioudaia, and their rulers I will give into the hands of their enemies, and force of king of Babylon will be against those who run away from them.’

22 ‘See, I order’, speaks LORD, ‘and I will return them to this land, and they will fight against it, and they will take it, and they will burn it with fire and the cities of Iouda, and I will give them desert from inhabitants.’

55. *Jeremias and the Archabein (42:1–19)*

1 ὁ λόγος ὁ γενόμενος πρὸς Ιερεμίαν παρὰ π̄ν ἐν ἡμέραις Ιωακειμ βασιλέως Ιουδα λέγων

2 βάδισον εἰς οἶκον Ἀρχαβειν καὶ ἄξεις αὐτοὺς εἰς οἶκον π̄ν εἰς μίαν τῶν αὐλῶν καὶ ποτιεῖς αὐτοὺς οἶνον 3 καὶ ἐξήγαγον τὸν Ιεχονίαν υἱὸν Ιερεμιν υἱοῦ Χαβασειν καὶ τοὺς ἀδελφοὺς αὐτοῦ καὶ τοὺς υἱοὺς αὐτοῦ καὶ πᾶσαν τὴν οἰκίαν Ἀρχαβειν 4 καὶ εἰσήγαγον αὐτοὺς εἰς οἶκον π̄ν εἰς τὸ παστοφόριον υἱῶν Ιωναν υἱοῦ Ἀνανίου υἱοῦ Γοδολίου ἀνθρώπου τοῦ π̄ν ὃς ἐστιν ἐγγὺς τοῦ οἴκου τῶν ἀρχόντων τῶν ἐπάνω τοῦ οἴκου Μαασαίου υἱοῦ Σελωμ τοῦ φυλάσσοντος τὴν αὐλήν 5 καὶ ἔδωκα κατὰ πρόσωπον αὐτῶν κεράμιον οἴνου καὶ ποτήρια καὶ εἶπα πίετε οἶνον 6 καὶ εἶπαν οὐ μὴ πίνωμεν οἶνον ὅτι Ιωναδαβ υἱὸς Ρηχαβ ὁ πατὴρ ἡμῶν ἐνετείλατο ἡμῖν λέγων οὐ μὴ πείητε οἶνον ὑμεῖς καὶ οἱ υἱοὶ ὑμῶν ἕως αἰῶνος 7 καὶ οἰκίαν οὐ μὴ οἰκοδομήσητε καὶ σπέρμα οὐ μὴ σπεύρητε καὶ ἀμπελῶν οὐκ ἔσται ὑμῖν ὅτι ἐν σκηναῖς οἰκήσετε πάσας τὰς ἡμέρας ὑμῶν ὅπως ἂν ζήσητε ἡμέρας πολλὰς ἐπὶ τῆς γῆς ἐφ' ἧς διατρίβετε ὑμεῖς ἐπ' αὐτῆς 8 καὶ ἠκούσαμεν τῆς φωνῆς Ιωναδαβ τοῦ πατρὸς ἡμῶν πρὸς τὸ μὴ πιεῖν οἶνον πάσας τὰς ἡμέρας ἡμῶν ἡμεῖς καὶ αἱ γυναῖκες ἡμῶν καὶ οἱ υἱοὶ ἡμῶν καὶ αἱ θυγατέρες ἡμῶν 9 καὶ πρὸς τὸ μὴ οἰκοδομεῖν οἰκείας τοῦ κατοικῖν ἐκεῖ ἀμπελῶν καὶ ἀγρὸς καὶ σπέρμα οὐκ ἐγένετο ἡμῖν 10 καὶ ὤκησαμεν ἐν σκηναῖς καὶ ἠκούσαμεν καὶ ἐποιήσαμεν κατὰ πάντα ἃ ἐνετείλατο ἡμῖν Ιωναδαβ ὁ πατὴρ ἡμῶν 11 καὶ ἐγενήθη ὅτε ἀνέβη Ναβουχοδοноσορ ἐπὶ τὴν γῆν καὶ εἶπαμεν εἰσελθεῖν καὶ εἰσήλθομεν εἰς Ιερουσαλημ ἀπὸ προσώπου τῆς δυνάμεως τῶν Χαλδαίων καὶ ἀπὸ προσώπου τῆς δυνάμεως τῶν Ἀσσυρίων καὶ ὤκουμεν ἐκεῖ

12 καὶ ἐγένετο λόγος π̄ν πρὸς με λέγων 13 οὕτως λέγει π̄ς πορεύου καὶ εἰπὸν ἀνθρώπῳ Ιουδα καὶ τοῖς κατοικοῦσι Ιερουσαλημ οὐ μὴ λάβητε παιδίαν τοῦ ἀκούειν τοὺς λόγους μου 14 ἔστησαν ῥῆμα υἱοὶ Ιωναδαβ υἱοῦ Ρηχαβ ὁ ἐνετείλατο τοῖς τέκνοις αὐτοῦ πρὸς τὸ μὴ πιεῖν οἶνον καὶ οὐκ ἐπίοσαν καὶ ἐγὼ ἐλάλησα πρὸς ὑμᾶς ὄρθρου καὶ ἐλάλησα καὶ οὐκ ἠκούσατε 15 καὶ ἀπέστειλα πρὸς ὑμᾶς τοὺς παῖδάς μου τοὺς προφήτας λέγων ἀποστράφητε ἕκαστος ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς καὶ βελτίων ποιήσατε τὰ ἐπιτηδεύματα ὑμῶν καὶ οὐ πορεύεσθε ὀπίσω θεῶν ἐτέρων τοῦ δουλεύειν αὐτοῖς καὶ οἰκήσετε ἐπὶ τῆς γῆς ἧς ἔδωκα ὑμῖν καὶ τοῖς πατράσιν ὑμῶν καὶ οὐκ ἐκλείνατε τὰ ὅσα ὑμῶν καὶ οὐκ ἠκούσατε 16 καὶ ἔστησαν υἱοὶ Ιωναδαβ υἱοῦ Ρηχαβ τὴν ἐντολὴν τοῦ πατρὸς αὐτῶν ὁ δὲ λαὸς οὗτος οὐκ ἠκουσάν μου

55. *Ieremias and the Archabein (42:1–19)*

1 The word which came to Ieremias from LORD in days of Iōakeim king of Iouda, saying,

2 ‘Go to the house of Archabein, and you will bring them to the house of LORD, to one of the courts, and give them wine to drink!’ 3 And I brought Iechonias, son of Ieremin, son of Chabasein, and his brothers and his sons and the whole house of Archabein, 4 and I brought them into the house of LORD, into the chamber of sons of Iōnan, son of Ananias, son of Godolias, a man of GOD, who is near to the house of the rulers, those above the house of Maasaia, son of Selōm, keeper of the court. 5 And I gave before them a jar of wine and cups, and I said, ‘Drink wine!’ 6 And they said, ‘We will never drink wine, for Iōnadab, son of Rēchab, our father, commanded us, saying, “You will never drink wine, you and your sons forever! 7 And you will never build a house, and you will never sow seed, and you will have no vineyard, for you will live in tents all your days, that you may live many days in the land in which you reside in it!” 8 And we listened to the voice of Iōnadab, our father, to drink no wine all our days, we and our wives and our sons and our daughters, 9 and to build no houses to live there, we have had no vineyard and no field and no seed, 10 and we have lived in tents, and we have listened, and we have done according to all that Iōnadab, our father, commanded us. 11 And it came to be when Nabouchodonosor came up against the land, and we said that we would go in, and we went into Ierousalēm from the face of the force of the Chaldeans and from the face of the force of the Assyrians, and we were living there.’

12 And a word of LORD came to me, saying, 13 ‘Thus says LORD, “Go and say to a man of Iouda and to those who live in Ierousalēm, ‘Surely, you will take no correction to listen to my words, will you? 14 Sons of Iōnadab, son of Rēchab, have kept a word which he commanded his children, to drink no wine, and they did not drink. And I have spoken to you in the morning, and I have spoken, and you have not listened. 15 And I sent my servants, the prophets, to you, saying, “Turn away everyone from his evil way, and make your practices better, and you do not go behind other gods to serve them, and you will live in the land which I gave to you and to your fathers!” And you did not incline your ears and you did not listen. 16 And sons of Iōnadab, son of Rēchab, have kept the commandment of their father, but this people did not listen to me.’”

17 διὰ τοῦτο οὕτως εἶπεν κ̄ς ἰδοὺ ἐγὼ φέρω ἐπὶ Ἰουδαν καὶ ἐπὶ τοὺς κατοικοῦντας Ἱερουσαλημ πάντα τὰ κακά ἃ ἐλάλησα ἐπ' αὐτούς 18 διὰ τοῦτο οὕτως εἶπεν κ̄ς ἐπειδὴ ἤκουσαν υἱοὶ Ἰωναδαβ υἱοῦ Ρηχαβ τὴν ἐντολὴν τοῦ πατρὸς αὐτῶν ποιεῖν καθότι ἐνετείλατο αὐτοῖς ὁ πατὴρ αὐτῶν 19 οὐ μὴ ἐκλίπη ἀνήρ τῶν υἱῶν Ἰωναδαβ υἱοῦ Ρηχαβ παρεστηκῶς κατὰ πρόσωπόν μου πάσας τὰς ἡμέρας τῆς γῆς

56. *Jeremias, Barouch, and the Papyrus (43:1–8)*

1 ἐν τῷ ἐνιαυτῷ τῷ τετάρτῳ Ἰωακειμ υἱοῦ Ἰωσειά βασιλέως Ἰουδα ἐγενήθη λόγος κ̄ς πρὸς με λέγων

2 λάβε σεαυτῷ χαρτίον βιβλίου καὶ γράψον ἐπ' αὐτοῦ πάντα τοὺς λόγους οὓς ἐλάλησα πρὸς σέ ἐπὶ Ἱερουσαλημ καὶ ἐπὶ Ἰουδα καὶ ἐπὶ πάντα τὰ ἔθνη ἀφ' ἧς ἡμέρας λαλήσαντός μου πρὸς σε ἀφ' ἡμερῶν Ἰωσειά βασιλέως Ἰουδα καὶ ἕως τῆς ἡμέρας ταύτης 3 ἴσως ἀκούσεται ὁ οἶκος Ἰουδα πάντα τὰ κακά ἃ ἐγὼ λογίζομαι ποιῆσαι αὐτοῖς ἵνα ἀποστρέψωσιν ἀπὸ ὁδοῦ αὐτῶν τῆς πονηρᾶς καὶ ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν καὶ ταῖς ἁμαρτίαις αὐτῶν

4 καὶ ἐκάλεσεν Ἰερεμίας τὸν Βαρουχ υἱὸν Νηρίου καὶ ἔγραψεν ἀπὸ στόματος Ἰερεμίου πάντα τοὺς λόγους κ̄ς οὓς ἐλάλησεν πρὸς αὐτόν εἰς χαρτίον βιβλίου 5 καὶ ἐνετείλατο Ἰερεμίας τῷ Βαρουχ λέγων ἐγὼ φυλάσσομαι οὐ μὴ δύνωμαι εἰσελθεῖν εἰς οἶκον κ̄ς 6 καὶ ἀναγνώσῃ ἐν τῷ χαρτίῳ τούτῳ εἰς τὰ ὄψα τοῦ λαοῦ ἐν οἴκῳ κ̄ς ἐν ἡμέρᾳ νηστείας καὶ ἐν ὧσι παντὸς Ἰουδα τῶν ἐρχομένων ἐκ πόλεως αὐτῶν ἀναγνώσῃ αὐτοῖς 7 ἴσως πεσεῖται ἔλεος αὐτῶν κατὰ πρόσωπον κ̄ς καὶ ἀποστρέψουσιν ἐκ τῆς ὁδοῦ αὐτῶν τῆς πονηρᾶς ὅτι μέγας ὁ θυμὸς καὶ ἡ ὀργὴ κ̄ς ἦν ἐλάλησεν ἐπὶ τὸν λαὸν τοῦτον 8 καὶ ἐποίησεν Βαρουχ κατὰ πάντα ἃ ἐνετείλατο αὐτῷ Ἰερεμίας τοῦ ἀναγῶναι ἐν τῷ βιβλίῳ λόγους κ̄ς ἐν οἴκῳ κ̄ς

57. *Iōakeim has the Papyrus Burnt, Barouch Writes a New One. Jeremias Imprisoned (43:9–45:28)*

9 καὶ ἐγενήθη ἐν τῷ ἔτει τῷ ὀγδόῳ βασιλεῖ Ἰωακειμ τῷ μηνὶ τῷ ἐνάτῳ ἐξεκκλησίασαν νηστείαν κατὰ πρόσωπον κ̄ς πᾶς ὁ λαὸς ἐν Ἱερουσαλημ καὶ οἶκος Ἰουδα 10 καὶ ἀνεγίνωσκε Βαρουχ ἐν τῷ βιβλίῳ τοὺς λόγους Ἰερεμίου ἐν οἴκῳ κ̄ς ἐν οἴκῳ Γαμαρείου υἱοῦ Σαφαν τοῦ γραμματέως ἐν τῇ αὐλῇ τῇ ἐπάνω ἐν προθύροις πύλης τοῦ οἴκου κ̄ς τῆς καινῆς ἐν ὧσι παντὸς τοῦ λαοῦ 11 καὶ ἤκουσεν Μειχαίας υἱὸς

17 Therefore, thus said LORD, ‘See, I bring upon Iouda and upon those who live in Ierousalēm all the evil which I have spoken against them.’
 18 Therefore, thus said LORD, ‘Because sons of Iōnadab, son of Rēchab have listened to the commandment of their father to do as their father commanded them, 19 there will never lack a man of the sons of Iōnadab, son of Rēchab, standing before me all the days of the land.’

56. Ieremias, Barouch, and the papyrus (43:1–8)

1 In the fourth year of Iōakeim, son of Iōseia, king of Iouda, a word of LORD came to me, saying,

2 ‘Take yourself a small papyrus of a book, and write on it all the words which I have spoken to you against Ierousalēm and against Iouda and against all the nations, from the day in which I began to speak to you, from days of Iōseia, king of Iouda, until this day. 3 Perhaps the house of Iouda will hear all the evil which I plan to do to them, that they turn away from their evil way, and I will be merciful to their iniquities and to their sins.’

4 And Ieremias called Barouch, son of Nērias, and he wrote from the mouth of Ieremias all the words of LORD which he had spoken to him on a small papyrus of a book. 5 And Ieremias commanded Barouch, saying, ‘I am being guarded, I cannot enter into the house of LORD. 6 And you will read in this small papyrus in the ears of the people in the house of LORD on the day of fasting, and in the ears of all Iouda, those who come from their city, you will read to them. 7 Perhaps compassion for them will fall before LORD, and they will turn away from their evil way, for great is the anger and the fury of LORD, which he has spoken against this people.’ 8 And Barouch did according to all which Ieremias had commanded him, to read in the book, words of LORD, in the house of LORD.

*57. Iōakeim has the Papyrus Burnt, Barouch Writes a
 New One. Ieremias Imprisoned (43:9–45:28)*

9 And it came to be in the eighth year of king Iōakeim, in the ninth month, all the people in Ierousalēm and house of Iouda proclaimed a fast before LORD. 10 And Barouch was reading in the book the words of Ieremias, in the house of LORD, in the house of Gamareias, son of Saphan, the scribe, in the court which is above, in the entrance of gate of the house of LORD, the new gate, in the ears of all the people. 11 And

Γαμαρείου υιού Σαφαν ἅπαντας τοὺς λόγους πῦ ἐκ τοῦ βιβλίου 12 καὶ κατέβη εἰς οἰκίαν τοῦ βασιλέως εἰς τὸν οἶκον τοῦ γραμματέως καὶ ἰδοὺ ἐκεῖ πάντες οἱ ἄρχοντες ἐκάθητο Ελειαμα ὁ γραμματεὺς καὶ Δαλαίας υἱὸς Σελεμίου καὶ Ἰωνathan υἱὸς Ακχοβωρ καὶ Γαμαρίας υἱὸς Σαφαν καὶ Σεδεκίας υἱὸς Ανανίου καὶ πάντες οἱ ἄρχοντες 13 καὶ ἀνήγγειλεν αὐτοῖς Μειχαίας πάντας τοὺς λόγους οὓς ἤκουσεν ἀναγινώσκοντος Βαρουχ εἰς τὰ ὄτια τοῦ λαοῦ 14 καὶ ἀπέστειλαν πάντες οἱ ἄρχοντες πρὸς Βαρουχ υἱὸν Νηρίου υἱὸν Ναθανίου υἱοῦ Σελεμίου υἱοῦ Χουσει λέγοντες τὸ χαρτίον ἐν ᾧ σὺ ἀναγινώσκεις ἐν αὐτῷ ἐν ὧσι τοῦ λαοῦ λάβε αὐτὸ εἰς τὴν χειρὰ σου καὶ ἦγε καὶ ἔλαβεν Βαρουχ τὸ χαρτίον καὶ κατέβη πρὸς αὐτούς 15 καὶ εἶπαν αὐτῷ πάλιν ἀνάγνωθι εἰς τὰ ὄτια ἡμῶν καὶ ἀνέγνω Βαρουχ

16 καὶ ἐγενήθη ὡς ἤκουσαν πάντας τοὺς λόγους συνεβουλεύσαντο ἕκαστος πρὸς τὸν πλησίον αὐτοῦ καὶ εἶπαν ἀναγγέλλοντες ἀναγγέλωμεν τῷ βασιλεῖ ἅπαντας τοὺς λόγους τούτους 17 καὶ τὸν Βαρουχ ἠρώτησαν λέγοντες ποῦ ἔγραψας πάντας τοὺς λόγους τούτους 18 καὶ εἶπεν Βαρουχ ἀπὸ στόματος αὐτοῦ ἀνήγγειλέν μοι Ἱερεμίας πάντας τοὺς λόγους τούτους καὶ ἔγραφον ἐν βιβλίῳ

19 καὶ εἶπαν τῷ Βαρουχ βάδισον κατακρύβηθι σὺ καὶ Ἱερεμίας ἄνθρωπος μὴ γνώτω ποῦ ὑμεῖς 20 καὶ εἰσηλθον πρὸς τὸν βασιλέα εἰς τὴν αὐλήν καὶ τὸ χαρτίον ἔδωκαν φυλάσσειν ἐν οἴκῳ Ελεια καὶ ἀνήγγειλαν τῷ βασιλεῖ πάντας τοὺς λόγους 21 καὶ ἀπέστειλεν ὁ βασιλεὺς τὸν Ἰουδαιν λαβεῖν τὸ χαρτίον καὶ ἔλαβεν αὐτὸ ἐξ οἴκου Ελεια καὶ ἀνέγνω Ἰουδαιν εἰς τὰ ὄτια τοῦ βασιλέως καὶ εἰς τὰ ὄτια πάντων τῶν ἀρχόντων τῶν ἐστηκότων περὶ τὸν βασιλέα 22 καὶ ὁ βασιλεὺς ἐκάθητο ἐν οἴκῳ χειμερινῷ καὶ ἐσχάρα πυρὸς κατὰ πρόσωπον αὐτοῦ 23 καὶ ἐγενήθη ἀναγινώσκοντος Ἰουδαιν τρεῖς σελίδας καὶ τέσσαρας ἀπέτεμνε αὐτὰς τῷ ξυρῷ τοῦ γραμματέως καὶ ἔρειπτεν εἰς τὸ πῦρ τὸ ἐπὶ τῆς ἐσχάρας ἕως ἐξέλιπεν πᾶς ὁ χάρτης εἰς τὸ πῦρ τὸ ἐπὶ τῆς ἐσχάρας {ἕως ἐξέλιπεν πᾶς ὁ χάρτης εἰς τὸ πῦρ τὸ ἐπὶ τῆς ἐσχάρας} 24 καὶ οὐκ ἐζήτησαν καὶ οὐ διέερρηξαν τὰ ἱμάτια αὐτῶν ὁ βασιλεὺς καὶ οἱ παῖδες αὐτοῦ οἱ ἀκούοντες πάντας τοὺς λόγους τούτους 25 καὶ Ελναθαν καὶ Γοδολίας ὑπέθεντο τῷ βασιλεῖ πρὸς τὸ κατακαῦσαι τὸ χαρτίον

26 καὶ ἐνετείλατο ὁ βασιλεὺς τῷ Ἱερεμεηλ υἱῷ τοῦ βασιλέως καὶ τῷ Σαρέα υἱῷ Εσρηλ συλλαβεῖν τὸν Βαρουχ καὶ τὸν Ἱερεμίαν καὶ κατεκρύβησαν

Meichaias, son of Gamareias, son of Saphan, heard all the words of LORD from the book. 12 And he went down to house of king, to the house of the scribe, and see, there all the rulers were sitting, Eleisama, the scribe, and Dalaïas, son of Selemias, and Iōnathan, son of Akchobōr, and Gamarias, son of Saphan, and Sedekias, son of Ananias, and all the rulers. 13 And Meichaias reported to them all the words which he had heard, when Barouch read in the ears of the people. 14 And all the rulers sent to Barouch, son of Nērias, son of Nathanias, son of Selemias, son of Chousei, saying, 'The small papyrus in which you read in it, in ears of the people, take it in your hand, and come.' And Barouch took the small papyrus, and went down to them. 15 And they said to him, 'Read again in our ears.' And Barouch read.

16 And it came to be when they heard all the words, each one consulted with his neighbour, and they said, 'Reporting let us report to the king all these words.' 17 And they asked Barouch, saying, 'Where did you write all these words?' 18 And Barouch said, 'From his mouth Ieremias reported all these words to me, and I wrote them in a book.'

19 And they said to Barouch, 'Go, hide, you and Ieremias! Let not a man know where you are!' 20 And they went in to the king, to the court, and they gave the small papyrus to be preserved in the house of Eleisa, and they reported all the words to the king. 21 And the king sent Ioudein to take the small papyrus, and he took it from the house of Eleisa, and Ioudein read it in the ears of the king, and in the ears of all the rulers who were standing around the king. 22 And the king was sitting in the winter house, and a hearth of fire was before him. 23 And it came to be when Ioudein had read three columns and four, he cut them off with the razor of the scribe, and he threw them into the fire which was on the hearth, until all the papyrus had ceased into the fire which was on the hearth, until all the papyrus had ceased into the fire which was on the hearth. 24 And they did not seek, and they did not tear their garments, the king and his servants, who had heard all these words. 25 And Elnathan and Godolias suggested to the king that he should burn the small papyrus completely.

26 And the king commanded Ieremeël, son of the king, and Sarea, son of Esriël, to capture Barouch and Ieremias, and they hid.

27 καὶ ἐγένετο λόγος π̄ν πρὸς Ἱερειμῖαν μετὰ τὸ κατακαῦσαι τὸν βασιλέα τὸ χαρτίον πάντας τοὺς λόγους οὓς ἔγραψεν Βαρουχ ἀπὸ στόματος Ἱερειμίου λέγων 28 πάλιν λάβε σὺ χαρτίον ἕτερον καὶ γράψον πάντας τοὺς λόγους τοὺς ὄντας ἐπὶ τοῦ χαρτίου οὓς κατέκαυσεν ὁ βασιλεὺς Ἰωακειμ 29 καὶ ἐρεῖς οὕτως εἶπεν π̄ς σὺ κατέκαυσας τὸ χαρτίον τοῦτο λέγων διὰ τί ἔγραψας ἐπ' αὐτῷ λέγων εἰσπορευόμενος εἰσπορεύσεται ὁ βασιλεὺς Βαβυλῶνος καὶ ἐξολεθρεύσει τὴν γῆν ταύτην καὶ ἐκλείψει ἀπ' αὐτῆς ἄνθρωπος καὶ κτήνη 30 διὰ τοῦτο οὕτως εἶπεν π̄ς ἐπὶ Ἰωακειμ βασιλέα Ἰουδα οὐκ ἔσται αὐτῷ καθήμενος ἐπὶ θρόνου Δαυειδ καὶ τὸ θνησιμαῖον αὐτοῦ ἔσται ἐριμμένον ἐν τῷ καύματι τῆς ἡμέρας καὶ ἐν τῷ παγετῷ τῆς νυκτός 31 καὶ ἐπισκέψομαι ἐπ' αὐτὸν καὶ ἐπὶ τὸ γένος αὐτοῦ καὶ ἐπὶ τοὺς παῖδας αὐτοῦ καὶ ἐπάξω ἐπ' αὐτὸν καὶ ἐπὶ τοὺς κατοικοῦντας Ἱερουσαλημ καὶ ἐπὶ γῆν Ἰουδα πάντα τὰ κακὰ ἃ ἐλάλησα πρὸς αὐτοὺς καὶ οὐκ ἤκουσαν

32 καὶ ἔλαβεν Βαρουχ χαρτίον ἕτερον καὶ ἔγραψεν ἐπ' αὐτῷ ἀπὸ στόματος Ἱερειμίου ἅπαντας τοὺς λόγους τοῦ βιβλίου οὓς κατέκαυσεν Ἰωακειμ καὶ ἔτι προσετέθησαν αὐτῷ λόγοι πλείονες ὡς οὔτοι

44:1 καὶ ἐβασίλευσεν Σεδεκίας υἱὸς Ἰωσειά ἀντὶ Ἰωακειμ ὃν ἐβασίλευσεν Ναβουχορδονοσορ βασιλεύειν τοῦ Ἰουδα 2 καὶ οὐκ ἤκουσαν αὐτὸς καὶ οἱ παῖδες αὐτοῦ καὶ ὁ λαὸς τῆς γῆς τοὺς λόγους π̄ν οὓς ἐλάλησεν ἐν χειρὶ Ἱερειμίου 3 καὶ ἀπέστειλεν ὁ βασιλεὺς Σεδεκίας τὸν Ἰωαχαλ υἱὸν Σελεμίου καὶ τὸν Σοφονίαν υἱὸν Μασσαίου τὸν ἱερέα πρὸς Ἱερειμῖαν λέγων πρόσευξε δὴ περὶ ἡμῶν πρὸς π̄ν 4 καὶ Ἱερειμίας ἤλθεν καὶ διῆλθεν διὰ μέσου τῆς πόλεως καὶ οὐκ ἔδωκαν αὐτὸν εἰς οἶκον τῆς φυλακῆς

5 καὶ δύναμις Φαραω ἐξῆλθεν ἐξ Αἰγύπτου καὶ ἤκουσαν οἱ Χαλδαῖοι τὴν ἀκοὴν αὐτῶν καὶ ἀνέβησαν ἐπὶ Ἱερουσαλημ 6 καὶ ἐγένετο λόγος π̄ν πρὸς Ἱερειμῖαν λέγων 7 οὕτως εἶπεν π̄ς οὕτως ἐρεῖς πρὸς βασιλέα Ἰουδα τὸν ἀποστείλαντα πρὸς σέ τοῦ ἐκζητῆσαί με ἰδοὺ δύναμις Φαραω ἢ ἐξελθοῦσα ὑμῖν εἰς βοήθειαν ἀποστρέψουσιν εἰς γῆν Αἰγύπτου 8 καὶ ἀναστρέψουσιν αὐτοὶ οἱ Χαλδαῖοι καὶ πολεμήσουσιν ἐπὶ τὴν πόλιν ταύτην καὶ συλλήμψονται αὐτὴν καὶ καύσουσιν αὐτὴν πυρὶ 9 ὅτι οὕτως εἶπεν π̄ς μὴ ὑπολάβητε ταῖς ψυχαῖς ὑμῶν λέγοντες ἀποτρέχοντες ἀπελεύσονται ἀφ' ἡμῶν οἱ Χαλδαῖοι ὅτι οὐ μὴ ἀπέλθωσιν 10 καὶ ἐὰν πατάξῃτε πᾶσαν δύναμιν τῶν Χαλδαίων τοὺς πολεμοῦντας ὑμᾶς καὶ καταλειφθῶσιν τινες ἐκκεκεντημένοι ἕκαστος ἐν τῷ τόπῳ αὐτοῦ οὔτοι ἀναστήσονται καὶ καύσουσιν τὴν πόλιν ταύτην ἐν πυρὶ

27 And a word of LORD came to Ieremias after the king had completely burnt the small papyrus, all the words which Barouch had written from the mouth of Ieremias, saying, 28 ‘Take again another small papyrus, and write all the words which were on the small papyrus, the words which king Iōakeim burnt completely! 29 And you will say, “Thus said LORD, ‘You have burnt this small papyrus completely, saying, “Why have you written on it, saying, ‘Entering the king of Babylon will enter, and he will utterly destroy this land, and man and cattle will fade away from it.’” 30 Therefore, thus said LORD concerning Iōakeim, king of Iouda, ‘He will not have a man sitting on the throne of Daueid, and his carcass will be cast in the heat by day and in the frost by night. 31 And I will visit him and his family and his servants, and I will bring upon him and upon those who live in Ierousalēm and upon the land of Iouda all the evil which I have spoken to them, and they have not listened.’”’

32 And Barouch took another small papyrus and wrote on it from the mouth of Ieremias all the words of the book, the words which Iōakeim had burnt completely, and yet more words were added to it like these.

44:1 And Sedekias, son of Iōseia was king instead of Iōakeim, whom Nabouchodonosor made king to be king of Iouda. 2 And they did not listen, he and his servants and the people of the land, to the words of LORD, which he spoke by the hand of Ieremias. 3 And king Sedekias sent Iōachal, son of Selemias, and Sophonias, the priest, son of Massaia, to Ieremias, saying, ‘Pray indeed for us to LORD.’ 4 And Ieremias went, and he went through the midst of the city, and they had not delivered him into the house of prison.

5 And force of Pharaō went out from Egypt, and the Chaldeans heard their hearsay, and they went up to Ierousalēm. 6 And a word of LORD came to Ieremias, saying, 7 ‘Thus said LORD, “Thus you will say to the king of Iouda, who has sent to you to seek me, ‘See, force of Pharaō, which has gone out to help you, they will go back to the land of Egypt. 8 And the Chaldeans themselves will return, and they will fight against this city and they will take it, and burn it with fire. 9 For thus said LORD, “Do not suppose in your souls, saying, ‘Departing the Chaldeans will go away from us,’ for they will not at all go away. 10 And even if you strike every force of the Chaldeans, those who fight against you, and some pierced men are left behind, each one in his place, these men will stand up and burn this city with fire.”’”’

11 και ἐγένετο ὅτε ἀνέβη ἡ δύναμις τῶν Χαλδαίων ἀπὸ Ἱερουσαλημ ἀπὸ προσώπου τῆς δυνάμεως Φαραω 12 ἐξῆλθεν Ἱερεμίας ἀπὸ Ἱερουσαλημ τοῦ πορευθῆναι εἰς γῆν Βενιαμειν τοῦ ἀγοράσαι ἐκεῖθεν ἐν μέσῳ τοῦ λαοῦ 13 και ἐγένετο αὐτὸς ἐν πύλῃ Βενιαμειν και ἐκεῖ ἄνθρωπος παρ' οὗ κατέλυν Σαρουια υἱὸς Σελεμίου υἱοῦ Ανανίου και συνέλαβεν τὸν Ἱερεμίαν λέγων πρὸς τοὺς Χαλδαίους σὺ φεύγεις 14 και εἶπεν ψεῦδος οὐκ εἰς τοὺς Χαλδαίους ἐγὼ φεύγω και οὐκ εἰσήκουσεν αὐτοῦ και συνέλαβεν Σαρουια τὸν Ἱερεμίαν και εἰσήγαγεν αὐτὸν πρὸς τοὺς ἄρχοντας 15 και ἐπικράνθησαν οἱ ἄρχοντες ἐπὶ Ἱερεμίαν και ἐπάταξαν αὐτὸν και ἀπέστειλαν αὐτὸν εἰς τὴν οἰκίαν Ἰωναθαμ τοῦ γραμματέως ὅτι ταύτην ἐποίησαν εἰς οἰκίαν φυλακῆς 16 και ἦλθεν Ἱερεμίας εἰς οἰκίαν τοῦ λάκκου και εἰς τὴν χερεθ και ἐκάθισεν ἐκεῖ ἡμέρας πολλάς 17 και ἀπέστειλεν Σεδεκίας και ἐκάλεσεν αὐτόν και ἠρώτα αὐτὸν ὁ βασιλεὺς κρυφαίως εἰπεῖν εἰ ἔστιν ὁ λόγος παρὰ κῶ και εἶπεν ἔστιν εἰς χεῖρας βασιλέως Βαβυλῶνος παραδοθήσῃ

18 και εἶπεν Ἱερεμίας τῷ βασιλεῖ τί ἠδίκησά σε και τοὺς παῖδάς σου και τὸν λαὸν τοῦτον ὅτι σὺ δίδως με εἰς οἰκίαν φυλακῆς 19 και ποῦ εἰσιν οἱ προφῆται ὑμῶν οἱ προφητεύσαντες ὑμῖν λέγοντες ὅτι οὐ μὴ ἔλθῃ βασιλεὺς Βαβυλῶνος ἐπὶ τὴν γῆν ταύτην 20 και νῦν κῶ βασιλεὺς πεσέτω τὸ ἔλεός μου κατὰ πρόσωπόν σου και τί ἀποστρέφεις με εἰς οἰκίαν Ἰωναθαμ τοῦ γραμματέως και οὐ μὴ ἀποθάνω ἐκεῖ 21 και συνέταξεν ὁ βασιλεὺς και ἐνεβάλοσαν αὐτὸν εἰς οἰκίαν τῆς φυλακῆς και ἐδίδοσαν αὐτῷ ἄρτον ἓνα τῆς ἡμέρας ἕξωθεν οὗ πέσουσιν ἕως ἐξέλπουν οἱ ἄρτοι ἐκ τῆς πόλεως και ἐκάθισεν Ἱερεμίας ἐν τῇ αὐτῇ τῆς φυλακῆς

45:1 και ἤκουσεν Σαφανίας υἱὸς Ναθαν και Γοδολίας υἱὸς Πασχω και Ωαχαλ υἱὸς Σελεμίου τοὺς λόγους οὗς Ἱερεμίας ἐλάλει ἐπὶ τὸν λαὸν λέγων 2 οὕτως εἶπεν κῶ ὁ κατοικῶν ἐν τῇ πόλει ταύτῃ ἀποθανεῖται ἐν ῥομφαίᾳ και ἐν λειμῷ και ὁ ἐκπορευόμενος πρὸς τοὺς Χαλδαίους ζῆσεται και ἔσται ἡ ψυχὴ αὐτοῦ εἰς εὖρεμα και ζῆσεται 3 ὅτι οὕτως εἶπεν κῶ παρατιδομένη παραδοθήσεται ἡ πόλις αὕτη εἰς χεῖρας δυνάμεως βασιλέως Βαβυλῶνος και συλλήμψεται αὐτήν 4 και εἶπαν τῷ βασιλεῖ ἀνερεθήτω δὴ ὁ ἄνθρωπος ἐκεῖνος ὅτι αὐτὸς ἐκλύει τὰς χεῖρας τῶν ἀνθρώπων τῶν πολεμούντων τῶν καταλειπομένων ἐν τῇ πόλει και τὰς χεῖρας παντός τοῦ λαοῦ λαλῶν πρὸς αὐτοὺς κατὰ τοὺς λόγους τούτους ὅτι ὁ ἄνθρωπος οὗτος οὐ χρησιμοποιογεῖ εἰρήνην τῷ λαῷ τούτῳ ἀλλ' ἡ πονηρὰ 5 και εἶπεν ὁ βασιλεὺς ἰδοὺ αὐτὸς ἐν χερσὶν ὑμῶν ὅτι οὐκ ἠδύνατο ὁ βασιλεὺς πρὸς αὐτούς 6 και ἔρειψαν αὐτὸν

11 And it came to be when the force of the Chaldeans had gone up from Ierousalēm from the face of the force of Pharaō, 12 Ieremias went out from Ierousalēm to go to the land of Beniamēin to buy from there in the midst of the people. 13 And he came to be in the gate of Beniamēin and there was a man by whom he used to lodge, Sarouias, son of Selemias, son of Ananias, and he captured Ieremias, saying, ‘You are fleeing to the Chaldeans.’ 14 And he said, ‘That is a lie. I am not fleeing to the Chaldeans.’ And he did not listen to him, and Sarouia captured Ieremias, and brought him in to the rulers. 15 And the rulers were provoked at Ieremias, and they beat him, and they sent him to the house of Iōnatham, the scribe, for they had made it a prison house. 16 And Ieremias went to the house of the cistern and to the chereth, and he sat there many days. 17 And Sedekias sent, and called him, and the king asked him secretly to say, ‘Is the word from LORD?’ And he said, ‘It is. You will be delivered into the hands of king of Babylon.’

18 And Ieremias said to the king, ‘What wrong have I done to you and your servants and to this people, that you deliver me to the house of prison? 19 And where are your prophets, who prophesied to you, saying that, “King of Babylon will not at all come against this land. 20 And now, LORD king, let compassion for me fall before you! And why do you return me to the house of Iōnathan, the scribe? And I will not at all die there! 21 And the king ordered and they put him into the house of prison, and they gave him a bread a day, from without where they bake, until the bread failed from the city. And Ieremias sat in the court of the prison.

45:1 And Saphanias, son of Nathan, and Godolias, son of Paschōr, and Ōachal, son of Selemias, heard the words which Ieremias was speaking against the people, saying, 2 ‘Thus said LORD, “He who lives in this city will die by sword and by famine, and he who goes out to the Chaldeans will live, and his soul will become into a find, and he will live. 3 For thus said LORD, ‘Being delivered this city will be delivered into the hands of force of king of Babylon, and he will take it.’” 4 And they said to the king, ‘Let indeed that man be killed, for he weakens the hands of the men who fight, who are left in the city, and the hands of all the people, when he is speaking to them according to these words, for this man is not speaking for edification of peace to this people, but just evil.’ 5 And the king said, ‘See, he is in your hands,’ for the king was not able against them. 6 And they threw him into a cistern of Melchias, son of the

εἰς λάκκον Μελχίου υἱοῦ τοῦ βασιλέως ὃς ἦν ἐν τῇ αὐλῇ τῆς φυλακῆς καὶ ἐγάλασαν αὐτὸν εἰς τὸν λάκκον καὶ ἐν τῷ λάκκῳ οὐκ ἦν ὕδωρ ἀλλ' ἦ βόρβορος καὶ ἦν ἐν τῷ βορ(βό)ρῳ

7 καὶ ἤκουσεν Αβδεμελεχ ὁ Αἰθίοψ καὶ αὐτὸς ἐν οἰκίᾳ τοῦ βασιλέως ὅτι ἔδωκαν Ιερεμίαν εἰς τὸν λάκκον καὶ ὁ βασιλεὺς ἦν ἐν τῇ πύλῃ Βενιαμειν 8 καὶ ἐξῆλθεν πρὸς αὐτὸν καὶ ἐλάλησεν πρὸς τὸν βασιλέα καὶ εἶπεν 9 ἐπονηρεύσω ἃ ἐποίησας τοῦ ἀποκτεῖναι τὸν ἄνθρωπον τοῦτον ἀπὸ προσώπου τοῦ λεμιού ὅτι οὐκ εἰσὶν ἔτι ἄρτοι ἐν τῇ πόλει 10 καὶ ἐντεῦθεν τριάκοντα ἀνθρώπους καὶ ἀνάγαγε αὐτὸν ἐκ τοῦ λάκκου ἵνα μὴ ἀποθάνῃ 11 καὶ ἔλαβεν Αβδεμελεχ τοὺς ἀνθρώπους καὶ εἰσῆλθεν εἰς τὴν οἰκίαν τοῦ βασιλέως τὴν ὑπόγειον καὶ ἔλαβεν ἐκεῖθεν παλαιὰ ῥάκη καὶ παλαιὰ σχοινία καὶ ἔρειψεν αὐτὰ πρὸς Ιερεμίαν εἰς τὸν λάκκον 12 καὶ εἶπεν ταῦτα θῆς ὑποκάτω τῶν σχοινίων καὶ ἐποίησεν Ιερεμίας οὕτως 13 καὶ εἴλκυσαν αὐτὸν τοῖς σχοινίοις καὶ ἀνήγαγον αὐτὸν ἐκ τοῦ λάκκου καὶ ἐκάθισεν Ιερεμίας ἐν τῇ αὐλῇ τῆς φυλακῆς 14 καὶ ἀπέστειλεν ὁ βασιλεὺς καὶ ἐκάλεσεν αὐτὸν πρὸς ἑαυτὸν εἰς οἰκίαν ἀσελειαηλ τὴν ἐν οἴκῳ κ̄β καὶ εἶπεν αὐτῷ ὁ βασιλεὺς ἐρωτήσω σε λόγον καὶ μὴ δὴ κρύψῃς ἀπ' ἐμοῦ ῥῆμα 15 καὶ εἶπεν Ιερεμίας τῷ βασιλεῖ ἐὰν ἀναγγείλω σοι οὐχὶ θανάτῳ με θανατώσεις καὶ ἐὰν συμβουλευσω σοι οὐ μὴ ἀκούσῃς μου 16 καὶ ὤμοσεν αὐτῷ ὁ βασιλεὺς λέγων ζῆ π̄ς ὃς ἐποίησεν ἡμῖν τὴν ψυχὴν ταύτην εἰ ἀποκτενῶ σε καὶ εἰ δώσω σε εἰς χεῖρας τῶν ἀνθρώπων τούτων

17 καὶ εἶπεν αὐτῷ Ιερεμίας οὕτως εἶπεν π̄ς ἐὰν ἐξελθῶν ἐξέλθῃς πρὸς ἡγεμόνας βασιλέως Βαβυλῶνος ζήσεται ἡ ψυχὴ σου καὶ ἡ πόλις αὕτη οὐ μὴ κατακαυθῆ ἐν πυρὶ καὶ ζήσῃ σὺ καὶ ἡ οἰκία σου 18 καὶ ἐὰν μὴ ἐξέλθῃς δοθήσεται ἡ πόλις αὕτη εἰς χεῖρας τῶν Χαλδαίων καὶ καύσουσιν αὐτὴν ἐν πυρὶ καὶ σὺ οὐ μὴ σωθῆς

19 καὶ εἶπεν ὁ βασιλεὺς τῷ Ιερεμῖα ἐγὼ λόγον ἔχω τῶν Ἰουδαίων τῶν πεφευγόντων πρὸς τοὺς Χαλδαίους μὴ δώσειν με εἰς χεῖρας αὐτῶν καὶ καταμωκῆσονται μου

20 καὶ εἶπεν Ιερεμίας οὐ μὴ παραδώσιν σε ἄκουσον τὸν λόγον κ̄β ὃν ἐγὼ λέγω πρὸς σέ καὶ βέλτιον ἔσται σοὶ καὶ ζήσεται ἡ ψυχὴ σου 21 καὶ εἰ μὴ θέλεις σὺ ἐξελθεῖν οὗτος ὁ λόγος ὃν ἔδειξέν μοι π̄ς 22 καὶ ἰδοὺ πᾶσαι αἱ γυναῖκες αἱ καταλειφθεῖσαι ἐν οἰκίᾳ βασιλέως Ἰουδα ἐξήγοντο πρὸς ἄρχοντας βασιλέως Βαβυλῶνος καὶ αὐταὶ ἔλεγον ἠπάτησάν σε καὶ δυνήσονται σοὶ ἄνδρες εἰρηνικοὶ σου καὶ καταλύσουσιν ἐν

king, which was in the court of the prison, and they let him down into the cistern, and there was no water in the cistern, but just mud, and he was in the mud.

7 And Abdemelech, the Ethiopian, heard—and he was in the house of the king—that they had delivered Ieremias into the cistern. And the king was in the gate of Beniaméin. 8 And he went out to him, and he spoke to the king, and said, 9 ‘You have acted wickedly, what you have done, to kill this man from the face of the famine, for there is no more bread in the city.’ 10 And the king commanded Abdemelech, saying, ‘Take into your hands thirty men, and bring him up from the cistern, that he may not die!’ 11 And Abdemelech took the men, and went into the underground house of the king, and he took from there old rags and old ropes, and he threw them to Ieremias in the cistern. 12 And he said, ‘Put these under the ropes.’ And Ieremias did so. 13 And they drew him with the ropes, and they brought him up from the cistern. And Ieremias sat in the court of the prison. 14 And the king sent and called him to himself to the house of aseleisēl, the one in the house of LORD, and the king said to him, ‘I will ask you a word, and not indeed you shall hide from me a word!’ 15 And Ieremias said to the king, ‘If I report to you, surely with death you will put me to death, will you not? And if I consult with you, you will not at all listen to me. 16 And the king swore to him, saying, ‘LORD lives, he who made this soul for us. If I will kill you, and if I will give you into hands of these men.’

17 And Ieremias said to him, ‘Thus said LORD, “If having gone out you will go out to the leaders of king of Babylon, your soul will live, and this city will not at all be burnt down with fire, and you will live, you and your house. 18 And if you do not go out, this city will be delivered into the hands of the Chaldeans, and they will burn it with fire and you will not at all be saved.”’

19 And the king said to Ieremias, ‘I have concerns with the Jews who have fled to the Chaldeans, lest they will deliver me into their hands, and they will mock me.’

20 And Ieremias said, ‘They will not at all deliver you. Hear the word of LORD which I say to you, and it will be better for you, and your soul will live! 21 And if you do not want to go out, this is the word which LORD has shown to me, 22 “And see, all the women, who were left in the house of king of Iouda were brought out to the rulers of king of Babylon, and these women said, “They have deceived you, and your peaceful men will

ὀλισθήμασιν πόδας σου ἀπέστρεψαν ἀπὸ σοῦ 23 καὶ τὰς γυναῖκάς σου καὶ τὰ τέκνα σου ἐξάξουσιν πρὸς τοὺς Χαλδαίους καὶ σὺ οὐ μὴ σωθῆς ὅτι ἐν χειρὶ βασιλέως Βαβυλῶνος συλλημφθήσῃ καὶ ἡ πόλις αὕτη κατακαυθήσεται

24 καὶ εἶπεν αὐτῷ ὁ βασιλεύς ἄνθρωπος μὴ γνώτω ἐκ τῶν λόγων τούτων καὶ σὺ οὐ μὴ ἀποθάνῃς 25 καὶ ἐὰν ἀκούσωσιν οἱ ἄρχοντες ὅτι ἐλάλησά σοι καὶ ἔλθωσιν πρὸς σὲ καὶ εἰπώσιν σοι ἀνάγγελον ἡμῖν τί ἐλάλησέν σοι ὁ βασιλεύς μὴ κρύψῃς ἀφ' ἡμῶν καὶ οὐ μὴ ἀνέλωμέν σε καὶ τί ἐλάλησεν πρὸς σὲ ὁ βασιλεύς 26 καὶ ἐρεῖς αὐτοῖς ῥεῖπτω ἐγὼ τὸν ἔλεόν μου κατ' ὀφθαλμούς τοῦ βασιλέως πρὸς τὸ μὴ ἀποστρέψαι με εἰς οἰκίαν Ἰωνάθαμ ἀποθανεῖν ἐκεῖ 27 καὶ ἦλθοσαν πάντες οἱ ἄρχοντες πρὸς Ἰερεμίαν καὶ ἠρώτησαν αὐτόν καὶ ἀνήγγειλεν αὐτοῖς κατὰ πάντα τοὺς λόγους τούτους οὓς ἐνετείλατο αὐτῷ ὁ βασιλεύς καὶ ἀπεσειώπησαν ὅτι οὐκ ἠκούσθη λόγος κ̅υ̅ 28 καὶ ἐκάθισεν Ἰερεμίας ἐν τῇ αὐλῇ τῆς φυλακῆς ἕως χρόνου οὗ συνελήμφθη Ἱερουσαλημ

58. *Ierousalēm Captured, Ieremias Released,
Abdemelech Saved (46:1–3, 14–18)*

1 καὶ ἐγένετο τῷ μηνὶ τῷ ἐνάτῳ τοῦ Σεδεκία βασιλέως Ἰουδα παρεγένετο Ναβουχοδοноσορ βασιλεύς Βαβυλῶνος καὶ πᾶσα ἡ δύναμις αὐτοῦ ἐπὶ Ἱερουσαλημ καὶ ἐπολιόρκουν αὐτήν 2 καὶ ἐν τῷ ἐνδεκάτῳ ἔτι τοῦ Σεδεκία ἐν τῷ μηνὶ τῷ τετάρτῳ ἐνάτῃ τοῦ μηνὸς ἐρράγη ἡ πόλις 3 καὶ εἰσῆλθον πάντες οἱ ἡγούμενοι βασιλέως Βαβυλῶνος καὶ ἐκάθισαν ἐν πύλῃ τῇ μέσῃ Μαργαθασα καὶ Σαμαγῶθ καὶ Ναβουσαχαρ καὶ Ναβουσαρεις Ναγαργασασερ Ραβαμαθ καὶ οἱ κατάλοιποι ἡγεμόνες βασιλέως Βαβυλῶνος 14 καὶ ἀπέστειλαν καὶ ἔλαβον τὸν Ἰερεμίαν ἐξ αὐλῆς τῆς φυλακῆς καὶ ἔδωκαν αὐτόν πρὸς τὸν Γοδολίαν υἱὸν Αχεικαμ υἱοῦ Σαφαν καὶ ἐξήγαγον αὐτόν καὶ ἐκάθισεν ἐν μέσῳ τοῦ λαοῦ 15 καὶ πρὸς Ἰερεμίαν ἐγένετο λόγος κ̅υ̅ ἐν τῇ αὐλῇ τῆς φυλακῆς λέγων 16 πορεύου καὶ εἰπὸν πρὸς Αβδεμελεχ τὸν Αἰθίοπα οὕτως εἶπεν κ̅ς̅ ὁ Ἵς Ἰσραὴλ ἰδοὺ ἐγὼ φέρω τοὺς λόγους μου ἐπὶ τὴν πόλιν ταύτην εἰς κακὰ καὶ οὐκ εἰς ἀγαθὰ 17 καὶ σώσω σε ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ οὐ μὴ δώσω σε εἰς χεῖρας τῶν ἀνθρώπων ὧν σὺ φοβῆ ἄπο προσώπου αὐτῶν 18 ὅτι σώξων σώσω σε καὶ ἐν ῥομφαίᾳ οὐ μὴ πέσης καὶ ἔσται ἡ ψυχὴ σου εἰς εὖρεμα ὅτι ἐπεποιθεῖς ἐπ' ἐμοὶ φησὶν κ̅ς̅

be able against you, and they will dissolve your feet with slips, they have turned away from you. 23 And they will bring out your women and your children to the Chaldeans, and you will not at all be saved, for you will be captured by the hand of king of Babylon, and this city will be burnt down.’”

24 And the king said to him, ‘Let not a man know from these words, and you will not at all die! 25 And if the rulers hear that I have spoken to you, and they come to you, and say to you, “Tell us what the king spoke to you! Do not hide it from us, and we will not at all kill you! And what did the king speak to you?” 26 And you will say to them, “I throw compassion for me before the eyes of the king, that he will not send me back to the house of Iōnathan to die there.”’ 27 And all the rulers came to Ieremias, and they asked him, and he told them according to all these words, which the king had commanded him. And they kept silent, for not a word of LORD was heard. 28 And Ieremias sat in the court of the prison until time when Ierousalēm was captured.

*58. Ierousalēm Captured, Ieremias Released,
Abdemelech Saved (46:1-3, 14-18)*

1 And it came to be in the ninth month of Sedekias, king of Iouda, Nabouchodonosor, king of Babylon, and his whole force came against Ierousalēm, and they besieged it. 2 And in the eleventh year of Sedekias, in the fourth month, on the ninth day of the month the city broke. 3 And all the leaders of king of Babylon went in, and they sat in the middle gate, Marganasar and Samagōth and Nabousachar and Nabousareis, Nagargasnaser, Rabamath and the rest of the leaders of king of Babylon. 14 And they sent, and they took Ieremias from the court of the prison and they gave him to Godolias, son of Acheikam, son of Saphan, and they brought him out, and he sat in midst of the people. 15 And to Ieremias came a word of LORD in the court of the prison, saying, 16 ‘Go and say to Abdemelech, the Ethiopian, “Thus said LORD, GOD of Israel, ‘See, I bring my words upon this city for evil and not for good. 17 And I will save you in that day, and I will not at all deliver you into the hands of the men whom you fear from their face, 18 for saving I will save you, and you will not at all fall by the sword, and your soul will become into a find, because you have trusted in me,’ speaks LORD.”’

59. *Ieremias and Godolias. Godolias Killed. The Jews Flee to Egypt. Ieremias in Egypt (47:1–50:13)*

1 ὁ λόγος ὁ γενόμενος παρὰ πῦρ πρὸς Ἰερεμίαν μετὰ τὸ ἀποστεῖλαι αὐτὸν Ναβουζαρδαν τὸν ἀρχεμάγειρον τὸν ἐκ Δαμαν ἐν τῷ λαβεῖν αὐτὸν ἐν χειροπέδαις ἐν μέσῳ ἀποικίας Ἰουδα τῶν ἠγμένων εἰς Βαβυλῶνα 2 καὶ ἔλαβεν αὐτὸν ὁ ἀρχεμάγειρος καὶ εἶπεν αὐτῷ πρὸς ὁ θεὸς σου ἐλάλησεν τὰ κακὰ ταῦτα ἐπὶ τὸν τόπον τοῦτον 3 καὶ ἐποίησεν πρὸς ὅτι ἡμάρτετε αὐτῷ καὶ οὐκ ἠκούσατε αὐτοῦ τῆς φωνῆς 4 ἰδοὺ ἔλυσά σε ἀπὸ τῶν χειροπέδων τῶν ἐπὶ τὰς χεῖράς σου εἰ καλὸν ἐναντίον σου ἐλθεῖν μετ' ἐμοῦ εἰς Βαβυλῶνα καὶ θήσω τοὺς ὀφθαλμούς μου ἐπὶ σέ 5 εἰ δὲ μὴ ἀπότρεχε ἀνάστρεψον πρὸς τὸν Γοδολίαν υἱὸν Αἰχικαμ υἱοῦ Σαφαν ὃν κατέστησεν βασιλεὺς Βαβυλῶνος ἐν γῆ Ἰουδα καὶ οἴκησον μετ' αὐτοῦ ἐν μέσῳ τοῦ λαοῦ ἐν γῆ Ἰουδα εἰς ἅπαντα τὰ ἀγαθὰ ἐν ὀφθαλμοῖς σου τοῦ πορευθῆναι πορεύου καὶ ἔδωκεν αὐτῷ ὁ ἀρχεμάγειρος δῶρα καὶ ἀπέστειλεν αὐτόν 6 καὶ ἦλθεν πρὸς Γοδολίαν εἰς Μασσηφα καὶ ἐκάθισεν ἐν μέσῳ τοῦ λαοῦ τοῦ καταλιφθέντος ἐν τῇ γῆ 7 καὶ ἤκουσαν πάντες οἱ ἠγεμόνες τῆς δυνάμεως τῆς ἐν ἀγρῷ αὐτοὶ καὶ οἱ ἄνδρες αὐτῶν ὅτι κατέστησεν βασιλεὺς Βαβυλῶνος τὸν Γοδολίαν ἐν τῇ γῆ καὶ παρεκατέθεντο αὐτῷ ἄνδρας καὶ γυναῖκας αὐτῶν οὓς οὐκ ἀπόκισεν εἰς Βαβυλῶνα 8 καὶ ἦλθεν πρὸς Γοδολίαν εἰς Μασσηφα Ἰσμαῆλ υἱὸς Ναθανίου καὶ Ἰωναν υἱὸς Καρηε καὶ Σαρια υἱὸς Θαναεμαῖθ καὶ υἱοὶ Ἰωφε τοῦ Νετωφατει καὶ Ἰεζονίας υἱὸς τοῦ Μοχατει αὐτοὶ καὶ οἱ ἄνδρες αὐτῶν 9 καὶ ὤμοσεν αὐτοῖς Γοδολίας καὶ τοῖς ἀνδράσιν αὐτῶν λέγων μὴ φοβηθῆτε ἀπὸ προσώπου παίδων τῶν Χαλδαίων κατοικήσατε ἐν τῇ γῆ καὶ ἐργάσασθαι τῷ βασιλεῖ Βαβυλῶνος καὶ βέλτιον ἔσται ὑμῖν 10 καὶ ἰδοὺ ἐγὼ κάθημαι ἐναντίον ὑμῶν εἰς Μασσηφα στήναι κατὰ πρόσωπον τῶν Χαλδαίων οἱ ἂν ἔλθωσιν ἐφ' ὑμᾶς καὶ ὑμεῖς συναγάγετε οἶνον καὶ ὀπώραν καὶ ἔλεον καὶ βάλετε εἰς τὰ ἀγγεῖα ὑμῶν καὶ οἰκήσατε ἐν ταῖς πόλεσιν αἷς κατεκρατήσατε 11 καὶ πάντες οἱ Ἰουδαῖοι οἱ ἐν Μωαβ καὶ ἐν υἰοῖς Ἀμμων καὶ οἱ ἐν τῇ Ἰδουμαία καὶ οἱ ἐν πάσῃ τῇ γῆ ἤκουσαν ὅτι ἔδωκεν βασιλεὺς Βαβυλῶνος κατάλιμμα τῷ Ἰουδα καὶ ὅτι κατέστησεν ἐπ' αὐτοὺς τὸν Γοδολίαν υἱὸν Αἰχικαμ 12 καὶ ἦλθον πρὸς Γοδολίαν εἰς γῆν Ἰουδα εἰς Μασσηφα καὶ συνήγαγον οἶνον καὶ ὀπώραν πολλὴν σφόδρα καὶ ἔλεον 13 καὶ Ἰωναν υἱὸς Καρηε καὶ πάντες οἱ ἠγεμόνες τῆς δυνάμεως οἱ ἐν τοῖς ἀγροῖς ἦλθον πρὸς τὸν Γοδολίαν εἰς Μασσηφα 14 καὶ εἶπαν αὐτῷ εἰ γνώσει γινώσκεις ὅτι Βελείσα βασιλεὺς υἱῶν Ἀμμων ἀπέστειλεν πρὸς σέ τὸν Ἰσμαῆλ πατάξι σου ψυχὴν καὶ οὐκ ἐπίστευσεν αὐτοῖς Γοδολίας 15 καὶ Ἰωναν εἶπεν τῷ Γοδολίᾳ κρυφῶς ἐν Μασσηφα πορεύσομαι

59. *Ieremias and Godolias. Godolias Killed. The Jews Flee to Egypt. Ieremias in Egypt (47:1–50:13)*

1 The word which came from LORD to Ieremias, after Nabouzardan, the chief cook from Daman, had sent him away, when he had taken him in handcuffs in the midst of exile of Iouda, of those who were brought to Babylon. 2 And the chief cook took him, and he said to him, 'LORD, your GOD, spoke this evil upon this place, 3 and LORD has done it, because you sinned against him, and you did not listen to his voice. 4 See, I have released you from the handcuffs, those on your hands. If it is good before you to come with me to Babylon, I will also put my eyes upon you. 5 But if not, run away, and return to Godolias, son of Acheikam, son of Saphan, whom king of Babylon has appointed in the land of Iouda, and live with him in the midst of the people in the land of Iouda. Go to all that is good in your eyes to go to.' And the chief cook gave him gifts, and he sent him away. 6 And he went to Godolias, to Massēpha, and he sat in the midst of the people who had been left in the land. 7 And all the leaders of the force which was in the field, they and their men, heard that king of Babylon had appointed Godolias in the land, and they committed their men and women to him, whom he had not sent into exile to Babylon. 8 And Ismaël, son of Nathanias, and Iōnan, son of Karēe, and Saraia, son of Thanaemaith, and sons of Iōphe of Netōphatei, and Iezionias, son of Mochatei, they and their men came to Godolias to Massēpha. 9 And Godolias swore to them and to their men, saying, 'Do not fear from the face of servants of the Chaldeans, settle in the land, and work for the king of Babylon, and it will be better for you! 10 And see, I sit before you in Massēpha to stand before the Chaldeans, who will come against you. And you, gather wine and fruit and oil, and put it into your vessels, and live in the cities which you have obtained possession of! 11 And all the Jews, those in Mōab and among the sons of Ammōn and those in Idoumaia and those in the whole land heard that king of Babylon had given a remnant to Iouda, and that he had appointed Godolias, son of Acheikam, over them. 12 And they came to Godolias, to the land of Iouda, to Massēpha, and they gathered wine and much fruit and oil. 13 And Iōnan, son of Karēe, and all the leaders of the force, those who were in the fields, came to Godolias in Massēpha. 14 And they said to him, 'Do you know by knowledge that Belisa, king of sons of Ammōn, has sent Ismaël to you to strike your soul?' And Godolias did not believe them. 15 And Iōnan said to Godolias, secretly in Massēpha, 'I will go indeed and strike

δὴ καὶ πατάξω τὸν Ἰσμαηλ καὶ μηθεὶς γνώτω μὴ πατάξῃ σου ψυχὴν καὶ διασπαρῇ πᾶς Ἰουδα οἱ συνηγμένοι πρὸς σὲ καὶ ἀπολοῦνται οἱ κατάλοιπα Ἰουδα 16 καὶ εἶπεν Γοδολίας πρὸς Ἰωαναν μὴ ποιήσης τὸ πρῶγμα τοῦτο ὅτι ψευδῆ σὺ λέγεις ὑπὲρ Ἰσμαηλ

48:1 καὶ ἐγένετο τῷ μηνὶ τῷ ἑβδόμῳ ἦλθεν Ἰσμαηλ υἱὸς Ναθανίου υἱοῦ Ἐλασα ἀπὸ γένους τοῦ βασιλέως καὶ δέκα ἄνδρες μετ' αὐτοῦ πρὸς Γοδολίαν εἰς Μασσηφα καὶ ἔφαγον ἐκεῖ ἄρτον ἅμα 2 καὶ ἀνέστη Ἰσμαηλ καὶ οἱ δέκα ἄνδρες οἱ ἦσαν μετ' αὐτοῦ καὶ ἐπάταξαν τὸν Γοδολίαν ὃν κατέστησεν βασιλεὺς Βαβυλῶνος ἐπὶ τῆς γῆς 3 καὶ πάντας τοὺς Ἰουδαίους τοὺς ὄντας μετ' αὐτοῦ ἐν Μασσηφα καὶ πάντας τοὺς Χαλδαίους τοὺς εὐρεθέντας ἐκεῖ

4 καὶ ἐγένετο τῇ ἡμέρᾳ τῇ δευτέρᾳ πατάξαντος αὐτοῦ τὸν Γοδολίαν καὶ ἄνθρωπος οὐκ ἔγνω 5 καὶ ἦλθοσαν ἄνδρες ἀπὸ Συχεμ καὶ ἀπὸ Σαλημ καὶ ἀπὸ Σαμαρίας ὀγδοήκοντα ἄνδρες ἐξυρημένοι πώγωνας καὶ διεσπασμένοι τὰ ἱμάτια καὶ κοπτόμενοι καὶ μαννα καὶ λίβανος ἐν χερσὶν αὐτῶν τοῦ εἰσενεγκεῖν εἰς οἶκον κϛ 6 καὶ ἐξῆλθεν εἰς ἀπάντησιν αὐτοῖς Ἰσμαηλ αὐτοὶ ἐπορεύοντο καὶ ἔκλαιον καὶ εἶπεν αὐτοῖς εἰσέλθετε πρὸς Γοδολίαν 7 καὶ ἐγένετο εἰσελθόντων αὐτῶν εἰς τὸ μέσον τῆς πόλεως ἔσφαξεν αὐτοὺς εἰς τὸ φρέαρ 8 καὶ δέκα ἄνδρες εὐρέθησαν ἐκεῖ καὶ εἶπαν τῷ Ἰσμαηλ μὴ ἀνέλης ἡμᾶς ὅτι εἰσὶν ἡμῖν θησαυροὶ ἐν ἀγρῷ πυροὶ καὶ κριθαὶ μέλι καὶ ἔλαιον καὶ παρήλθεν καὶ οὐκ ἀνείλεν αὐτοὺς ἐν μέσῳ τῶν ἀδελφῶν αὐτῶν 9 καὶ τὸ φρέαρ εἰς ὃ ἔρριψεν ἐκεῖ Ἰσμαηλ πάντας οὓς ἐπάταξεν φρέαρ μέγα τοῦτο ἔστιν ὃ ἐποίησεν ὁ βασιλεὺς Ἀσα ἀπὸ προσώπου Βαασα βασιλέως Ἰσραὴλ τοῦτο ἐνέπλησεν Ἰσμαηλ τραυματιῶν 10 καὶ ἀπέστρεψεν Ἰσμαηλ πάντα τὸν λαὸν τὸν καταλειφθέντα εἰς Μασσηφα καὶ τὰς θυγατέρας τοῦ βασιλέως ἃς παρεκατέθετο ὁ ἀρχιεμᾶγρος τῷ Γοδολίᾳ υἱῷ Ἀχεικαμ καὶ ὄχρετο εἰς τὸ πέραν υἰῶν Ἀμμων

11 καὶ ἤκουσεν Ἰωαναν υἱὸς Καρηε καὶ πάντες οἱ ἡγεμόνες τῆς δυνάμεως οἱ μετ' αὐτοῦ πάντα τὰ κακὰ ἃ ἐποίησεν Ἰσμαηλ 12 καὶ ἤγαγον ἅπαν τὸ στρατόπεδον αὐτῶν καὶ ὄχοντο πολεμεῖν αὐτὸν καὶ εὔρον αὐτὸν ἐπὶ ὕδατος πολλοῦ ἐν Γαβαῶν 13 καὶ ἐγένετο ὅτε εἶδεν πᾶς ὁ λαὸς ὁ μετὰ Ἰσμαηλ τὸν Ἰωαναν καὶ τοὺς ἡγεμόνας τῆς δυνάμεως τῆς μετ' αὐτοῦ 14 καὶ ἀνέστρεψαν πρὸς Ἰωαναν 15 καὶ Ἰσμαηλ ἐσώθη σὺν ὀκτώ ἀνθρώποις καὶ ὄχρετο πρὸς τοὺς υἱοὺς Ἀμμων 16 καὶ ἔλαβεν Ἰωαναν καὶ πάντες οἱ ἡγεμόνες τῆς δυνάμεως οἱ μετ' αὐτοῦ πάντας τοὺς καταλοίπους τοῦ λαοῦ οὓς ἀπέστρεψεν ἀπὸ Ἰσμαηλ δυνατοὺς ἄνδρας ἐν πολέμῳ καὶ τὰς γυναῖκας καὶ τὰ λοιπὰ

Ismaël. Let no one know, lest he will strike your soul, and all Iouda will be dispersed, those who have been gathered to you, and those left of Iouda will perish.' 16 And Godolias said to Iōanan, 'Do not do this deed, for you are telling lies about Ismaël.'

48:1 And it came to be in the seventh month, Ismaël, son of Nathanias, son of Elasa, of the family of the king, and ten men with him, came to Godolias to Massēpha. And there they ate bread together. 2 And Ismaël rose and the ten men with him, and they struck Godolias, whom King of Babylon had appointed over the land, 3 and all the Jews who were with him in Massēpha and all the Chaldeans who were found there.

4 And it came to be on the second day, when he had struck Godolias, and a man did not know, 5 and men came from Suchem and from Salēm and from Samareias, eighty men with shaven beards and torn garments and mourning, and manna and frankincense in their hands, to bring into the house of LORD. 6 And Ismaël went out to meet them. They themselves were coming, and they were crying. And he said to them, 'Come in to Godolias!' 7 And it came to be, when they entered into middle of the city, he slaughtered them into the well. 8 And ten men were found there, and they said to Ismaël, 'Do not kill us, for we have treasures in the field, wheat and barley, honey and oil. And he passed by them, and he did not kill them in the middle of their brothers. 9 And the well in which Ismaël threw there all whom he had struck, this is a big well, which king Asa had made from the face of Baasa, king of Israel. This Ismaël filled with wounded. 10 And Ismaël returned all the people who had been left in Massēpha, and the daughters of the king, whom the chief cook had committed to Godolias, son of Acheikam. And he had gone to the other side of sons of Ammōn.

11 And Iōanan, son of Karēe and all the leaders of the force, those who were with him, heard about all the evil which Ismaël had done. 12 And they brought all their army, and they went to fight against him, and they found him at much water in Gabaō. 13 And it came to be, when all the people who were with Ismaël, saw Iōanan and the leaders of the force which was with him, 14 and they returned to Iōanan. 15 And Ismaël was saved together with eight men, and they had gone to the sons of Ammōn. 16 And Iōanan and all the leaders of the force, those with him, took all those left of the people whom he had returned from Ismaël, powerful men in war and the women and the rest and the eunuchs, [whom] he

καὶ τοὺς εὐνούχους (οὓς) ἀπέστρεψεν ἀπὸ Γαβαων 17 καὶ ὄχοντο καὶ ἐκάθισαν ἐν Γαβρηωχαμαα τὴν πρὸς Βηθλεεμ τοῦ πορευθῆναι εἰς Αἴγυπτον 18 ἀπὸ προσώπου τῶν Χαλδαίων ὅτι ἐφοβήθησαν ἀπὸ προσώπου αὐτῶν ὅτι ἐπάταξεν Ἰσμαηλ τὸν Γοδολίαν ὃν κατέστησεν βασιλεὺς Βαβυλῶνος ἐν τῇ γῆ 49:1 καὶ προσῆλθον πάντες οἱ ἡγεμόνες τῆς δυνάμεως καὶ Ἰωαναν καὶ Ἀζαρίας υἱὸς Μαασαίου καὶ πᾶς ὁ λαὸς ἀπὸ μικροῦ καὶ ἕως μεγάλου 2 πρὸς Ἱερεμίαν τὸν προφήτην καὶ εἶπαν αὐτῷ πεσέτω δὴ τὸ ἔλεος ἡμῶν κατὰ πρόσωπόν σου καὶ πρόσσευξαι πρὸς $\overline{\kappa\omega}$ τὸν $\overline{\theta\upsilon}$ σου περὶ τῶν καταλοιπῶν τούτων ὅτι κατελείφθημεν ὀλίγοι ἀπὸ πολλῶν καθὼς οἱ ὀφθαλμοί σου βλέπουσιν 3 καὶ ἀναγγειλάτω ἡμῖν $\overline{\kappa\omega}$ ὁ $\overline{\theta\varsigma}$ σου τὴν ὁδὸν ἣ πορευσόμεθα ἐν αὐτῇ καὶ λόγον ὃν ποιήσομεν

4 καὶ εἶπεν αὐτοῖς Ἱερεμίας ἤκουσα ἰδοὺ προσεύξομαι πρὸς $\overline{\kappa\omega}$ τὸν $\overline{\theta\upsilon}$ ἡμῶν κατὰ τοὺς λόγους ὑμῶν καὶ ἔσται ὁ λόγος ὃν ἂν ἀποκριθῆσεται $\overline{\kappa\omega}$ ἀναγγελῶ ὑμῖν οὐ μὴ κρύψω ἀφ' ὑμῶν ῥῆμα 5 καὶ αὐτοὶ εἶπαν τῷ Ἱερεμίᾳ ἔστω $\overline{\kappa\omega}$ ἐν ἡμῖν εἰς μάρτυρα δίκαιον καὶ πιστόν εἰ μὴ κατὰ πάντα τὸν λόγον ὃν ἂν ἀποστείλῃ $\overline{\kappa\omega}$ πρὸς ἡμᾶς οὕτως ποιήσομεν 6 καὶ ἐὰν ἀγαθὸν καὶ ἐὰν κακὸν τὴν φωνὴν $\overline{\kappa\omega}$ τοῦ $\overline{\theta\upsilon}$ ἡμῶν οὐ ἡμεῖς ἀποστελλόμεν σε πρὸς αὐτόν ἀκουσόμεθα ἵνα βέλτιον ἡμῖν γένηται ὅτι ἀκουσόμεθα τῆς φωνῆς $\overline{\kappa\omega}$ τοῦ $\overline{\theta\upsilon}$ ἡμῶν 7 καὶ ἐγενήθη μετὰ δέκα ἡμέρας ἐγενήθη λόγος $\overline{\kappa\omega}$ πρὸς Ἱερεμίαν 8 καὶ ἐκάλεσεν Ἰωαναν καὶ τοὺς ἡγεμόνας τῆς δυνάμεως καὶ πάντα τὸν λαὸν ἀπὸ μικροῦ καὶ ἕως μεγάλου 9 καὶ εἶπεν αὐτοῖς οὕτως εἶπεν $\overline{\kappa\omega}$ 10 ἐὰν καθίσαντες καθίσητε ἐν τῇ γῆ ταύτῃ οἰκοδομήσω ὑμᾶς καὶ οὐ μὴ καθέλω καὶ φυτεύσω ὑμᾶς καὶ οὐ μὴ ἐκτείλω ὅτι ἀναπέπαιμαι ἐπὶ τοῖς κακοῖς οἷς ἐποίησα ὑμῖν 11 μὴ φοβηθῆτε ἀπὸ προσώπου βασιλέως Βαβυλῶνος οὐ ὑμεῖς φοβεῖσθε ἀπὸ προσώπου αὐτοῦ μὴ φοβηθῆτε φησὶν $\overline{\kappa\omega}$ ὅτι μεθ' ὑμῶν ἐγὼ ἐξαιρεῖσθαι ὑμᾶς καὶ σῶζειν ὑμᾶς ἐκ χειρὸς αὐτῶν 12 καὶ δώσω ὑμῖν ἔλεος καὶ ἐλεήσω ὑμᾶς καὶ ἐπιστρέψω ὑμᾶς εἰς τὴν γῆν ὑμῶν 13 καὶ εἰ λέγετε ὑμεῖς οὐ μὴ καθίσωμεν ἐν τῇ γῆ ταύτῃ πρὸς τὸ μὴ ἀκοῦσαι φωνῆς $\overline{\kappa\omega}$ 14 ὅτι εἰς γῆν Αἰγύπτου εἰσελευσόμεθα καὶ οὐ μὴ ἴδωμεν πόλεμον καὶ φωνὴν σάλπιγγος οὐ μὴ ἀκούσωμεν καὶ ἐν ἄρτοις οὐ μὴ πεινάσωμεν καὶ ἐκεῖ οἰκήσομεν 15 διὰ τοῦτο ἀκούσατε λόγον $\overline{\kappa\omega}$ οὕτως εἶπεν $\overline{\kappa\omega}$ ἐὰν ὑμεῖς δῶτε τὸ πρόσωπον ὑμῶν εἰς Αἴγυπτον καὶ εἰσέλθητε ἐκεῖ κατοικεῖν 16 καὶ ἔσται ἡ ῥομφαία ἣν ὑμεῖς(ς) φοβεῖσθε ἀπὸ προσώπου αὐτῆς εὐρήσει ὑμᾶς ἐν γῆ Αἰγύπτου καὶ ὁ λεμὸς οὗ ὑμεῖς λόγον ἔχετε ἀπὸ προσώπου αὐτοῦ καταλήμψεται ὑμᾶς ὀπίσω ὑμῶν ἐν Αἰγύπτῳ καὶ ἐκεῖ ἀποθανεῖσθε 17 καὶ ἔσονται πάντες οἱ ἄνθρωποι καὶ πάντες οἱ ἀλλογενεῖς οἱ θέντες τὸ πρόσωπον αὐτῶν

returned from Gabaōn. 17 And they went and they sat in Gabērōchamaa, the one by Bēthleem, to go to Egypt 18 from the face of the Chaldeans. For they feared from their face, for Ismaēl had struck Godolias, whom king of Babylon had appointed in the land. 49:1 And all the leaders of the force and Iōanan and Azarias, son of Maasaias, and all the people, from the small and to the great, came 2 to Ieremias, the prophet, and said to him, ‘Let indeed compassion for us fall before you, and pray to LORD, your GOD for these who are left, for we are few who are left out of many, as your eyes see. 3 And let LORD, your GOD, declare the way in which we will go in it, and a word which we will do.

4 And Ieremias said to them, ‘I have heard. See, I will pray to LORD, your GOD, according to your words, and the word will be, whichever LORD will answer, I will declare it to you. I will not at all hide a word from you.’ 5 And they said to Ieremias, ‘Let LORD become among us into a righteous and faithful witness, if we will not do thus, according to all the word which LORD will send to us. 6 Both if it is good and if it is bad, we will listen to the voice of LORD, our GOD, where we send you to him, that it will be better for us, for we will listen to the voice of LORD, our GOD. 7 And it came to be, after ten days, a word of LORD came to Ieremias. 8 And he called Iōanan and the leaders of the force and all the people from the small and to the great. 9 And he said to them, ‘Thus said LORD, 10 “If having sat down you sit in this land, I will build you, and I will not at all tear down, and I will plant you and I will not at all pluck up, for I have rested upon the evil which I have done to you. 11 Do not fear from the face of king of Babylon, whom you fear from his face. Do not fear”, speaks LORD, “for I am with you to deliver you and save you from their hand. 12 And I will give you mercy, and I will show mercy to you, and I will return you to your land. 13 And if you say, “We will not at all sit in this land, so that we do not listen to voice of LORD, 14 for we will go into the land of Egypt, and we will see no war at all, and we will hear no sound of a trumpet, and we will not at all be hungry in bread, and there we will live.’” 15 Therefore, hear a word of LORD, “Thus said LORD, “If you give your face to Egypt, and you go into it to live there, 16 and it will be, the sword, which you fear from its face, will find you in the land of Egypt, and the famine about which you have concerns from the face of it, will overtake you, behind you in Egypt, and there you will die. 17 And all the men and all the foreigners who have set their face to

εἰς γῆν Αἴγυπτου ἐνοικεῖν ἐκεῖ ἐκλίψουσιν ἐν τῇ ῥομφαίᾳ καὶ ἐν τῷ
 λειμῷ καὶ οὐκ ἔσται αὐτῶν οὐθεὶς σφωζόμενος ἀπὸ τῶν κακῶν ὧν ἐγὼ
 ἐπάγω ἐπ' αὐτούς 18 ὅτι οὕτως εἶπεν ᾧ καθὼς ἔσταξεν ὁ θυμὸς μου
 ἐπὶ τοὺς κατοικοῦντας Ἱερουσαλημ οὕτως στάξει ὁ θυμὸς μου ἐφ' ὑμᾶς
 εἰσελθόντων ὑμῶν εἰς Αἴγυπτον καὶ ἔσεσθε εἰς ἄβατον καὶ ὑποχειριοί
 καὶ εἰς ἀράν καὶ εἰς ὄνειδισμόν καὶ οὐ μὴ ἴδητε οὐκέτι τὸν τόπον τοῦτον

19 ἃ ἐλάλησεν ᾧ ἐφ' ὑμᾶς τοὺς καταλοίπους Ἰουδα μὴ εἰσέλθητε εἰς
 Αἴγυπτον καὶ νῦν γνόντες γνώσεσθε 20 ὅτι ἐπονηρεύσασθε ἐν ψυχαῖς
 ὑμῶν ἀποστείλαντές με λέγοντες πρόσευξαι περὶ ἡμῶν πρὸς ᾧ καὶ
 κατὰ πάντα ἃ ἐὰν λαλήσῃ σοι ᾧ ποιήσομεν 21 καὶ οὐκ ἠκούσατε τῆς
 φωνῆς ᾧ ἧς ἀπέστειλὲν με πρὸς ὑμᾶς 22 καὶ νῦν ἐν ῥομφαίᾳ καὶ ἐν
 λειμῷ ἐκλείψετε ἐν τῷ τόπῳ οὗ ὑμεῖς βούλεσθε εἰσελθεῖν κατοικεῖν ἐκεῖ

50:1 καὶ ἐγενήθη ὡς ἐπαύσατο Ἱερεμίας λέγων πρὸς τὸν λαὸν τοὺς
 πάντας λόγους ᾧ οὗς ἀπέστειλεν αὐτὸν ᾧ πρὸς αὐτούς πάντας τοὺς
 λόγους τούτους 2 καὶ εἶπεν Ἀζαρίας υἱὸς Μασσαίου καὶ Ἰωαναν υἱὸς
 Καρηε καὶ πάντες οἱ ἄνδρες οἱ εἶπαντες τῷ Ἱερεμίᾳ λέγοντες ψεύδη οὐκ
 ἀπέστειλὲν σε ᾧ πρὸς ἡμᾶς λέγων μὴ εἰσέλθητε εἰς Αἴγυπτον οἰκεῖν
 ἐκεῖ 3 ἀλλ' ἡ Βαρουχ υἱὸς Νηρείου συμβάλλει σε πρὸς ἡμᾶς ἵνα δῶς
 ἡμᾶς εἰς χεῖρας τῶν Χαλδαίων τοῦ θανατῶσαι ἡμᾶς καὶ ἀποικισθῆναι
 ἡμᾶς εἰς Βαβυλῶνα 4 καὶ οὐκ ἤκουσεν Ἰωαναν καὶ πάντες οἱ ἡγεμόνες
 τῆς δυνάμεως καὶ πᾶς ὁ λαὸς τῆς φωνῆς ᾧ κατοικῆσαι ἐν γῇ Ἰουδα
 5 καὶ ἔλαβεν Ἰωαναν καὶ πάντες οἱ ἡγεμόνες τῆς δυνάμεως πάντας
 τοὺς καταλοίπους Ἰουδα τοὺς ἀποστρέψαντας κατοικεῖν ἐν τῇ γῇ
 6 τοὺς δυνατοὺς ἄνδρας καὶ τὰς γυναῖκας καὶ τὰ λοιπὰ καὶ τὰς
 θυγατέρας τοῦ βασιλέως καὶ τὰς ψυχὰς ἃς κατέλειπεν Ναβουζαρδαν
 μετὰ Γοδολίου υἱοῦ Ἀχεικαμ καὶ Ἱερεμίαν τὸν προφήτην καὶ Βαρουχ
 υἱὸν Νηρίου 7 καὶ εἰσῆλθον εἰς Αἴγυπτον ὅτι οὐκ ἠκουσαν τῆς φωνῆς
 ᾧ καὶ εἰσῆλθον εἰς Ταφνας 8 καὶ ἐγένετο λόγος ᾧ πρὸς Ἱερεμίαν
 ἐν Ταφνας λέγων 9 λάβε σεαυτῷ λίθους μεγάλους καὶ κατάκρυψον
 αὐτούς ἐν προθύροις ἐν πύλῃ τῆς οἰκίας Φαραω ἐν Ταφνας κατ'
 ὀφθαλμοὺς ἀνδρῶν Ἰουδα 10 καὶ ἐρεῖς οὕτως εἶπεν ᾧ ἰδοὺ ἐγὼ
 ἀποστέλλω καὶ ἄξω Ναβουχοδοноσορ βασιλέα Βαβυλῶνος καὶ θήσει
 αὐτοῦ τὸν θρόνον ἐπάνω τῶν λίθων τούτων ὧν κατέκρυψας καὶ ἀρεῖ
 τὰ ὄπλα ἐπ' αὐτούς 11 καὶ εἰσελεύσεται καὶ πατάξει γῆν Αἴγυπτου
 οὗς εἰς θάνατον εἰς θάνατον καὶ οὗς εἰς ἀποικισμόν εἰς ἀποικισμόν
 καὶ οὗς εἰς ῥομφαίαν εἰς ῥομφαίαν 12 καὶ καύσει πῦρ ἐν οἰκίαις τῶν
 θεῶν αὐτῶν καὶ ἐνπυριεῖ αὐτάς καὶ ἀποικιεῖ αὐτούς καὶ φθειριεῖ γῆν

the land of Egypt to live there will be, they will fade away by the sword and by the famine, and there will be no one of them who is being saved from the evil which I bring upon them.” 18 For thus said LORD, “As my anger has dropped upon the inhabitants of Ierousalēm, so my anger will drop upon you, when you have come into Egypt. And you will become into an impassable and subordinates and a curse and a reproach, and you will never ever see this place again.”

19 This is what LORD spoke concerning you, you who are left of Iouda, ‘Do not go to Egypt.’ And now having got to know you shall know 20 that you have acted wickedly in your souls, when you sent me, saying, ‘Pray for us to LORD, and according to all that LORD will speak to you, we will do.’ 21 And you did not listen to the voice of LORD, which he sent me to you. 22 And now you will fade away by the sword and by famine, in the place where you want to go to live there.

50:1 And it came to be, when Ieremias ceased saying to the people the entire words of LORD, which LORD had sent him to them, all these words. 2 And Azarias, son of Maasaias, said, and Iōanan, son of Karēe, and all the men who had been speaking to Ieremias, saying, ‘Lies! LORD has not sent you to us, saying, “Do not go into Egypt to live there”,’ 3 but Barouch, son of Nēreias, incites you against us, that you may give us into the hands of the Chaldeans to kill us and that we be sent into exile to Babylon. 4 And Iōanan and all the leaders of the force and all the people did not listen to the voice of LORD, to live in the land of Iouda. 5 And Iōanan and all the leaders of the force took all those left of Iouda, who had returned to live in the land, 6 the powerful men and the women and the rest and the daughters of the king and the souls whom Nabouzaradan had left with Godolias, son of Acheikam, and Ieremias, the prophet, and Barouch, son of Nēreias. 7 And they went into Egypt, for they did not listen to the voice of LORD, and they went into Taphnas. 8 And a word of LORD came to Ieremias in Taphnas, saying, 9 ‘Take yourself large stones, and hide them in the entrance in the gate of the house of Pharaō in Taphnas before the eyes of men of Iouda. 10 And you will say, “Thus said LORD, “See, I send, and I will bring Nabouchodonosor, king of Babylon, and he will set his throne above these stones, which you have hidden, and he will lift the weapons against them. 11 And he will come into and he will strike the land of Egypt, those who are for death, to death, those who are for exile, to exile and those who are for sword, to sword. 12 And he will light a fire in the houses of their gods, and he will burn the houses, and he will send the men into exile, and he will pick the lice off the land

Αιγύπτου ὡσπερ φθειρίζει ποιμὴν τὸ ἱμάτιον αὐτοῦ καὶ ἐξελεύσεται ἐν εἰρήνῃ 13 καὶ συντρείψει τοὺς στύλους Ἑλιουπόλεως τοὺς ἐν Ὠν καὶ τὰς οἰκίας αὐτῶν κατακαύσει ἐν πυρὶ

60. *Lord's Word Concerning the Jews in Egypt (51:1–30)*

1 ὁ λόγος ὁ γενόμενος πρὸς Ἱερεμίαν ἅπασιν τοῖς Ἰουδαίοις τοῖς κατοικοῦσιν ἐν γῆ Αἰγύπτου καὶ τοῖς καθημένοις ἐν Μαγδώλῳ καὶ ἐν Ταφνας καὶ ἐν γῆ Παθουρης λέγων

2 οὕτως εἶπεν $\overline{\kappa\varsigma}$ ὁ $\overline{\delta\varsigma}$ Ἰσραηλ ὑμεῖς ἐωράκατε πάντα τὰ κακὰ ἃ ἐπήγαγον ἐπὶ Ἱερουσαλημ καὶ ἐπὶ τὰς πόλεις Ἰουδα καὶ ἰδοὺ εἰσιν ἔρημοι ἀπὸ ἐνοίκων 3 ἀπὸ προσώπου πονηρίας αὐτῶν ἧς ἐποίησαν παραπικρᾶναί με πορευθέντες θυμιᾶν θεοῖς ἑτέροις οἷς οὐκ ἔγνωτε 4 καὶ ἀπέστειλα πρὸς ὑμᾶς τοὺς παῖδάς μου τοὺς προφήτας ὀρθρου καὶ ἀπέστειλα λέγων μὴ ποιήσητε τὸ πρᾶγμα τῆς μολύνσεως ταύτης ἧς ἐμείσησα 5 καὶ οὐκ ἤκουσαν καὶ οὐκ ἔκλειναν τὸ οὖς αὐτῶν ἀποστρέψαι ἀπὸ τῶν κακῶν αὐτῶν πρὸς τὸ μὴ θυμιᾶν θεοῖς ἑτέροις 6 καὶ ἔσταξεν ἡ ὀργή μου καὶ ὁ θυμὸς μου καὶ ἐξεκαύθη ἐν πύλαις Ἰουδα καὶ ἔξωθεν Ἱερουσαλημ καὶ ἐγενήθησαν εἰς ἐρήμωσιν καὶ εἰς ἄβατον ὡς ἡ ἡμέρα αὕτη 7 καὶ νῦν οὕτως εἶπεν $\overline{\kappa\varsigma}$ παντοκράτωρ ἵνα τί ὑμεῖς ποιεῖτε κακὰ μεγάλα ἐπὶ ψυχαῖς ὑμῶν ἐκκόψαι ὑμῶν ἄνθρωπον καὶ γυναῖκα νήπιον καὶ θηλάζοντα ἐκ μέσου Ἰουδα πρὸς τὸ μὴ καταλειφθῆναι ὑμῶν μηδένα 8 παραπικρᾶναί με ἐν τοῖς ἔργοις τῶν χειρῶν ὑμῶν θυμιᾶν θεοῖς ἑτέροις ἐν γῆ Αἰγύπτῳ εἰς ἣν ἦλθατε κατοικεῖν ἐκεῖ ἵνα ἐκκοπήτε καὶ ἵνα γένησθε εἰς κατάραν καὶ εἰς ὄνειδισμόν ἐν πᾶσιν τοῖς ἔθνεσιν τῆς γῆς 9 μὴ ἐπιλέλησθε ὑμεῖς τῶν κακῶν τῶν πατέρων ὑμῶν καὶ τῶν κακῶν τῶν βασιλέων Ἰουδα καὶ τῶν κακῶν τῶν ἀρχόντων ὑμῶν {καὶ τῶν κακῶν τῶν ἀρχόντων ὑμῶν} καὶ τῶν κακῶν τῶν γυναικῶν ὑμῶν ὧν ἐποίησαν ἐν γῆ Ἰουδα καὶ ἔξωθεν Ἱερουσαλημ 10 καὶ οὐκ ἐπαύσαντο ἕως τῆς ἡμέρας ταύτης καὶ οὐκ ἀντίχοντο τῶν προσταγμάτων μου ὧν ἔδωκα κατὰ πρόσωπον τῶν πατέρων αὐτῶν

11 διὰ τοῦτο οὕτως εἶπεν $\overline{\kappa\varsigma}$ ἰδοὺ ἐγὼ ἐφίστημι τὸ πρόσωπόν μου 12 τοῦ ἀπολέσαι πάντας τοὺς καταλοίπους τοὺς ἐν Αἰγύπτῳ καὶ πεσοῦνται ἐν ὄμοφαίᾳ καὶ ἐν λειμῶ ἔκλιψουσιν ἀπὸ μεικροῦ ἕως μεγάλου καὶ ἔσσονται εἰς ὄνειδισμόν καὶ εἰς ἀπώλειαν καὶ εἰς κατάραν 13 καὶ ἐπισκέψομαι ἐπὶ τοὺς καθημένους ἐν γῆ Αἰγύπτῳ ὡς ἐπεσχεψάμην ἐπὶ Ἱερουσαλημ ἐν ὄμοφαίᾳ καὶ ἐν λειμῶ 14 καὶ οὐκ ἔσται σεσφωμένος οὐθεὶς τῶν ἐπιλοίπων Ἰουδα τῶν παροικούντων ἐν γῆ Αἰγύπτῳ τοῦ ἐπιστρέψαι εἰς γῆν Ἰουδα ἐφ' ἣν αὐτοὶ ἐλπίζουσιν ταῖς ψυχαῖς αὐτῶν τοῦ ἐπιστρέψαι ἐκεῖ οὐ μὴ ἐπιστρέψωσιν ἀλλ' ἢ οἱ ἀνασεσφωμένοι

of Egypt just as a shepherd picks the lice off his garment, and he will go away in peace. 13 And he will break the pillars of Heliopolis, those in Ōn, and he will burn their houses completely with fire.

60. Lord's Word Concerning the Jews in Egypt (51:1–30)

1 The word which came to Ieremias for all the Jews who live in the land of Egypt and for those who are settling in Magdōlos and in Taphnas and in the land of Pathourēs, saying,

2 ‘Thus said LORD, GOD of Israel, “You have seen all the evil which I have brought upon Ierousalēm and upon the cities of Iouda. And see, they are desert from inhabitants, 3 from the face of their evil, which they did to provoke me, when they went to burn incense to other gods, whom you did not know. 4 And I sent to you my servants, the prophets, early in the morning, and I sent, saying, ‘Do not do this deed of defilement, which I have hated!’ 5 And they did not listen, and they did not incline their ear, to turn away from their evil, to not burn incense to other gods. 6 And my fury and my anger dropped, and it burnt in the gates of Iouda and outside Ierousalēm, and they became a desolation and an impassable, as this day.” 7 And now, thus said LORD, Almighty, “Why are you doing great evil to your souls, to cut off from you man and woman, child and suckling from the midst of Iouda, that no one of you will be left, 8 to provoke me with the works of your hands, to burn incense to other gods in the land of Egypt, to which you came to live there, that you might be cut off, and that you might become a curse and a reproach among all the nations of the earth? 9 Surely, you have not forgotten the evil of your fathers and the evil of the kings of Iouda and the evil of your rulers [and the evil of your rulers] and the evil of your women, which they committed in the land of Iouda and outside Ierousalēm, have you? 10 And they have not ceased until this day, and they have not been cleaving to my orders, which I gave before their fathers.”’

11 Therefore, thus said LORD, ‘See, I set up my face 12 to destroy all who are left, those in Egypt, and they will fall by the sword, and by famine they will fade away from the small to the great, and they will become into a reproach and a destruction and a curse. 13 And I will visit those who are settling in the land of Egypt as I visited Ierousalēm with sword and with famine. 14 And there will not be a single one who is saved of the remnants of Iouda, those who dwell in the land of Egypt, to return to the land of Iouda, to which they hope in their souls to return there. They will not at all return, except those who are rescued.’

15 και ἀπεκρίθησαν τῷ Ιερεμία πάντες οἱ ἄνδρες οἱ γνόντες ὅτι θυμιῶσιν αἱ γυναῖκες αὐτῶν και πᾶσαι αἱ γυναῖκες συναγωγὴ μεγάλη και πᾶς ὁ λαὸς οἱ καθήμενοι ἐν γῆ Αἰγύπτῳ ἐν Παθουρη λέγοντες 16 ὁ λόγος ὃν ἐλάλησας πρὸς ἡμᾶς τῷ ὀνόματι πῦ οὐκ ἀκούσομέν σου 17 ὅτι ποιῶντες ποιήσομεν πάντα τὸν λόγον ὃς ἐξελεύσεται ἐκ τοῦ στόματος ἡμῶν θυμιᾶν τῇ βασιλίσῃ τοῦ οὐρανοῦ και σπένδειν αὐτῇ σπονδάς καθὰ ἐποιήσαμεν ἡμεῖς και οἱ πατέρες ἡμῶν και οἱ βασιλεῖς ἡμῶν και οἱ ἄρχοντες ἡμῶν ἐν πόλεσιν Ιουδα και ἔξωθεν Ιερουσαλημ και ἐπλήσθημεν ἄρτων και ἐγενόμεθα χρηστοὶ και κακὰ οὐκ εἶδομεν 18 και ὡς διελίπομεν θυμιῶντες τῇ βασιλίσῃ τοῦ οὐρανοῦ ἡλαττώθημεν πάντες και ἐν ῥομφαίᾳ και ἐν λιμῷ ἐξελίπομεν 19 και ὅτι ἡμεῖς θυμιῶμεν τῇ βασιλίσῃ τοῦ οὐρανοῦ και ἐσπείσαμεν αὐτῇ σπονδάς μὴ ἄνευ τῶν ἀνδρῶν ἡμῶν ἐποιήσαμεν αὐτῇ χαυῶνας και ἐσπείσαμεν σπονδάς αὐτῇ 20 και εἶπεν Ιερεμίας παντὶ τῷ λαῷ τοῖς δυνατοῖς και ταῖς γυναξίν και παντὶ τῷ λαῷ τοῖς ἀποκριθεῖσιν αὐτῷ λόγους λέγων 21 οὐχὶ τοῦ θυμιάματος οὗ ἐθυμιάσαμεν ἐν ταῖς πόλεσιν Ιουδα και ἔξωθεν Ιερουσαλημ ὑμεῖς και οἱ πατέρες ὑμῶν και οἱ βασιλεῖς ὑμῶν και οἱ ἄρχοντες ὑμῶν και ὁ λαὸς τῆς γῆς ἐμνήσθη πᾶς και ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ 22 και οὐκ ἠδύνατο πᾶς εἶτι φέρειν ἀπὸ προσώπου πονηρίας πραγμάτων ὑμῶν και ἀπὸ τῶν βδελυγμάτων ὧν ἐποιήσατε και ἐγενήθη ἡ γῆ ὑμῶν εἰς ἐρήμωσιν και εἰς ἄβατον και εἰς ἄραν ὡς ἐν τῇ ἡμέρᾳ ταύτῃ 23 ἀπὸ προσώπου ὧν ἐθυμιᾶτε και ὧν ἡμάρτετε τῷ πῶ και οὐκ ἠκούσατε τῆς φωνῆς πῦ και ἐν τοῖς προστάγμασιν αὐτοῦ και ἐν τῷ νόμῳ και ἐν τοῖς μαρτυρίοις αὐτοῦ οὐκ ἐπορεύθητε και ἐπελάβετε ὑμῶν τὰ κακὰ ταῦτα

24 και εἶπεν Ιερεμίας τῷ λαῷ και ταῖς γυναξίν ἀκούσατε τὸν λόγον πῦ 25 οὕτως εἶπεν πᾶς ὁ ἴσλ ὑμεῖς γυναῖκες τῷ στόματι ὑμῶν ἐλαλήσατε και ταῖς χερσὶν ὑμῶν ἐπληρώσατε λέγουσαι ποιῶσαι ποιήσομεν τὰς ὁμολογίας ἡμῶν ἅς ὁμολογήκαμεν θυμιᾶν τῇ βασιλίσῃ τοῦ οὐρανοῦ και σπένδειν αὐτῇ σπονδάς ἐνμείνασαι ἐνεμείνατε ταῖς ὁμολογίαις ὑμῶν και ποιῶσαι ἐποιήσατε

26 διὰ τοῦτο ἀκούσατε λόγον πῦ πᾶς Ιουδα οἱ καθήμενοι ἐν γῆ Αἰγύπτῳ ἰδοὺ ὤμοσα τῷ ὀνόματί μου τῷ μεγάλῳ εἶπεν πᾶς ἐὰν γένηται εἶτι ὄνομά μου ἐν τῷ στόματι παντὸς Ιουδα εἶπειν ζῆ πᾶς ἐπὶ πάσῃ γῆ Αἰγύπτῳ 27 ὅτι ἐγὼ ἐγρήγορα ἐπ' αὐτοὺς τοῦ κακῶσαι αὐτοὺς και οὐκ ἀγαθῶσαι και ἐκλείψουσιν πᾶς Ιουδα οἱ κατοικοῦντες ἐν γῆ Αἰγύπτῳ ἐν ῥομφαίᾳ και ἐν λιμῷ ἐὰν ἐκλίπωσιν 28 και οἱ σεσφομένοι ἀπὸ ῥομφαίας ἐπιστρέψουσιν εἰς γῆν Ιουδα ὀλίγοι ἀριθμῷ και γνώσσονται οἱ κατάλοιποι Ιουδα οἱ καταστάντες ἐν γῆ Αἰγύπτῳ κατοικῆσαι ἐκεῖ

15 And they answered Jeremias, all the men who knew that their women were burning incense, and all the women, a great assembly, and all the people who were settling in the land of Egypt, in Pathourē, saying, 16 ‘The word which you have spoken to us in the name of LORD, we will not listen to you, 17 for doing we will do the whole word, which will come out of our mouth, to burn incense to the queen of heaven, and to offer drink-offerings to her, as we did and our fathers and our kings and our rulers in the cities of Iouda and outside Ierousalēm, and we were satisfied with bread, and we were well, and we saw no evil. 18 And when we ceased to burn incense to the queen of heaven, we were all diminished, both by the sword and by famine we have faded away. 19 And that we burn incense to the queen of heaven, and we offered drink-offerings; surely, we did not make chawns to her, and we did not offer drink-offerings to her without our men, did we?’ 20 And Jeremias said to all the people, to the powerful and to the women and to all the people who had answered him words, saying, 21 ‘Surely, LORD remembered the incense which we burnt in the cities of Iouda, and outside Ierousalēm, you and your fathers and your kings and your rulers and the people of the land, did he not, and it came up to his heart, did it not? 22 And LORD could no longer bear from the face of the evil of your deeds, and from the abominations which you committed. And your land became a desolation and an impassable and a curse, as in this day, 23 from the face of what you were burning as incense, and what you sinned against LORD, and you did not listen to the voice of LORD, and you did not walk in his orders and in his law and in his testimonies, and this evil took hold of you.’

24 And Jeremias said to the people and to the women, ‘Listen to the word of LORD! 25 Thus said LORD, GOD of ISRAEL, “You women have spoken with your mouth, and you have fulfilled with your hands, saying, ‘Doing we will do our promises, which we have promised, to burn incense to the queen of heaven and to offer drink-offerings.’ Having abode you have abode by your promises, and doing you have done.”’

26 ‘Therefore, hear a word of LORD all Iouda, you who are settling in the land of Egypt. See, I have sworn by my great name’, said LORD, ‘if my name will come again into the mouth of all Iouda to say, “LORD lives”, in every Egypt land. 27 For I am watching over them, to do them evil and not to do good, and all Iouda, those who live in the land of Egypt, will fade away by the sword and by famine, if they will fade away. 28 And those rescued from the sword will return to the land of Iouda, few in number. And those left of Iouda, those who have settled in the land of Egypt

λόγος τίνος ἐνμενεῖ 29 καὶ τοῦτο ὑμῖν τὸ σημεῖον ὅτι ἐπισκέψομαι ἐγὼ ἐφ' ὑμᾶς εἰς πονηρὰ 30 οὕτως εἶπεν π̄ς ἰδοὺ ἐγὼ δίδωμι τὸν Ουαφρη βασιλέα Αἰγύπτου εἰς χεῖρας ἐχθροῦ αὐτοῦ καὶ εἰς χεῖρας ζητούντων τὴν ψυχὴν αὐτοῦ καθὰ ἔδωκα τὸν Σεδεκιαν βασιλέα Ιουδα εἰς χεῖρας Ναβουχοδοноσορ βασιλέως Βαβυλῶνος ἐχθροῦ αὐτοῦ καὶ ζητούντος τὴν ψυχὴν αὐτοῦ

61. *Lord's Word to Barouch (51:31–35)*

31 ὁ λόγος ὃν ἐλάλησεν Ιερεμίας ὁ προφήτης πρὸς Βαρουχ υἱὸν Νηρίου ὅτε ἔγραφεν τοὺς λόγους τούτους ἐν τῷ βιβλίῳ ἀπὸ στόματος Ιερεμίου ἐν τῷ ἐνιαυτῷ τῷ τετάρτῳ τῷ Ιωακειμ υἱῷ Ιωσία βασιλέως Ιουδα

32 οὕτως εἶπεν π̄ς ἐπὶ σοί Βαρουχ 33 ὅτι εἶπας ὄμμοι οἴμμοι ὅτι προσέθηκην π̄ς κόπον ἐπὶ πόνον μοι ἐκομήθη ἐν στεναγμοῖς ἀνάπαισιν οὐχ εὖρον 34 εἰπόν αὐτῷ οὕτως εἶπεν π̄ς ἰδοὺ οὗς ἐγὼ ὠκοδόμησα ἐγὼ καθαιρῶ καὶ οὗς ἐγὼ ἐφύτευσα ἐγὼ ἐκτίλλω 35 καὶ σὺ ζητήσεις σεαυτῷ μεγάλα μὴ ζητήσεις ὅτι ἰδοὺ ἐγὼ ἐπάγω κακὰ ἐπὶ πᾶσαν σάρκα λέγει π̄ς καὶ δώσω τὴν ψυχὴν σου εἰς εὖρεμα ἐν παντὶ τόπῳ οὗ ἐὰν βαδίσῃς ἐκεῖ

62. *Ierousalēm Captured. Sedekias Captured and Brought to Babylon (52:1–11)*

1 ὄντος εἰκοστοῦ καὶ ἑνὸς ἔτους (Σεδεκίου) ἐν τῷ βασιλεύειν αὐτόν καὶ ἑνδεκα ἔτη ἐβασίλευσεν ἐν Ιερουσαλημ καὶ ὄνομα τῇ μητρὶ {α} αὐτοῦ Αμειτααλ θυγάτηρ Ιερεμίου ἐκ Λοβανα 4 καὶ ἐγένετο τῷ ἔτει τῷ ἐνάτῳ τῆς βασιλείας αὐτοῦ ἐν μηνὶ τῷ ἐνάτῳ δεκάτῃ τοῦ μηνὸς ἦλθεν Ναβουχοδοноσορ βασιλεὺς Βαβυλῶνος καὶ πᾶσα ἡ δύναμις αὐτοῦ ἐπὶ Ιερουσαλημ καὶ περιεχαράκωσαν αὐτήν καὶ περιωκοδόμησαν αὐτήν τετραπόδοις κύκλῳ 5 καὶ ἦλθεν ἡ πόλις εἰς συνοχὴν ἕως ἑνδεκάτου ἔτους τῷ βασιλεῖ Σεδεκίᾳ 6 ἐν τῇ ἐνάτῃ τοῦ μηνὸς καὶ ἐστερεώθη ὁ λειμὸς ἐν τῇ πόλει καὶ οὐκ ἦσαν ἄρτοι τῷ λαῷ τῆς γῆς 7 καὶ διεκόπη ἡ πόλις καὶ πάντες οἱ ἄνδρες οἱ πολεμισταὶ ἐξῆλθον νυκτὸς κατὰ τὴν ὁδὸν τῆς πύλης ἀνα μέσον τοῦ τείχους καὶ τοῦ προτιχίσματος ὃ ἦν κατὰ τὸν κῆπον τοῦ βασιλέως καὶ οἱ Χαλδαῖοι ἐπὶ τῆς πόλεως κύκλῳ καὶ ἐπορεύθησαν ὁδὸν τὴν εἰς Αραβα 8 καὶ κατεδίωξεν ἡ δύναμις τῶν Χαλδαίων ὀπίσω τοῦ βασιλέως καὶ κατέλαβον αὐτὸν ἐν τῷ πέραν Ιερειχω καὶ πάντες οἱ παῖδες αὐτοῦ διεσπάρησαν ἀπ' αὐτοῦ 9 καὶ συνέλαβον τὸν βασιλέα καὶ ἤγαγον αὐτὸν πρὸς τὸν βασιλέα

to live there, will know whose word will stand. 29 And this will be the sign to you that I will visit you for evil. 30 Thus said LORD, “See, I give Ouaphrē, king of Egypt, into the hands of his enemy and into the hands of those who seek his soul, as I gave Sedekias, king of Iouda, into the hands of Nabouchodonosor, king of Babylon, his enemy and one seeking his soul.”

61. *Lord's Word to Barouch (51:31–35)*

31 The word which Ieremias, the prophet, spoke to Barouch, son of Nērias, when he was writing these words in the book from the mouth of Ieremias, in the fourth year of Iōakeim, son of Iōsia, king of Iouda.

32 Thus said LORD concerning you, Barouch, 33 ‘Because you said, “Woe, woe, for LORD has added trouble to pain for me, I lay down in groanings, I found no rest.” 34 Say to him, “Thus said LORD, ‘See, those whom I have built, I tear down, and those whom I have planted, I pluck up. 35 And you will seek great things for yourself? Do not seek, for see, I bring evil upon all flesh,’ says LORD, ‘and I will give your soul into a finding in every place, where you go there.’”

62. *Ierousalēm Captured. Sedekias Captured
and Brought to Babylon (52:1–11)*

1 It was the twenty first year [of Sedekias], when he was king, and he was king for eleven years in Ierousalēm, and the name of his mother was Ameitaal, daughter of Ieremias from Lobena. 4 And it came to be in the ninth year of his reign, in the ninth month, on the tenth day of the month, Nabouchodonosor, king of Babylon, and all his force came against Ierousalēm, and they besieged it, and they enclosed it with four-sided constructions round about. 5 And the city came under siege until the eleventh year of king Sedekias, 6 on the ninth day of the month, and the famine was severe in the city, and there was no bread for the people of the land. 7 And the city was broken up, and all the men, the warriors, went out by night, by the way of the gate between the wall and the outwork which was by the garden of the king. And the Chaldeans were against the city round about. And they went a way, the one to Araba. 8 And the force of the Chaldeans pursued behind the king, and they overtook him on the other side of Iereichō, and all his servants were scattered from him. 9 And they captured the king, and brought him to the king

Βαβυλῶνος εἰς Δεβλαθα καὶ ἐλάλησεν αὐτῷ μετὰ κρίσεως 10 καὶ ἔσφαξεν βασιλεὺς Βαβυλῶνος τοὺς υἱοὺς Σεδεκίου κατ' ὀφθαλμοὺς αὐτοῦ καὶ πάντας τοὺς ἄρχοντας Ιουδα ἔσφαξεν ἐν Δεβλαθα 11 καὶ τοὺς ὀφθαλμοὺς Σεδεκίου ἐξετύφλωσεν καὶ ἔδησεν αὐτὸν ἐν πέδαις καὶ ἤγαγεν αὐτὸν βασιλεὺς Βαβυλῶνος εἰς Βαβυλῶνα καὶ ἔδωκεν αὐτὸν εἰς οἰκίαν μυλῶνος ἕως ἡμέρας ἧς ἀπέθανεν

63. *Ierousalēm Burned. The People and Loot
Taken to Babylon. Iōakeim Pardoned (52:12–34)*

12 καὶ ἐν μηνὶ πέμπτῳ δεκάτῃ τοῦ μηνὸς ἦλθεν Ναβουζαρδαν ὁ ἀρχιμάγειρος ἐστηκῶς κατὰ πρόσωπον τοῦ βασιλέως Βαβυλῶνος εἰς Ιερουσαλημ 13 καὶ ἐνέπηρσεν τὸν οἶκον πῦρ καὶ τὸν οἶκον τοῦ βασιλέως καὶ πάσας τὰς ο(ἰ)κίας τῆς πόλεως καὶ πᾶσαν οἰκίαν μεγάλην ἐνέπηρσεν ἐν πυρὶ 14 καὶ πᾶν τίχος Ιερουσαλημ κύκλῳ καθεῖλεν ἢ δύναμις τῶν Χαλδαίων ἢ μετὰ τοῦ ἀρχιμαγείρου 16 καὶ τοὺς καταλοίπους τοῦ λαοῦ κατέλειπεν ὁ ἀρχιμάγειρος εἰς ἀμπελουργοὺς καὶ εἰς γεωργοὺς 17 καὶ τοὺς στύλους τοὺς χαλκοὺς τοὺς ἐν οἴκῳ πῦρ καὶ τὰς βάσεις καὶ τὴν θάλασσαν τὴν χαλκῆν τὴν ἐν οἴκῳ πῦρ συνέτριψαν οἱ Χαλδαῖοι καὶ ἔλαβον τὸν χαλκὸν αὐτῶν καὶ ἀπήνεγκαν εἰς Βαβυλῶνα 18 καὶ τὴν στεφάνην καὶ τὰς φιάλας καὶ τὰς κρεάγρας καὶ πάντα τὰ σκεύη τὰ χα(λκᾶ) ἐν οἷς ἐλιτούργουν ἐν αὐτοῖς 19 καὶ τὰ σαφφῶθ καὶ τὰ μασμαρῶθ καὶ τοὺς ὑποχητῆρας καὶ τὰς λυχνίας καὶ τὰς θυίσκας καὶ τοὺς κυάθους ἃ ἦν χρυσᾶ χρυσᾶ καὶ ἃ ἦν ἀργυρᾶ ἀργυρᾶ ἔλαβεν ὁ ἀρχιμάγειρος 20 καὶ οἱ στῦλοι δύο καὶ ἡ θάλασσα μία καὶ οἱ μόσχοι δώδεκα χαλκοῖ ὑποκάτω τῆς θαλάσσης ἃ ἐποίησεν ὁ βασιλεὺς Σαλωμων εἰς οἶκον πῦρ οὐκ ἦν σταθμὸς τοῦ χαλκοῦ αὐτῶν 21 καὶ οἱ στῦλοι τριάκοντα πέντε πηγῶν ὕψος τοῦ στύλου τοῦ ἐνός καὶ σπαρτίον δώδεκα πήχεων περιεκύκλου αὐτὸν καὶ τὸ πάχος αὐτοῦ δακτύλων τεσσάρων κύκλῳ 22 καὶ γεῖσος ἐπ' αὐτοῖς χαλκοῦν καὶ πέντε πήχεων τὸ μῆκος ὑπεροχῆ τοῦ γείσου τοῦ ἐνός καὶ δίκτυον καὶ ῥοαὶ ἐπὶ τοῦ γείσου κύκλῳ τὰ πάντα χαλκᾶ καὶ κατὰ ταῦτα τῷ στύλῳ τῷ δευτέρῳ ὀκτῶ ῥοαὶ τῷ πῆχει τοῖς δώδεκα πήχεσιν 23 καὶ ἦσαν αἱ ῥοαὶ ἐνενήκοντα ἕξ ἐν μέρος καὶ ἦσαν αἱ πᾶσαι ῥοαὶ ἑκατὸν ἐπὶ τοῦ δικτύου κύκλῳ 24 καὶ ἔλαβεν ὁ ἀρχιμάγειρος τὸν ἱερέα τὸν πρῶτον καὶ τὸν ἱερέα τὸν δευτεροντα καὶ τοὺς τρεῖς τοὺς φυλάττοντας τὴν ὁδὸν 25 καὶ εὐνοῦχον ἓνα ὃς ἦν ἐπιστάτης ἀνδρῶν τῶν πολεμιστῶν καὶ ἑπτὰ ἀνδρας ὀνομαστοὺς τοὺς ἐν προσώπῳ τοῦ βασιλέως τοὺς εὐρεθέντας ἐν τῇ πόλει καὶ τὸν γραμματέα τῶν δυνάμεων τὸν γραμματεύοντα τῷ λαῷ τῆς γῆς καὶ ἑξήκοντα ἀνθρώπους ἐκ τοῦ λαοῦ τῆς γῆς τοὺς

of Babylon, to Deblatha, and he spoke to him with judgement. 10 And king of Babylon slaughtered the sons of Sedekias before his eyes, and all the rulers of Iouda he slaughtered in Deblatha. 11 And he blinded the eyes of Sedekias, and he bound him in fetters, and king of Babylon brought him to Babylon, and he placed him in a mill-house, until the day on which he died.

*63. Ierousalēm Burned. The People and Loot
Taken to Babylon. Iōakeim Pardoned (52:12–34)*

12 And in the fifth month, on the tenth day of the month, Nabouzardan, the chief cook, who stands before the king of Babylon, came to Ierousalēm. 13 And he burnt the house of LORD and the house of the king and all the houses of the city, and every great house he burnt with fire. 14 And the force of the Chaldeans which was with the chief cook, tore down every wall of Ierousalēm round about. 16 And those left of the people the chief cook left as vinedressers and farmers. 17 And the Chaldeans broke the pillars of copper, those in the house of LORD, and the bases and the sea of copper, the one in the house of LORD, and they took the copper of them, and carried it away to Babylon, 18 and the crown and the bowls and the flesh-hooks and all the vessels of copper with which they had been rendering service with them, 19 and the saphphōth and the masmarōth and the vessels for pouring oil and the lampstands and the censers and the ladles, which were golden golden and which were of silver of silver, the chief cook took these. 20 And the two pillars and the one sea and the twelve calves of copper under the sea, which king Salōmōn had made for the house of LORD—there was no weight for the copper of them. 21 And the pillars—height of the one pillar was thirty-five cubits, and a cord of twelve cubits compassed it, and its thickness was four fingers round about. 22 And a cornice of copper was upon them, and the length of it was five cubits, the height of the one cornice, and a net and pomegranates were upon the cornice round about, all was of copper, and the same with the other pillar, eight pomegranates by the cubit for the twelve cubits. 23 And the pomegranates were ninety-six, one part, and the entire pomegranates were one hundred on the net round about. 24 And the chief cook took the first priest and the priest who was second, and the three who were guarding the way 25 and one eunuch, who was overseer of men, the warriors, and seven famous men, those in the face of the king, who were found in the city, and the scribe of the forces who was secretary to the people of the land, and sixty men of the people of

εὐρεθέντας ἐν μέσῳ τῆς πόλεως 26 καὶ ἔλαβεν αὐτοὺς Ναβουζαρδαν ὁ ἀρχιμάγειρος καὶ ἤγαγεν αὐτοὺς πρὸς βασιλέα Βαβυλῶνος εἰς Δεβλαθα 27 καὶ ἐπάταξεν αὐτοὺς βασιλεὺς Βαβυλῶνος ἐν Δεβλαθα ἐν γῆ Αἰμαθ

31 καὶ ἐγένετο ἐν τῷ τριακοστῷ καὶ ἑβδόμῳ ἔτει ἀποικισθέντος τοῦ Ιωακειμ βασιλέως Ιουδα ἐν τῷ δωδεκάτῳ μηνὶ ἐν τῇ τετράδι καὶ εἰκάδι τοῦ μηνὸς ἔλαβεν Ουλαιμαδαχαρ βασιλεὺς Βαβυλῶνος ἐν τῷ ἐνιαυτῷ ᾧ ἐβασίλευσεν τὴν κεφαλὴν Ιωακειμ βασιλέως Ιουδα καὶ ἔκειρεν αὐτὸν καὶ ἐξήγαγεν αὐτὸν ἐξ οἰκίας ἧς ἐφυλάσσετο 32 καὶ ἐλάλησεν αὐτῷ χρηστὰ καὶ ἔδωκεν αὐτοῦ τὸν θρόνον ἐπάνω τῶν βασιλέων τῶν μετ' αὐτοῦ ἐν Βαβυλῶνι 33 καὶ ἥλλαξαν τὴν στολὴν τῆς φυλακῆς αὐτοῦ καὶ ἤσθειεν ἄρτον διὰ παντὸς κατὰ πρόσωπον αὐτοῦ πάσας τὰς ἡμέρας ἃς ἔζησεν 34 καὶ ἡ σύνταξις αὐτῷ ἐδίδετο διὰ παντὸς παρὰ τοῦ βασιλέως Βαβυλῶνος ἐξ ἡμέρας εἰς ἡμέραν ἕως ἡμέρας ἧς ἀπέθανεν

the land, who were found in the middle of the city. 26 And Nabouzardan, the chief cook, took them, and brought them to the king of Babylon, to Deblatha. 27 And king of Babylon struck them in Deblatha, in the land of Aimath.

31 And it came to be in the thirty-seventh year, after Iōakeim, king of Iouda, had been sent into exile, in the twelfth month, on the twenty-fourth day of the month, Oulaimadachar, king of Babylon, in the year in which he became king, he took the head of Iōakeim, king of Iouda, and he sheared him, and he brought him out from the house, in which he was kept. 32 And he spoke kindly to him, and he gave him the throne above the kings who were with him in Babylon. 33 And they changed his prison clothing, and he ate bread continually before him all the days which he lived. 34 And the allowance was given to him continually by the king of Babylon from day to day until the day on which he died.

COMMENTARY

1. *Superscription (1:1–3)*

The first section, which is one of the shortest in the whole book of Jeremiah, is not much more than a superscription. To describe it as an introduction would most likely go too far. Perhaps it could rather be described as a preface by the person who collected the words of Jeremiah. The superscription contains information about (a) the content of the following text, viz., a word of God, i.e., a prophecy, (b) the mediator of the content, i.e., the prophet Jeremiah, (c) the time span of the prophecy. Nothing more is told about the content of this prophecy than that it is a word of God, given to the prophet Jeremiah. Not much is told about the prophet either; the name of his father was Chelkias, he was a priest, and he was living in Anathōth. The rest of the section gives information about the beginning and end of Jeremiah's prophetic activity.

Though the first section is very short and only consists of a superscription to the book of Jeremiah, it still clearly illustrates some of the major problems with the Greek text of Jeremiah, viz., what the relation is between the Greek text and its Hebrew *Vorlage*, and how the reader of the Greek text understood the Greek text without access to the *Vorlage*. The second of these questions is the main concern of the present commentary, while the first question is mostly beyond the scope of the present investigation and will only occasionally be addressed.

1. Already in the first verse of Jeremiah there are a number of features that doubtless caught the attention of the reader. In the Septuagint the first words of the superscription, τὸ ῥῆμα τοῦ θεοῦ ὃ ἐγένετο ἐπὶ Ἰερουσαλὴμ, correspond rather well to what is found in Hos. 1:1, Joel 1:1, Mic. 1:1, and Zeph. 1:1, with the exception of ῥῆμα instead of λόγος. On the other hand the text differs from that in MT, דְּבַר יְרֵמְיָהוּ, which appears to correspond rather to Amos 1:1 and Eccl. 1:1. Obviously, LXX is not a literal translation of a Hebrew text which corresponds to MT. This does not necessarily mean that the translator had another Hebrew text in front of him, and it has been argued that the translator “accommodated Jer. 1:1 to a more common type of superscription”, McKane 1986, 2. Given the literal character of the translation, it is, however, at least a possibility that the translator followed another Hebrew text, cf. Tov 1981, 4–5. Most likely the average reader of Greek Jeremiah was not aware of the relation to the Hebrew text, but he was certainly aware that he was reading a translation. Thus he might have wondered what was behind ῥῆμα and λόγος, and what was the difference between τὸ ῥῆμα τοῦ θεοῦ which

came to Jeremiah, and the *λόγος κυρίου*, which was given to, e.g., Joel and Hosea. As the following comment on τὸ ῥῆμα will show, there was actually nothing in the *Vorlage* that caused the variation in the Greek text, but only variation from the side of the translator.

τὸ ῥῆμα] For the variation in translation of the noun דבר between ῥῆμα and λόγος (v. 2) cf., e.g., Zech. 1:13; Is. 66:5; Jer. 9:7 (where the verb דבר is translated into τὰ ῥήματα); 33:2 (where the verb דבר is translated into χρηματίζω); 45:14; 49:4. Of the more than 200 examples of the noun דבר in Jeremiah, only 9 (1:1; 5:14; 6:10; 7:23; 16:10; 26:2 (LXX 33:2); 35:14 (LXX 42:14); 38:14 (LXX 45:14); 42:4 (LXX 49:4)) are rendered by ῥῆμα. There seems to be no obvious reason to render דבר by ῥῆμα in these examples either (cf., however, 33:2; 45:14 and 49:4). Whether Chrysostom had access here to a Hebrew text, or just noticed the variation between different passages can only be guessed. Anyhow, he comments on the passage: Chrys. *fr. in Jer.* 64.745 ῥῆσις δέ, καὶ λόγος, καὶ ὄρασις, καὶ λῆμμα ταῦτόν ἐστι “Saying and word and vision and message are the same.”

τὸν τοῦ Χελκίου] seems to be a rendering of בן־חלקיהוּ בן. בן is usually rendered by υἱός. Only here in Jeremiah is the idiomatic Greek expression, without υἱός, used. For a discussion of the construction with υἱός, see Thackeray 1909, 41–42, and Johannesson 1910, 22. Cf. Tov. 1981, 7. Since the expression without υἱός is idiomatic Greek, “son” is added in the English translation to produce an idiomatic English translation.

2. The question of how the reader understood the text is clearly illustrated by the relative pronoun here in verse two. The very literal translation sometimes produces a Greek that is awkward and not infrequently there are several ways to understand the text. Of course, it is not possible to know how the readers understood the text, unless someone comments on the text. Thus it is important to discuss several possibilities, even though only one can be put in the translation.

ὅς] The relative pronoun introducing the second verse most likely was as puzzling to the ancient reader as it is to the reader of today. The relative pronoun appears to be the common, but here not very successful, translation of the Hebrew relative particle אשר. The translation does not reproduce the meaning of the *Vorlage*, and the literal translation of the original produces a Greek which is quite odd. The same Hebrew construction is found in 14:1; 46:1 (LXX 26:1); 47:1 (LXX 29:1); 49:34 (LXX 25:14), none of which is translated in the same way as 1:2 (see, however, the critical apparatus of Gött. for 14:1; 25:14; 26:1; 29:1).

The text can be interpreted in two ways. Either λόγος is taken as the complement of ἐγενήθη, the antecedent of ὅς being ῥῆμα (for the relative not agreeing in gender with the antecedent, but with the complement, see Smyth 1956, §2502ε), and the beginning of verse two is rendered “which became a word of God”—or the antecedent of ὅς is λόγος, which is incorporated in the relative clause (for incorporation, see Smyth 1956, §2536, BDR, §294.5, and Porter 1999, 253). The first interpretation does not fit the context very well, and thus the latter is adopted. The incorporation of the antecedent is very rare in the translated books of the Septuagint. The reason for this is, of course, that there is no equivalent in Hebrew to the incorporation found in Greek. Still, there are a few examples in Jeremiah. Beside this example there is one in 36:23 δι’ ἣν ἐποίησαν ἀνομίαν and one in the text of Gött. in 38:22 ἐν ἧ σπητίᾳ. According to BDR, §294.5 incorporation of the antecedent stems from literary usage. Thus it might be a hint about the ability of the translator of Jeremiah. According to Sollamo 1992, 45, the use of attraction of the relative is an indication of the ability of the translator, e.g., 7:7, 14 and 15:14. Cf. also the comparative form in 38:11, and the predicative aorist participles in 49:20 and 51:3, as well as the use of the particle ἄν in 23:22. For a discussion of the ability of the translator and its relation to his ambition, i.e., why he produced a literal translation when he was able to produce an idiomatic one, see Walser 2008.

Ιωσεια] Gött. has Ιωσια. Cf. v. 3.

3. In verse 2 the call of Jeremiah was assigned to the thirteenth year of the reign of Iōseia, i.e., approximately in the year 626; here in verse 3 the end of Jeremiah’s mission is put to the captivity of Jerusalem in the year 587; cf. McKane 1986, 1.

καὶ ἐγένετο] It is not totally clear what is the subject of the verb ἐγένετο. Either the subject could be supplied from the first verse, viz., τὸ ῥῆμα, or ἐγένετο is taken as an impersonal verb with the subject “it” referring to what happened in the first verse. Since the expression καὶ ἐγένετο in Jeremiah is usually used as an impersonal verb when some kind of temporal modifier is added (here ἐν ταῖς ἡμέραις), it is taken as an impersonal verb here too. For a discussion of this Hebraistic construction, see Introduction.

Ιωακειμ] Gött. has Ιωακιμ.

Ιωσεια ... Σεδεκια ... Ιωσια] Gött. has Ιωσια in both examples. For the genitive ending -α instead of the common ending -ου, see

Thackeray 1909, 161–162. The ending -ου is found in Ἰωσείου in 3:6 and in Σεδεκιου in 26:1; 28:59; 52:1, 10, and 11.

Thus, in very few words the time frame is set, and the content is given. The author of the superscription wastes no time and no space in any details, but instead he turns directly to the words of Jeremiah himself.

2. *Lord Calls Jeremias (1:4–10)*

The second section, which like the first one is relatively short, comes as a very natural introduction after the superscription, since it contains Jeremiah's call, apparently the first words given to Jeremiah by God. It tries to establish the credibility of Jeremiah, thus anticipating Jeremiah's conflict with the false prophets. Right from the beginning Jeremiah struggles with his calling; a struggle that will form a part of the whole book. Jeremiah's hesitation might seem a *topos* for the calling of a prophet (cf. Moses and Jonah), but given the turbulent times, the fate of earlier prophets, and his later struggles, it forms a very suitable introduction to the book of Jeremiah.

5. In verse 5 the first reason for Jeremiah's credibility is given: he has not decided to become a prophet himself, but has been chosen and appointed by God. Here in verse 5 Jeremiah is addressed for the first time. The verse contains an interesting but somewhat surprising choice of tense made by the translator.

ἐπίσταμαι ... ἠγίακα ... τέθεικα] are all renderings of Hebrew perfect forms: נתתי ... הקדשתי ... ידעתי. The Greek perfects ἠγίακα and τέθεικα fit the context very well, and the full range of the perfect aspect appears to be used, i.e., to express “the state or condition of the subject of the verb, as a result of an action (logically a prior action)”, McKay 1994, 31, cf. Porter 1989, 245–259, and Fanning 1990, 103–120. Thus it is surprising that the translator chose to render the Hebrew perfect ידעתי by a verb in present tense, viz. ἐπίσταμαι. This is even more surprising since the standard renderings in Jeremiah of ידע are γινώσκω and οἶδα, which would have fitted the context as well as the other perfect forms. However, ἐπίσταμαι can be taken as a present signalling “an activity begun in the past and continuing to present time”, McKay 1994, 41. Thus ἐπίσταμαι can be rendered by “I have been knowing”, as it is in the present translation, cf. Smyth 1956, §1885, and Wallace 1995, 519–520. Still, it is puzzling

that the translator chose a present form followed by two perfect forms. Interestingly enough, Theodoret comments on the expression ἡγίασα but has the verb in the aorist tense. Whether Theodoret had an aorist, which is found in a few MSS of Jeremiah, in his text, or whether he interpreted the perfect form as having the meaning of an aorist, can only be guessed: Thdt. *Jer.* 81.497 τὸ δὲ ἡγίασα, ἀντὶ τοῦ ἀφώρῳσα τέθεικεν “The ‘I consecrated’ he put instead of ‘I appointed.’”

ἐκ μήτρας] is written in the margin. Most likely it is only a slip, which is already corrected by the first hand. ἐκ μήτρας is thus included in the text, but put in brackets.

προφήτην ... τέθεικά σε] The construction τίθημι (active or middle) with the double accusative or with εἰς/ὡς with the meaning “cause to be/become” is at least very rare outside the Septuagint and texts related to the Septuagint. Thus the literal rendering “I had set you a prophet”. Cf. Helbing 1928, 57–58, BDAG, 1004, and Muraoka 2002, 555–556.

In the following paragraph, verses 6 to 8, the second reason for Jeremiah’s credibility is given: Jeremiah is sent by God and his message is given by God. Further, a supposed objection against Jeremiah, viz., his age, is discussed, and the help of God is promised to him. The expressions μὴ φοβηθῆς and τοῦ ἐξαυρεῖσθαί σε indicate that the mission of Jeremiah will be anything but pleasant. From verse 6 Jeremiah himself is the speaker of the text. In verse 6 a rare Hebrew expression is rendered by ὁ ὄν. The same expression is rendered by ὦ in 4:10, but by ὁ ὄν in 14:13 and 39:17. Thus Rahlfs suggests that all examples should have ὦ, while Ziegler suggests that ὁ ὄν should be read in all examples. Without access to a Hebrew text the reader, of course, knew nothing of the varying renderings in the manuscript, but if he had access to several manuscripts of the Greek text, it is not totally unlikely that he found different readings in the manuscripts.

6. The first word in the verse, καί, is written with a ligature. The scribe of *Vaticanus* rarely uses ligatures except in line endings, and the reason here appears to be to make room for a space between the last letter in verse 5 and the first letter in verse 6. This space is rendered by a new paragraph in the present edition. For further information on sections and paragraphs see Introduction.

ὁ ὄν] Where LXX-Jeremiah has ὁ ὄν MT has הָאֵל. Beside the four examples in Jeremiah (1:6; 4:10; 14:13; 39:17 (MT 32:17)) there are 11 examples of הָאֵל in MT. Four are translated with οἱμοι (Judg. 11:35;

Ezek. 9:8; 11:13; Joel 1:15 (with three οἶμοι), three with ὦ (2 Kings 3:10, 6:5, 6:15), two with μηδαμῶς (Ezek. 4:14; 21:5) one with δέομαι (Josh. 7:7), one with ἄ ἄ (Judg. 6:22). In the four verses in Jeremiah we find both ὁ ὦν and ὦ, and there is also variation between the manuscripts. In *Vaticanus* (as well as in *Sinaiticus* and *Alexandrinus*) three verses have ὁ ὦν and one (4:10) has ὦ. Gött. has ὁ ὦν in all four examples, whereas Rahlfs has ὦ in all examples. The expression ὁ ὦν most likely derives from Ex. 3:14, where it is a translation of יהיִהוּ. The similarity between יהוה and יהיִהוּ is striking, and it is likely that the translator was translating the latter into ὁ ὦν and the former into ὦ. Cf. Ziegler 1958, 40, Janzen 1973, 81–82, Tov 1981, 13–14, and Althann 1983, 60.

Since ὁ ὦν appears to be a reference to the holy name of God, “Who” is written with the capital letter in the translation. Chrysostom comments: Chrys. *fr. in Jer.* 64.749 ἐρομένου γὰρ ποτε Μωϋσέως, καὶ τὸ θεῖον ὄνομα μαθεῖν ἐθελήσαντος, εἶπεν ὁ Δεσπότης. “ἐγὼ εἶμι ὁ ὦν” “For when Moses once asked, and wanted to know the divine name, the Master said, ‘I am the being.’”

νεώτερος] is a rendering of נָעַר. According to BDAG the comparative of νέος mostly has little comparative force, which explains the quite frequent use of the comparative νεώτερος to render various Hebrew expressions, though Hebrew has no comparative forms. For the use of the comparative to soften an expression, see Smyth 1956, § 1082 d.

7. A stroke in the left margin above the line indicates that a new paragraph starts with verse 7. Since εἶμι is the last word of the previous line, the new paragraph is not confirmed by the text. Hence it is not indicated in the edition. See also Introduction.

νεώτερος. Cf. v. 6.

8. ἀπὸ προσώπου] is a literal rendering of מִפְּנֵי. Jeremiah, with 41 examples, has one of the highest frequencies of this expression in the Septuagint. According to Sollamo 1979, 329, “The phrase ἀπὸ προσώπου is unknown in Classical Greek and is not attested in the Koine or Modern Greek, either. It is a peculiarity of translation Greek. For this reason it could be regarded as a phraseological Hebraism. Since, however, ἀπὸ and ἐκ can both be used to denote the starting point of the movement spatially and as they are often quite interchangeable, I have considered ἀπὸ προσώπου as a feasible Greek expression indicating ‘from the front of, from before’, whereas other meanings (above all, the causal meanings) and uses of ἀπὸ προσώπου (after certain verbs, such as φοβεῖσθαι,

εὐλαβεῖσθαι, etc.) are regarded as Hebraistic.” However, given the high frequency of the expression in Jeremiah and its total absence outside the Greek of the Septuagint and texts related to the Septuagint, it is here regarded as a Septuagintism. Thus the literal rendering “from ... face” in the English translation. Cf. BDR, § 140, 217.1, and Muraoka 2002, 492. For the article, see Introduction.

In verses 9 and 10 the last reason for Jeremiah’s credibility is given: not only has God given him what he will say, but also the ability to speak the words of God. If there is a reference to Is. 6:5–7 here too, this reference is at least not very explicit.

10. κατέστακα] is the late transitive form of the classical intransitive καθέστηκα. For the form, see Thackeray 1909, 127–128, 253. Cf. 6:17.

καὶ βασιλείας] Gött. has καὶ ἐπὶ βασιλείας.

ἐκριζοῦν ... καταφυτεύειν] In one manuscript, *Alexandrinus*, the last two infinitives, ἀνοικοδομεῖν and καταφυτεύειν, are missing. This could be an indication of a tradition in which the positive element of Jeremiah’s message to the nations, ἔθνη, is excluded. It should also be noticed that the intensive force of five infinitives in succession is even augmented by the fact that all are in the present tense, thus indicating the ongoing character of Jeremiah’s mission.

After the superscription and the short introduction with Jeremiah’s call, the book turns directly to the first vision of Jeremiah.

3. *The First Vision: A Rod of Nut-wood (1:11–12)*

The following section is the shortest in Jeremiah, but nonetheless it contains a very interesting problem concerning translation technique. In the Hebrew text there is a play on words, which is not reproduced in the translation. Thus the Greek text most likely made very little sense to the reader. The same problem can be found in most modern translations, which appear to make no sense to the reader either. In the Hebrew text, on the other hand, there is a clear relation between the almond in verse 11 and the watching in verse 12. Perhaps this is the reason why both Chrysostom and Theodoret here refer to the original text. Interestingly enough, though both of them refer to the original text, where the play on the words is very clear, they both still interpret the Greek text without

taking the Hebrew text into consideration. This is even more interesting since Chrysostom explicitly points out that watching and almond are expressed by the same word in Hebrew. It seems that Chrysostom tried to make sense of the Greek text itself, even when he occasionally had access to a Hebrew text.

11–12. καρϋίνην ... ἐργήγορα] are renderings of דרש ... דרש. There is no attempt in LXX to reproduce the play on the Hebrew root דרש (almond/watch). It is hard to see how the vision could have made any sense to a Greek reader, since the explanation of the vision given by the Lord in verse 12 obviously has nothing to do with what the Greek reader could find in verse 11. This is also confirmed by the quotations below. The Vulgate renders דרש as *virgam vigilantem*, thus adjusting the translation to the following verse. Chrysostom comments on βακτηρίαν καρϋίνην: Chrys. *fr. in Jer.* 64.752 τὸ γὰρ ξύλον τοῦτο στερορὸν, καὶ βαρὺ, καὶ πληκτικόν. τίνος ἔνεκεν ταῦτα ἔβλεπον; ὅτι τὰ πράγματα καὶ αἱ ὄψεις ἐναργέστεραι ἦσαν, καὶ μᾶλλον ἐπληττον τὸν ἀκροατὴν. ἡ γὰρ ῥάβδος πληγῆς ἐστὶ σύμβολον ... τὸ δὲ καρϋίνην, ἀμυγδαλίνην τινὲς ἠρμήνευσαν. ὁ δὲ Ἑβραῖος οὕτως ἔχει· βακτηρίαν ἐργηγορῶσαν ἐγὼ ὄρω. ἡ γὰρ ἐργήγορσις καὶ τὸ ἀμύγδαλον διὰ τῶν αὐτῶν ἐν τῷ Ἑβραϊκῷ προφέρεται ῥημάτων “For this wood is hard and heavy and suitable for striking. For what reason did they see this? Because the things and the visions were very clear, and they struck the listener exceedingly. For the rod is a symbol of stroke. ... The ‘of nut-wood’ some interpret as ‘of almond’. The Hebrew has it thus: ‘I see a watching rod’. For the watching and the almond are expressed by the same words in Hebrew.” Theodoret comments on the same expression: Thdt. *Jer.* 81.500–501 μετὰ ταῦτα δείκνυσιν αὐτῷ ῥάβδον καρϋίνην, ἣ, κατὰ τὸν Σύρον καὶ τὸν Ἑβραῖον, ἀμυγδαλίνην ... ἡ δὲ ἀμυγδαλίνη ῥάβδος τὸ ταχὺ τῆς τιμωρίας αἰνίπτεται· πρὸ γὰρ τῶν ἄλλων δένδρων τοῦτο τὸ δένδρον ἀνθιεῖ. κατὰ δὲ τοὺς Ἑβδομήκοντα, οὕτω νοητέον· ὁ τῆς καρύας καρπὸς πικρὸν μὲν ἔχει καὶ τραχὺ τὸ κάλυμμα· τὸ δὲ ἐδώδιμον ὑπὸ τοῦτο κεκρυμμένον. οὕτω καὶ ἡ παιδεία ἀνιαρὰ μὲν ἔχει καὶ ἀλγινὰ τὰ φαινόμενα· ὀνησιφόρα δὲ τὰ μετὰ ταῦτα “After this he shows him a rod of nut-wood, or, according to the Syriac and Hebrew, of almond. ... The almond rod hints at the quickness of the punishment. For before all other trees this tree blooms. According to the Seventy [the Septuagint] it should be understood thus: The fruit of the nut tree is bitter and the shell is rough, but the eatable is hidden beneath this. Thus discipline too is grievous and what can be seen is painful, but what comes after this is beneficial.”

ἐγρήγορα] is a rendering of דקשׁ. The perfect is translated into a present participle to emphasize the present meaning attached to the perfect of ἐγείρω. Apparently, ἐγείρω has the same meaning as γρηγοροῦν here. Both ἐγείρω and γρηγοροῦν are always renderings of דקשׁ in Jeremiah. For the perfect form, which is only found here and in 51:27 in the Septuagint, see Thackeray 1909, 224.

After this first vision, which hardly made any sense to the reader, Jeremiah is immediately presented with another vision.

4. *The Second Vision: A Boiling Cauldron,
the Enemy from the North (1:13–2:3)*

The second vision is no less cryptic than the first one, only this time the interpretation given by God has a clear connection to the vision even in the Greek version. For the second vision the interpretation is not based on a word play, but on the content of the vision. Hence the interpretation can easily be understood by the reader of the Greek text, without any access to the *Vorlage*. The interpretation of the vision describes the coming fate of Israel, but it also goes one step beyond the vision giving the reason for the future disaster, the apostasy and the idolatry of Israel. Thereby, the theme of the book of Jeremiah is given too.

13. ὑποκαίμενον] Literally “being heated from underneath”, thus “boiling”.

ἀπὸ προσώπου] Cf. v. 8.

14. ἀπὸ προσώπου] Cf. v. 8.

τὰ κακά] is rendered “the evil”, since the Greek plural is often used to describe a singular feature, and thus corresponds to the English singular. This is also underlined by the fact that of the almost 50 examples of κακά in Jeremiah only four render the Hebrew plural רעות (all four in 51:9), one, 13:23, renders the infinitive construct רע and the rest render the singular רעה. For the Greek plural, see Schwyzer 1959, 2.43.

The second vision is intelligible also to the Greek reader. The connection between ὑποκαίμενον and ἐκκαυθήσεται is obvious, and ἀπὸ προσώπου βορρᾶ is found both in the vision and in the explanation given by the Lord.

15. συναλω] Gött. has συγκαλω. γ is written above the line in the MS. τὰ πρόθυρα] is rendered “the entrance”. All five examples of πρόθυρα in Jeremiah, 1:15; 19:2; 33:10; 43:10; 50:9, render the Hebrew singular פת, and there are no examples of singular πρόθυρον in Jeremiah. For the Greek plural, see τὰ κακά in verse 14.

16. μετὰ κρίσεως] is a literal rendering of משפט. Thus the literal rendering “with judgement” in the present translation.

ἐγκατέλιπον] Gött. has ἐγκατέλιπον. γ is written above the line in the MS.

ἐθυσαν] Gött. has ἐθυμίασαν, which is a conjecture by Ziegler.

17. God repeats the calling and the assurance that he will be with Jeremiah, though the mission will be a hard one for Jeremiah.

περιζώσε] Gött. has περιζώσαι. αι is written above the line in the MS. ἀπὸ προσώπου] Cf. 1:8.

μηδὲ ποτηθῆς ἐναντίον αὐτῶν] has no equivalent in MT. According to Ziegler 1958, 88–89, the translator had ואל-תחת לפנייה in his *Vorlage*, but this is denied by McKane 1986, 22. It should be noticed that πτοέω with ἐναντίον is only found here and in 25:17 (MT 49:37) in the Septuagint, and this use of ἐναντίον is not found outside the Septuagint and texts related to the Septuagint. Thus the literal rendering of ἐναντίον by “before”. For a discussion of ἐναντίον in the Koine, see Sollamo 1979, 125, 313–317.

εἴμι] Gött. has ἐγὼ εἴμι.

18. Again God repeats the calling, only this time it is in the form of a parable. In verse 19 the first explicit reference to the coming suffering of Jeremiah is given, and again God repeats that he will be with Jeremiah.

τέθεικά σε ... ὡς πόλιν ὄχυράν ... ὡς τεῖχος χαλκοῦν ὄχυρον] For a discussion of the construction and its rendering, see 1:5.

ὄχυρον] is a misspelling for ὄχυρόν, and thus without accent.

19. οὐ μὴ δύνωνται πρὸς σέ] is a literal rendering of לא-יכולו לך. According to Muraoka 2002, 136, the absolute use of δύναμαι (3:5; 5:4, 22; 20:7), δύναμαι πρὸς τινα (1:19; 15:20; 45:5), and δύναμαι with the person in the dative case (20:10; 45:22), “unknown outside of the LXX, is most likely a Septuagintalism modelled on Heb. /yāhōl l-/ , but could have developed from, and been understood in the light of, the classical

sense ‘to be equivalent to’”. Thus the literal rendering “they will not at all be able against you” in the present translation.

The following two verses are cryptic, and the text is even more cryptic in the Vatican manuscript since αὐτοῦ in verse 2 is most likely a scribal error, which makes poor sense in this context. However, even if the scribal error is corrected the text is open to several interpretations, which can be seen by the different interpretations given by the early Christian interpreters. Further, the punctuation between the verses is not totally clear, and Ziegler suggests that some words should be deleted altogether.

2:2. ἐλαίους νεότητός σου καὶ ἀγάπης τελειώσεως αὐτοῦ] Apparently the early Greek interpreters of this verse had problems with the kindness and love which Israel according to MT had shown God. According to Theodoret the words about love are ironical: Thdt. *Jer.* 81.504 τὸ δὲ ἀγάπης τελειώσεώς σου κατ’ εἰρωνείαν τέθεικεν· οὐδέποτε γὰρ Ἰουδαῖοι περὶ τὸν εὐεργέτην τελείαν ἔσχον ἀγάπην “The ‘love of his maturity’ he intended to be ironical. For the Jews never showed any perfect love for their benefactor.” Chrysostom, on the other hand, takes God to be the subject of the kindness and love, which he showed to Israel: Chrys. *fr. in Jer.* 64. 756 ὡς γὰρ κρινόμενος πρὸς αὐτοὺς ἀπομυμήσκει τῆς ἰδίας εὐεργεσίας πείθων τὸν προφήτην, ὡς οὐκ ἀδίκως ἐκφέρει κατ’ αὐτῶν τὴν ψῆφον. λέγει τοίνυν, ὅτι ἄνωθεν πολλῆς τῆς παρ’ ἐμοῦ κηδεμονίας ἀπήλαυσας. νεότητα δὲ λέγει τὴν ἐν Αἰγύπτῳ διατριβὴν τοῦ λαοῦ, ὡς τότε ἐκλεγέντων παρὰ Θεοῦ. τὸ δὲ ἀγάπης τελειώσεώς σου ἀντὶ τοῦ τελείως σε ἠγάπησα, πᾶσαν πρόνοιάν σοι νείμας “For when he disputes with them he reminds of his own kindness and convinces the prophet that he does not pass the sentence on them unrighteously. For he says that from the beginning you have enjoyed much care from me. By ‘youth’ he means the time the people lived in Egypt, that they then were chosen by God. The ‘love of your maturity’ means ‘I loved you perfectly, providing for you every care’.” Though the interpretation by Chrysostom is possible, the interpretation by Theodoret (taking the people of Israel to be the subject of kindness and love) is more natural and is thus followed in the present translation.

ἐλαίους] Gött. has ἐλέους. E is written above the line in the MS. ἐλαίους could be the plural accusative of ἔλαιος “wild olive”, but since ἔλαιος is never found in LXX and ἔλαιος and ἐλέους were pronounced the same way, it is supposed that the reader understood ἐλαίους to be the singular genitive of ἔλεος. Cf. Introduction.

αὐτοῦ] This reading is only found in *Vaticanus*, and is most likely a mistake for σου τοῦ, which is the text adopted by Gött.

3. ἅγιος Ἰσραηλ] Rahlfs takes these words with the previous κύριος. Though there is no evidence in the manuscripts, Ziegler suggests that the words ἅγιος Ἰσραηλ τῷ κυρίῳ (apparently rendering קדש ישראל ליהוה) should be deleted. The present translation takes the words with the following.

τῷ κ̄ϰ] is a rendering of ליהוה. For the article with κύριος, see Introduction.

φησὶν κ̄ϰ] is a rendering of נאם־יהוה. This expression occurs 268 times in MT, 168 (more than 60%) being in Jeremiah. נאם־יהוה appears to be a favourite expression of Jeremiah and some of the minor prophets (Amos, Zephaniah, Haggai, Zechariah). The expression is used throughout in Jeremiah, but is only rendered by φησὶν κ̄ϰ in approximately 15% of the examples, all of which (except the present example) occur in the latter part of Jeremiah (30–49 (several MSS have φησὶν κύριος in 23:12 and 25:12 as well)). The most common rendering of נאם־יהוה is λέγει κ̄ϰ but also εἶπεν κ̄ϰ occurs occasionally (1:19; 27:30, 40; 30:10; 34:8; 37:8; 38:1; 41:5). The reason for rendering only some examples of נאם־יהוה by φησὶν κ̄ϰ is not very clear. φησὶν κ̄ϰ is a more literary expression than λέγει κ̄ϰ, cf. Muraoka 2002, 582, and it should be noted that more than 50% of the examples of φήμι in the translated books of the Septuagint occur in Jeremiah. But it could also be an attempt to distinguish between נאם and אמר, cf. Tov 1976, 69–70. Anyhow, the reader of the text most likely noted the use of the literary expression φησὶν κ̄ϰ; cf. the five examples in Num. 24:3–4, 15. Thus the rendering “speaks LORD” in the present translation.

φησὶν] Gött. has λέγει.

After this second vision God turns to plain speech in his reproach of Israel.

5. *Israel's Apostasy and Degeneration (2:4–30)*

This is the first section of some length, and it is a long reproach by God of the apostasy of the people of Israel. Though God had done them no harm, they turned to other vain deities. Though God had been their shepherd in the desert, and had brought them into the Promised land,

they turned the land into an abomination, and turned away from God. Especially the leaders are the subject of the reproach. The only natural outcome of Israel's degeneration has already fallen *upon* them, and they have become a prey to the surrounding countries. In the long account of various ways of idolatry there seems to be not even a hint of conversion, and the disaster appears to be unavoidable.

After a few introductory words giving the speaker and the addressee, Jeremiah immediately turns to the main subject of his mission, viz. the apostasy and degeneration of the people.

From a linguistic point of view the section contains several interesting features such as the first example of the quite common redundant pronouns in relative clauses (v. 6), the middle use of the passive form *χοιθήσομαι*, which is confirmed by the early commentators (v. 9), and especially, the use of the causal expression *παρὰ τὸ μὴ* in contexts and for Hebrew expressions that are all but causal (v. 15). The Hebraistic flavour can be felt everywhere, not only in expressions like those mentioned, but also in the vocabulary, e.g., *ὀπίσω* (v. 5) and *τῆ Βααλ* (v. 8).

5. *ὀπίσω*] is a rendering of *אחרי*, which usually is rendered by 'after'. The use of *ὀπίσω* in the sense "after" seems to be an invention by the Septuagint translators. According to Balode and Blomqvist 2002, 107: "The conventions of LXX translation technique meant that, once *ὀπίσω* was established as the accepted word for 'behind', Hebrew prepositions for 'behind' were translated as *ὀπίσω* also in phrases where normal Greek would use a different expression. As a consequence, *ὀπίσω* in LXX, NT and dependent texts must often be translated as 'after', either in a local or in a temporal sense. That usage seems to be unknown in extra-biblical texts, with the possible exception of some instances of temporal 'after'." It should be noted, however, that following the translation principle of Balode and Blomqvist, unidiomatic expressions should be translated into idiomatic ones. This is not the principle followed in the present translation; cf. Introduction. Hence, *ὀπίσω* with genitive in a local sense is rendered by "behind". Cf. BDR, § 215.1.

6. *ἄβρατω*] For a discussion of the term *ἄβρατος*, see Pietersma 2006, who argues that the translator has taken the term from Lev. 16:22.

οὐθέν] Instead of *οὐθέν* several manuscripts have *ἀνήθ*, which appears to be a correction according to the Hebrew *אִי*. In *Vaticanus* *ἀνήθ* is added in the margin and a sign suggests that it should be added before

οὐθέν or perhaps that it should replace it. ἀνήρ is written by an early hand, very much like the first scribe.

ἧ̃ ... ἐν αὐτῇ] The redundant preposition and pronoun ἐν αὐτῇ in the Greek text is rendered by an equally redundant preposition and pronoun in the English translation, “in it”. The redundant pronoun in Greek is due to the translation of the Hebrew relative particle **וְאֵל** into a Greek relative pronoun, and still translating the Hebrew pronoun into a, in Greek superfluous, pronoun. Cf. BDR, § 297, and CS, § 69: “Now in Hebrew the relative is indeclinable. Its meaning therefore is not complete until a pronoun has been added to determine it. But the relative in Greek being declinable, the translator was forced to assign to it gender, number, and case, which rendered the addition of the pronoun after it unnecessary. Nevertheless the pronoun was retained out of regard for the sacred text.” Cf. Sollamo 1991 and 1992.

7. ἦγαγον] Gött. has εἰσήγαγον.

τὴν κληρονομίαν μου ἔθεσθε εἰς βδέλυγμα] For a discussion of the construction and its rendering, see 1:5.

8. τῇ Βααλ] is translated into “by her, Baal”. Baal is normally recognized as a masculine deity, but still has the feminine article. The reason for this is mostly thought to be the Hebrew custom to read **בַּת** instead of **בֶּן** and, hence, ἡ αἰσχύνη instead of ὁ Βααλ, to avoid pronouncing the name of a foreign deity. Therefore, the feminine article is used instead of the expected masculine article. Cf. BDR, § 53.5.

ὀπίσω] Cf. v. 5.

9. κριθῆσομαι πρὸς ὑμᾶς ... πρὸς τοὺς υἱοὺς τῶν υἰῶν ὑμῶν κριθῆσομαι] The passive forms of κρίνω appear to make poor sense in this context, if they are taken in the passive sense. However, according to Thackeray 1909, 238–239, the passive forms of κρίνω have a middle sense here. It should also be noted that both examples of κριθῆσομαι are renderings of the active form **כִּרְיָא**. For κρίνομαι with πρὸς, see Helbing 1928, 237, and Mayser 1934, 501. Cf. v. 35 and 32:17. The early commentators comment on the passage: Chrys. *fr. in Jer.* 64.760–761 καὶ μὴν οὐκ ἔδει κρίσεως, ἀλλ’ ἀποφάσεως, ἀλλὰ καταδίκης. ἢ τοῦτο βούλεται εἰπεῖν, ὅτι οὐ πάντα εἶπον, ἀλλ’ ἔχω καὶ ἕτερα ἅτινα εἰπεῖν· ἔτι ἔχω κριθῆναι· ἢ ὅτι ὑμεῖς με ἠναγκάσατε δικάσασθαι πρὸς ὑμᾶς. ... οὐκοῦν τούτους οὐ κολάζεις; ναί, φησί. τὴν ὑπερβολὴν λέγει, ὅτι καὶ ἔτι κρίνομαι, καὶ οὐπω ὄντων τῶν δικαιωμάτων, οὐ παραιτούμαι, καὶ πρὸς ὑμᾶς,

καὶ πρὸς τοὺς υἱοὺς ὑμῶν κριθῆναι, καὶ λόγον δοῦναι ὑμῖν κἀκείνοις. μὴ γὰρ δὴ νομίσητε ἀπὸ τῶν προτέρων ἐγκλημάτων ἐκείνους με καταδικάζειν, καὶ πρὸς ἐκείνους κρινομαι, οὐ παραιτούμενος πρὸς πάντας κρίνεσθαι. ἐπειδὴ ἔμελλον λέγειν ὡς οὐδὲν πρὸς ἡμᾶς, εἰ οἱ πατέρες ἡμαρτον, οὐδὲ δίκαιον ὑπὲρ τῶν ἐτέρων πλημμελημάτων δίκην δοῦναι· βουλόμενος δεῖξαι, ὅτι οὐκ ἐλάττους καὶ οὗτοι τῶν προγόνων, φησίν· οὐ πρὸς ἐκείνους κριθήσομαι μόνον, ἀλλὰ καὶ πρὸς ὑμᾶς, καὶ οὐ πρὸς ὑμᾶς μόνον, ἀλλὰ καὶ πρὸς τοὺς ἐγγόνους· ἵνα τὸ μέγεθος τῆς αὐτοῦ φιλανθρωπίας παραστήσῃ, ὅτι ἐπὶ τοσοῦτον ἐνέγκας τοὺς ἁμαρτάνοντας οὐκ ἔπεισε μεταβάλλεσθαι τὴν γνώμην “And there was certainly no need for judgement, but for sentence, but for condemnation. Or he wants to say this, that ‘I have not said everything, but I have something more to say, again I have to contest a legal case’, or, that ‘You have forced me to plead my cause against you.’ ... So you are not punishing them? ‘Yes’, he says. He talks about the postponement, that ‘Again I am contesting a legal case, though there is still no justification. I neither refuse to contest a legal case against you nor against your sons, and give account to you and to them. For you shall not by any means think that I condemn them by the former accusations, I also contest a legal case against them, I do not refuse to contest a legal case against anyone.’ Because they used to say that it has nothing to do with us, if the fathers sinned, nor is it right to be punished for the errors of someone else. When he wanted to show that they themselves were not inferior to the ancestors, he says, ‘I do not only contest a legal case against them, but also against you, and not only against you, but also against the descendants’, that he should demonstrate the magnitude of his kindness. For having patiently borne those who sin for so long time, he did not persuade them to change their mind.”

Thdt. *Jer.* 81.505 ἐπιμένει τῇ μετριότητι· οὐ γὰρ εἶπε· κρινῶ ὑμᾶς καὶ τοὺς ὑμετέρους ἀπογόνους· ἀλλὰ, κριθήσομαι καὶ πρὸς ὑμᾶς, καὶ πρὸς ἐκείνους· ἀντὶ τοῦ, δικάσομαι, καὶ ἐλέγξω παρανομούντας “He perseveres in the moderateness. For he did not say, ‘I will judge you and your offspring’, but ‘I will contest a legal case against you and against them’, which means, ‘I will plead my cause, and I will reprove those who break the law.’” It appears that the view of Thackeray is confirmed by the early commentators. Thus κριθήσομαι is rendered by “contest a legal case” in the present translation. Cf. Muraoka 2002, 330.

λέγει κς] is written in the margin. *Vaticanus* is the only manuscript which has left out λέγει κύριος after ὑμᾶς.

10. ἔλθετε] Gött. has διέλθετε.

νοήσατε] ε in νοήσατε is illegible. Something seems to have dripped on the manuscript.

After having declared in the previous two verses that Israel is even worse than the surrounding gentiles, God now goes on in the following paragraph and declares that not only is God himself upset, but even heaven is amazed at the apostasy of Israel. And again the apostasy is described as leaving God for alien deities. Only this time a parable is used.

12. ἐπὶ πλεῖον σφόδρα] The expression is unparalleled in other Greek texts. For the expression ἐπὶ πλεῖον and the use of the comparative πλεῖον as a substantive, see BDAG, 849.

13. καί] The use of the first καί in this verse is uncommon. It is left out in *Sinaiticus* and in several versions, but retained in the quotation in Barn. 11:2. καί seems to have no equivalent in the Hebrew text. Cf. BDR, §442.7a.

ἐγκατέλιπον] has been corrected by a later scribe to ἐγκατέλιπον, which is also the text of Gött.

ζωῆς] could most likely be regarded as a genitive of quality, and could thus be translated into “living”. Given the low frequency of genitive of quality in contemporary Greek literature, a more literal translation is chosen. For genitive of quality, see BDR, §165.

λάκκους] Theodoret comments on λάκκος: Thdt. *Jer.* 81.508 ὁ γὰρ λάκκος χειροποίητος μὲν ἐστίν, ἀναβλύζον δὲ ὕδωρ οὐκ ἔχει “For the cistern is man-made, it has no water gushing out.”

The following paragraph contains two very interesting translation-technical problems, which are of similar kind. They both look very literal and seem to be spontaneous renderings closely following the original. However, the differences in meaning are distinctive. The first example is the question in v. 14 introduced by μή, which turns an objective question into a question with the expected answer “no”. The second one, which is more substantial, is the use of the causal expression παρὰ τὸ μή to render a Hebrew non-causal expression, thus totally changing the content of the text. Of course, the reader knew nothing about this change of meaning of the text, but at least some of the causal expressions in the Greek text are very odd in the context, and it is likely that these expressions caught the attention of the reader.

14. μή] For a discussion of questions introduced by the interrogative particle μή, see 5:9.

εἰς ... ἐγένετο] For a discussion of the construction γίνεσθαι εἰς, see, e.g., Helbing 1928, 64–65, BDR, § 157.5, and Muraoka 2002, 98. According to Helbing this construction was perfectly understandable to the Greeks and has several parallels in non-Biblical Greek. Also according to Muraoka, who refers to LSJ, the expression is normal Greek. Only the frequency of the expression is higher in the Septuagint than in non-translated texts, but the frequency is, of course, as high in the present translation as in the Greek text. Cf. CS, § 90c, who argue that “The use of εἰς after εἶναι and γενέσθαι as practically equivalent to the nominative may safely be regarded as a Hebraism.” Thus the non-literal rendering in the present translation.

15. παρὰ τὸ μὴ κατοικῆσαι] is a rendering of מְבֵלִי יֵשׁב “without inhabitant”. There are 28 examples of παρὰ τὸ with infinitive in LXX translated from various Hebrew expressions (mostly מְבֵלִי and מְאִין). Of these 17 (Gen. 29:20; Ex. 14:11; Num. 14:16; Deut. 7:8; 9:28bis; 23:5; 2 Kings 1:3; 1:6; Job 4:11, 20, 21; 24:8; 36:12; Bar. 3:28; Lam. 1:4; Ezek. 34:8) are usually interpreted as causal. In the other 11 examples (2 Sam. 10:3; Zeph. 3:6; Is. 6:11bis; Jer. 2:15; 4:7; 9:10; 9:11; 9:12; 40:10 (MT 33:10); 40:12 (MT 33:12)) the Hebrew text is usually not interpreted as causal. This interpretation of the Hebrew text as not causal made by modern scholars is most likely right. Why then did the translator use a Greek expression which usually has a causal meaning, and could the reader of the Greek text, without access to the Hebrew original, have interpreted the expression as other than causal? According to Schwyzer 1959, 2.370 παρὰ τὸ with infinitive is “hellenist. ursächlich”, and according to Mayser 1926, 331 παρὰ τὸ with infinitive “bezeichnet lediglich ... die Ursache und der Ursprung einer Erscheinung.”

The two Hebrew expressions rendered by παρὰ τὸ μὴ with infinitive in Jeremiah (מְבֵלִי and מְאִין) have several different meanings, one of which is the causal meaning. These expressions also seem to be very close in meaning, which is clear from Zeph. 3:6 מְבֵלִי-אִישׁ מְאִין יֵשׁב (παρὰ τὸ μηδένα ὑπάρχειν μηδὲ κατοικεῖν). מְבֵלִי (25 examples in MT, 4 of these in Jeremiah) is always rendered by παρὰ τὸ μὴ with infinitive in Jeremiah. It could perhaps be argued that a stereotyped translation technique is the reason for rendering such passages in the Hebrew text as appear not to be causal, by παρὰ τὸ with infinitive. On the other hand, מְאִין (27 examples in MT, which are rendered in LXX, 15 of these in Jeremiah) is rendered by

several different expressions in Jeremiah. E.g., the expression מאין יושב is rendered by παρὰ τὸ μὴ κατοικεῖσθαι αὐτάς (4:7), διὰ τὸ μὴ ὑπάρχειν κατοικοῦντας (26:19, MT 46:19), καὶ μὴ κατοικεῖσθαι αὐτήν (28:29, MT 51:29), καὶ οὐ κατοικηθήσεται (28:37, MT 51:37), πόθεν ἔνοικος (31:9, MT 48:9), ἀπὸ κατοικούντων (33:9, MT 26:9; 41:22, MT 34:22). Further, in Jer. 40:10 (MT 33:10) the expression מאין אדם ומאין בהמה is first rendered by ἀπὸ ἀνθρώπων καὶ κτηνῶν and then by παρὰ τὸ μὴ εἶναι ἄνθρωπον καὶ κτήνη. It is clear from these examples that the translator of Jeremiah was inclined to use the rendering of the Hebrew expression which he thought to be appropriate, without paying too much attention to earlier renderings of the same Hebrew expression. Therefore, though unlikely, it cannot be excluded that the translator interpreted the *Vorlage* of the examples rendered by παρὰ τὸ μὴ with infinitive as causal.

However, it is hard to see how the ancient reader, without access to the Hebrew, could have interpreted the examples of παρὰ τὸ μὴ with infinitive as other than causal. Olympiodorus comments on the expression: *Olymp. fr. Jer.* 93.629 διὰ τὸ μὴ ἔχειν οἰκίτορας ἀγαθοὺς “Because they have no good inhabitants.” See also 9:12. Olympiodorus obviously interpreted the expression as causal. Thus, in the present translation, all examples are translated as causal. Cf. the only example of παρὰ τὸ μὴ with infinitive in Baruch, which obviously has a causal meaning: Bar. 3:28 καὶ ἀπόλοντο παρὰ τὸ μὴ ἔχειν φρόνησιν. Cf. also Brenton. Obviously, the construction παρὰ τὸ μὴ with infinitive caused Brenton some trouble. He interprets Zeph. 3:6; Is. 6:11bis; Jer. 9:10; 40:10, 12 as causal. In Zeph. 3:6 he refers to the use of παρὰ in 1 Cor. 12:15, 16. In Is. 6:11 he refers to the use of παρὰ in Jer. 40:10, 12. On the other hand, even though Jer. 2:15; 4:7; 9:11, 12 are identical with Is. 6:11, Brenton does not translate them as causal.

κατοικεῖσθαι] Gött. has κατοικεῖσθαι.

16. οὐχί] For a discussion of questions introduced by the interrogative particle οὐχί, see 7:19.

In verses 18–22 God again reproaches Israel, and this time for the collaboration with Egypt and Assyria. But even worse is the fact that the apostasy appears to be habitual, and hence there seems to be no way to recovery.

18. τί σοι καὶ τῆ ὀδῶ Αἰγύπτου ... τί σοι καὶ τῆ ὀδῶ Ἀσσυρίων] appears to be a rendering of מה-לך לדרך מצרים ... מה-לך לדרך אשור. For the

Greek construction, cf. John 2:4, KG, 1.417, Tabachovitz 1956, 108–109, and BDR, § 127.3.

Γηων] seems to be a rendering of גִּיּוֹן. For a discussion of the rendering, see Olofsson 1988.

19. τὸ καταλιπεῖν] For a discussion of the Hebrew *Vorlage*, see Soisalon-Soininen 1987, 207.

ἐπί] A letter between π and ι in ἐπί has been erased. There are traces of an ε between π and ι. Most likely the first scribe wrote ἐπεί, which was probably only a scribal error.

λέγει κ̅ς ὁ θ̅ς σου] Cf. 26:10.

20. πᾶν] Gött. has πάντα, thus taking βουνός as masculine.

ἐκεῖ διαχυθήσομαι ἐν τῇ πορνείᾳ μου] Olympiodorus comments on this passage: *Olymp. fr. Jer.* 93.632 ἡ γὰρ κακία ἀρχὴν λαβοῦσα εἰς ἄπειρον ἐκχεῖται “For when wickedness has begun it is poured out infinitely.”

22. ἐάν] is taken in a concessive sense here. For concessive ἐάν without concessive particle, see 14:12.

ἀποπλύνης] Gött. has the reflexive middle form ἀποπλύνῃ. In *Vaticanus* there is the active form, but the ζ is not filled in by the later scribe. The reason for changing the active form to the middle is most likely that there is no object to the verb. Cf. Ziegler 1958, 40.

ποίαν] Gött. has πόαν, which is the common spelling, cf. Thackeray, 1909, 93. Theodoret comments on πόαν: *Thdt. Jer.* 81.512 πόαν τὰ ἀπὸ γῆς φυόμενα ῥύμματα ὀνομάζει “Lye he calls the soap growing out of earth.”

κεκηλείδωσε] Gött. has κηκλιδωσαι.

In the last paragraph of the present section, God turns against the attempt to deny the idolatry and the calling for help in times of trouble.

The paragraph contains a number of notable linguistic features concerning both vocabulary and syntax. The term πολυανδρεῖον is discussed both from a lexical and from a reception-historical point of view. In verse 28 the conjunction εἰ is odd, and its position is not the same as that of the supposed *Vorlage* אִם. It can be seen how a very small change in word order changes the meaning totally. However, since the reader was most likely unaware of this, the translation tries to make sense of the text as it is preserved in the manuscript.

23. The text in the manuscript is not filled in from -νή in φωνή up to the second αὐτῶν in v. 26, which is the end of the column and of the page. For further comments of the enhancement of the text see Introduction.

ὀπίσω] Cf. v. 5.

τῆς Βααλ] Cf. v. 8.

πολυανδρίω] Gött. has πολυανδρείω. πολυανδρίω is in Jeremiah (2:23; 19:2; 19:6bis) a translation of the Hebrew נַחַל “valley”. The adjective, πολυάνδριος, means “full of men” and the substantive, τὸ πολυανδρεῖον (for the spelling and accent, see below) “a place full of men”. The latter can also be used in a transferred sense, with the meaning “burial place, cemetery, mass grave”. The transferred sense appears to be used in 2Mac. 9:4, 14 and here in v. 23 (cf. Ezek. 39:11, 15, 16). Chrysostom comments on πολυανδρεῖον in 19:6: Chrys. *fr in Jer.* 64.925 ἀπὸ τοῦ πλήθους τῶν ἀνααιρεθέντων ἠρμήνευσαν αὐτὸ οἱ ἐρμηνεύσαντες “By the multitude of those killed the interpreters interpreted it.” Theodoret comments on 2:23: Thdt. *Jer.* 81.512 Πολυάνδριον καλεῖ τὸ τῶν μνημάτων χωρίον “Πολυάνδριον he calls the place of the graves.” And Olympiodorus on 19:6: Olymp. *fr. Jer.* 93.669 Πολυάνδριον τάφος, καὶ ἐπειδὴ ἴσως κατερρηγνῶς ἦν, οὕτως ἐκαλεῖτο ἢ διάπτωσις, ὃ τάφος υἱοῦ Ἐννόμ “Πολυάνδριον is a tomb, and since it most likely was collapsed, the tomb of the son of Ennom was called thus, ‘the Fall.’” The present translation tries to take both the literal and the transferred meaning into account, thus translating “place full of dead men”. Cf., however, also the comment on πολυανδρεῖον given by Chrysostom at 4:30: Chrys. *fr. in Jer.* 64.808 τουτέστι τὸν τόπον, ἐνθα ταῖς γυναῖξιν ἀλοῦς ἠσέβησας “I.e., the place where you acted impiously, having been overcome by [vel with] the women.” Cf. Bruce 1979, 21–22.

It should be noted that πολυανδρεῖον is the spelling adopted in chapter 19 in the MS. Gött. has πολυανδρείον in all examples. The spelling and accent preferred by the later hands of the MS is πολυάνδριον, which is also the spelling and accent in Rahlfs edition and in LEH.

24. In the present edition, along with Gött., verse 24 begins with τὰς ὁδοὺς αὐτῆς, while Rahlfs begins the verse with ἐπλάτυνεν.

πάντες ... οὐ] is a rendering of the Hebrew אַל ... לֹא. The literal translation into Greek slightly changes the meaning of the Hebrew “none” into “not all”. See also BDR, § 302.1, CS, § 88, and Tabachovitz 1956, 87–91. Hence a literal translation is also adopted in the present translation.

25. ὀπίσω] Cf. v. 5.

28. εἰ] seems to be a rendering of ׀א, but the word order is not the same as in MT. In MT ׀א is placed between the verbs יקומו and ישיעו, which correspond to ἀναστήσονται and σώσουσιν. In LXX εἰ is placed before the verbs. The word order of MT, forming a conditional sentence with an apodosis followed by a protasis, makes good sense, and the word order of MT would make good sense in Greek too. The word order of LXX, on the other hand, makes poor sense, and there seems to be no good reason to change the word order of MT when translating into Greek. εἰ placed before the verbs looks like the well-known Hebraism (cf. CS, § 101, BDR, § 454.5), where εἰ is a rendering of ׀א introducing an oath and not forming a conditional clause. Cf. Jer. 45:16 καὶ ὤμοσεν αὐτῷ ὁ βασιλεὺς λέγων ζῆ ἡ δὲ οὕτως ἔποίησεν ἡμῖν τὴν ψυχὴν ταύτην εἰ ἀποκτενῶ σε καὶ εἰ δώσω σε εἰς χεῖρας τῶν ἀνθρώπων τούτων and 51:26. Hence LXX seems to correspond to a Hebrew text where ׀א is placed before the verbs, thus introducing an oath and not forming a conditional sentence.

It should be noted, however, that the same construction is used in the New Testament without any further explanation, Mark 8:12 ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. Therefore, it most likely cannot be excluded that the ancient reader could have understood the text in this way too, but in any case he most likely did not perceive it as normal Greek. For Mark 8:12, cf. BDAG, 278. It is also possible that the reader understood the conjunction εἰ as introducing a protasis corresponding to an elliptical apodosis implied in the context. For examples of such constructions, see LSJ p. 481 (εἰ VII.1). Anyhow, since none of the early commentators discusses the passage, it is not possible to know how it was understood by the reader. Hence the literal rendering in the English translation.

σώσουσιν] Gött. has σώσουσί σε, which corresponds to MT.

τῆ Βααλ] Cf. v. 8.

29. ἵνα τί] is, as here, mostly a rendering of the common expression הַמָּל. The high frequency of the expression in LXX is due to the stereotyped translation technique. The expression is rare outside the Septuagint and texts related to the Septuagint, though not unknown (e.g., one example in Plato: Symposium 205a, and six examples in Aesop's *Fables*: 136, 192, 217, 228, 247, 338). Cf. Walser 2001, 114–115, 120.

30. ἐδέξασθαι] Gött. has ἐδέξασθε.

λέ(ων ὀλε)θρευόν] -ων ὀλε- are added in the margins. They have most likely dropped out owing to homoioteleuton and have been added by the first scribe himself.

After this quite long and detailed reproach of Israel's apostasy, it is only natural to ask the question whether there is any healing, a question that will be hinted at in the following section.

6. *Israel's Folly* (2:31–3:5)

The Lord is perplexed by the repeated apostasy of the people, who have not only forgotten the Lord, but have also shed innocent blood. Nevertheless, the people claim to be innocent and want to return to the Lord, who calls the possibility of a restoration of the people into serious doubt.

The section, though quite short, has diverse kinds of variation between the Hebrew and the Greek versions of the text, misinterpretations of the Hebrew text by the translator as well as misinterpretations of the Greek text by subsequent readers. Especially interesting is the allusion to Deut. 24:1–4 in 3:1, where the Greek version varies quite a bit from the Hebrew version. 3:1 also contains the first example of a Hebrew infinitive absolute rendered by Greek present participle. Given the relatively high frequency of this grammatical construction and its impact on the Greek translation, the translation technique is discussed in some detail.

33. ἔτι] Gött. has ὄτι, which is a conjecture by Katz and not found in any MS.

34. In the second half of v. 34 it is not clear who is the subject of εὔρον. It is quite clear that the original translator interpreted יהאנא (usually interpreted as 2nd person fem. sing.) as 1st person sing., but this does not mean that the subsequent reader interpreted εὔρον as 1st person singular. There is nothing in the context that suggests that the Lord should be subject. Either the undefined agent of εὔρεθησαν is also subject of εὔρον, or the people of Israel. Olympiodorus comments on the passage: *Olymp. fr. Jer.* 93.632 οὐδὲ λάθρα, φησὶν, ἀλλ' ἐφ' ὑψηλοῦ, τουτέστιν, φανερώς ἀμαρτάνουσιν “Nor secretly, he says, but on a

height, i.e., they sin openly.” Most likely Olympiodorus did not mean that they sinned “openly” so that God was able to see, but “openly” for everyone to see. Hence εὔρων is taken as 3rd person plural.

διορύγμασιν ... δρυί] διορύγμα most likely refers to Ex. 22:1 ἐὰν δὲ ἐν τῷ διορύγματι εὗρεθῆ ὁ κλέπτης καὶ πληγείς ἀποθάνη οὐκ ἔστιν αὐτῷ φόνος, cf. Holladay 1975, 222. Consequently, if the blood had been the blood of a thief (κλέπτης) caught in housebreaking (ἐν τῷ διορύγματι), it would not have been the blood of an innocent soul. Now, on the other hand, blood of innocent souls has been found on every oak-tree (ἐπὶ πάσῃ δρυί). δρυί is a rendering of הַלֵּא, vocalized as הַלֵּא. MT has vocalized הַלֵּא as הַלֵּא, thus taking it as the demonstrative pronoun. The text of MT is problematic. The problem with LXX is the interpretation of δρυί. Most likely it should be interpreted as the place of some illegitimate practice, perhaps human sacrifice. Cf. Jer. 2:20; 3:6, 13; Hos. 4:13. Cf. McKane 1986, 53–54.

35. For this short paragraph, which begins in the middle of verse 35, there are two comments by Chrysostom and Theodoret, which show their interest in small details not only of content, but also of grammar.

κρίνομαι πρὸς σε] is a rendering of קְרִינֹמַי בְּפָנֶיךָ. For κρίνομαι with πρὸς, see Helbing 1928, 237, and Mayser 1934, 501. Cf. vv. 9 and 32:17. The early commentators comment on the passage: Chrys. *fr. in Jer.* 64.777 ὡς εἰ μὴ τοῦτο προσέθηκας, οὐκ ἂν ἐκρίθην· ὄρας ὅτι τοῦτο ἔστι τὸ ποιοῦν με καταδικάζειν σε, καὶ καταφρονεῖν σου; σύ με κατέστησας εἰς τὴν ἀνάγκην ταύτην, σὺ τῆς δίκης αἴτιος γέγονας, σὺ τὴν κατηγορίαν ταύτην κρίνεις, ἵνα ἀπολογήσωμαι ὑπὲρ ἑμαυτοῦ τοὺς μακροὺς τούτους ἀποτείνεις λόγους, καὶ οὐκ εἶπε, κατηγορῶ σου· ἀλλὰ, κρίνομαι πρὸς σέ, ἑμαυτοῦ προϊσταμαι, ἑμαυτῷ συνδικῶ, ὥστε οὐδ' ἂν ἐκρίθην, οὐ μόνον οὐκ ἂν κατηγορήσασθαι, εἰ μὴ τοῦτο ἔλεγες, ἐπειδὴ με ὑπεύθυνον ἐγκλήματι βούλει ποιῆσαι “If you had not added this, I would not have contested a legal case. Do you see that it is this that makes me condemn you, and despise you? You have put me under this necessity, you are responsible for the lawsuit, you bring this accusation, so that I can speak on my own behalf, you make these long speeches.’ Though he did not say, ‘I accuse you’, but, ‘I contest a legal case against you, I plead my own case, I act as my own advocate. So that I would not have contested a legal case, not only that, I would not have accused you, if you had not said this, because you want to make me responsible for the accusation.’” Thdt. *Jer.* 81.516 καὶ οὐ λέγει, κρίνω σε, ἀλλὰ, κρίνομαι πρὸς σέ· ἀντὶ τοῦ, δικάζομαι, καὶ ἐλέγχω σε ψευδομένην

καὶ ἀναιδῶς ἀφνουμένην “And he does not say, ‘I will judge you’ but, ‘I contest a legal case against you’ which means, ‘I plead my cause, and I reproach you when you lie, and when you shamelessly deny.’” Apparently, the early commentators take κρίνομαι in the middle sense here. Thus the rendering “contest a legal case” in the present translation. Cf. Muraoka 2002, 330.

36. ὄτι] Gött. following Katz has ὁ τι. Unfortunately, it is not possible to decide the reading from the MS. Rahlfs has τί. The reading ὄτι leaves κατεφρόνησας without an object, which is rare, but not unparalleled. Cf. Gen. 27:12, Prov. 25:9, LSJ *ad loc.*, and Muraoka *ad loc.*

καταισχύνθης] Gött. has κατησχύνθης. η is written above αι in the MS. Cf. Thackeray 1909, 199.

3:1. The following paragraph is a good example of the variation between the two versions of the text. There seem to be both intentional and unintentional differences between the versions, which makes it very hard to decide which version is the original.

The whole verse is a discussion of the regulation given in Deut. 24:1–4. The rendering in MT-Jeremiah is a much-abbreviated version of Deut., but the content is approximately the same. In LXX-Jer., on the other hand, the abbreviated version in Jeremiah of Deut. also has some significant deviations from Deut. In MT (both Deut. and Jer.) and LXX-Deut. it is the man who is prohibited to return to the woman, in LXX the woman is prohibited to return to the man (μὴ ἀνακάμπτουσα ἀνακάμψει πρὸς αὐτόν). In MT it is the land which is defiled, in LXX it is the woman. It is hard to decide which text is original. Either LXX is an adjustment to the following context, where Israel has returned to the Lord, or MT of Jeremiah is an adjustment to Deut. It should also be noticed that the difference in Greek between land (γῆ) and woman (γυνή) is rather small, and could be an early scribal error. Cf. Ziegler 1958, 38.

Moreover, there appears to be a strong affinity between the vocabulary of Jer. and Deut. in LXX, even where there is variation between MT-Deut. and MT-Jer. ἐξαποστέλλω is the translation of שלח in both Jer. and Deut., ἀπέρχομαι of הלך in both Jer. and Deut., καὶ γένηται ἀνδρὶ ἐτέρῳ of וְהָיָה לְאִישׁ אֲחֵר in both Jer. and Deut. and μαιίνω of הָקַח in Jer. and of טָמַא in Deut. Hence, even though the examples are few and the translations are not very remarkable, it is still likely that the translator of Jeremiah was familiar with the Greek text of Deut.

καὶ γένηται ἄνδρὶ ἑτέρῳ] is a literal rendering of והיתה לאיש־אחר. Hence the literal rendering “and becomes to another man”. For this Hebraistic expression, see BDR, § 189.2.

μή ... οὐ] are renderings of the Hebrew interrogative particles ... ה הלוֹא. For discussions of the Greek renderings of Hebrew interrogative particles, see 5:9 and 7:19.

ἀνακάμπτουσα ἀνακάμψει ... μῆανομένη μανθήσεται] μῆανομένη μανθήσεται is a rendering of הַנְּהַךְ תַּחֲנֹךְ, i.e., infinitive absolute with finite verb, and though the Hebrew ‘equivalent’ in MT of ἀνακάμπτουσα ἀνακάμψει is only יִשׁוּב, i.e., finite verb without infinitive absolute, it is likely that the translator had an infinitive absolute שׁוּב beside the finite verb in his text, which he rendered ἀνακάμπτουσα ἀνακάμψει. The present participle is a quite common rendering of the infinite absolute in LXX, when the infinitive absolute forms a *figura etymologica* with a finite verb. In Greek texts, on the other hand, which are not translations from Semitic originals, the *figura etymologica* of a present participle and a finite verb is extremely rare. See also Thackeray 1909, 47–50, Sollamo 1985, 104, Walser 2001, 102–103.

In MT of Jeremiah there are 56 examples of infinitive absolute immediately followed (negatives excluded) by a finite form of the same root. In 30 of these (3:1; 4:10; 5:11; 6:15; 7:5bis; 10:5b; 12:16; 13:12; 14:19; 15:18; 22:4; 25:28 (LXX 32:14); 26:15 (LXX 33:15); 26:19 (LXX 33:19); 31:20 (LXX 38:20); 36:16 (LXX 43:16); 36:29 (LXX 43:29); 37:9 (LXX 44:9); 38:3 (LXX 45:3); 38:17 (LXX 45:17); 39:18 (LXX 46:18); 42:19 (LXX 49:19); 44:17 (LXX 51:17); 44:25ter (LXX 51:25); 49:12 (LXX 29:13) and 51:58 (LXX 28:58)) the infinite absolute is rendered by a participle, of which 12:16; 13:12; 25:28 (LXX 32:14); 26:15 (LXX 33:15); 26:19 (LXX 33:19); 38:17 (LXX 45:17); 42:19 (LXX 49:19); 44:25 (LXX 51:25) are aorist and the remaining ones present participles (if the *apparatus criticus* of BHS is followed, there is another example with an aorist participle in 42:10 (LXX 49:10), for which see below at 49:10). In one example (20:15) the infinitive absolute is rendered by a present participle but the following verb of the same root in MT is not rendered at all. In eight examples (9:4; (17:24 not in *Vaticanus*); 25:29 (LXX 32:15); 26:8 (LXX 33:8); 31:20 (LXX 38:20); 32:4 (LXX 39:4); 34:3 (LXX 41:3); 38:15 (LXX 45:15); 40:14 (LXX 47:14) the infinitive absolute is rendered by a noun in the dative case of the same root as the following verb (cf. also 48:9 (LXX 31:9)). Cf. BDR, § 198.6. In three examples (23:32; 31:18 (LXX 38:18); 50:34 (LXX 27:34); 51:56 (LXX 28:56) not in *Vaticanus*) the infinitive absolute is rendered by a noun in the accusative case of

the same root as the following verb. In one example (46:28 (LXX 26:28)) the infinitive absolute is rendered by an adjective of the same root as the following verb. In one example (25:30 (LXX 32:16)) the infinitive absolute is rendered by a noun in the accusative case of a similar meaning as the following verb. In one example (6:9) the infinitive absolute is rendered by another identical verb form. In the remaining 12 examples (8:12; 11:7; 11:12; 13:17; 17:24; 30:11 (LXX 37:11); 42:15 (LXX 49:15); 42:22 (LXX 49:22); 44:29 (LXX 51:29); 49:12bis (LXX 29:13); 51:56 (LXX 28:56)) the infinitive absolute is not rendered at all in LXX.

There are also five examples in which the infinitive absolute follows after a verb of the same root as the infinitive absolute. In two examples (12:17; 22:10) the infinitive absolute is rendered by a noun in the dative case, and in one example (6:29) it is rendered by a noun in the accusative case. In the remaining two examples (23:17; 41:6 (LXX 48:6)) it is not rendered at all.

Common for all different renderings of the infinitive absolute is that they more or less produce a Greek which differs from the Greek outside the Septuagint and texts related to the Septuagint. Most peculiar is the rendering of the same verbal form twice and the present participle. The *figura etymologica* of verb with noun, either in dative or accusative, can be found in all kinds of Greek, but the very high frequency of *figura etymologica* is typical of the Septuagint and especially of Jeremiah (cf. Introduction). For the renderings of infinite absolute in the Pentateuch, see Sollamo 1985. For *figura etymologica*, see BDR § 153, Helbing 88–91 and Schwyzer 1959, 1.700.

The *figurae etymologicae* of the Hebrew text in 3:1 have been preserved in the Greek translation. The *figurae etymologicae* have also been preserved in the translation “will ... returning return ... will being defiled be defiled”, since the construction of the present participle with the finite verb is as strange to Greek as it is to English. According to Sollamo 1985, 105, “The participial constructions of the LXX under discussion show a formally correct Greek structure, but the semantic content can be correctly understood only on the basis of the underlying Hebrew expressions.”

μηαινομένη] Gött. has μαινομένη. ι is written above the first η in the MS.

ἀνέκαμπτες] The imperfect is taken in an iterative sense. For the iterative sense of the imperfect, see BDR, § 325, Smyth 1956, § 1790, Wallace 1995, 546–547, and Fanning 1990, 244–249. Thus the rendering “you returned ... repeatedly” in the present translation. The imperfect could

also be taken in a conative sense, and be rendered by “you wanted/trying to return”. For the conative sense of the imperfect, see BDR, § 326, Wallace 1995, 550–552, and Smyth 1956, § 1895. Chrysostom comments on the passage: Chrys. *fr. in Jer.* 64.780 εἶτα πάλιν αἴσθησιν δεχομένη τῆς βλάβης πρὸς ἐμὲ ἐπανήεις “Then, when you became aware of your harm again, you returned to me.” The comment of Chrysostom is repeated by Theodoret, *Thdt. Jer.* 81.517.

2. ἐξεφύθη] Theodoret comments on the expression: *Thdt. Jer.* 81.517 ἀντὶ τοῦ, ἐμιάνθη. τοῦτο γὰρ καὶ διὰ τοῦ Ἐζεκιήλ φησι πρὸς αὐτήν, καὶ εὔρον σε πεφουμένην ἐν τῷ αἵματι σου “Instead of ‘you have been defiled’. This he also says to her by Ezekiel, ‘And I found you soaked with your own blood.’” The quotation is from Ezek. 16:6.

πορνίαις] Gött. has πορνείαις. ε is written above the line in the MS.

3. ποιμαίνας] Gött. has ποιμένας. ε is written above the line in the MS.

4. φυλαχθήσεται] Gött. has διαφυλαχθήσεται.

5. εἰς νίκος] appears to be a rendering of נִצָּחַ. The meaning of εἰς νίκος is not very clear, and has been much debated. Thus the literal rendering “to victory” in the present translation. For a discussion of the expression, see Muraoka 2002, 387, and Kraft 1975, 153–156.

καὶ ἠδυνάσθη] is a literal rendering of וְהוֹכִיחַ. Thus the literal rendering “and you have been able” in the present translation. For the Hebraistic absolute use of δύναμαι, cf. 1:19.

7. *Return to Me and I Will Heal You (3:6–20)*

Iouda follows Israel in her faithlessness, but after the harsh reproach in the previous section, the Lord tells the people to return to him and he promises to be merciful and take care of them.

The section contains one of the rare dittographies in *Vaticanus* of Jeremiah, and a unique reference to the Hebrew text in the margin. There are also a few very literal renderings of the Hebrew text, one of which appears to have left traces in the New Testament, and one of the few unique readings of *Vaticanus*.

6. Ἰωσείου] Gött. has Ἰωσία. Cf. 1:3.

κατοικία] The translator assumed that מִשְׁבַּח was a derivation of שֶׁבַח (MT derives it from שִׁבַּח). κατοικία could be a reference to the exile of Israel; cf. McKane 1986, 65, 70.

7. πορνεῦσαι] Gött. has ποιῆσαι, which is a conjecture by Spohn and found only in the Ethiopic version. According to Ziegler 1958, 18–19 it is likely that the reading πορνεῦσαι has come about by influence of ἐπόρνευσαν in v. 6.

8. The translation of this verse is, of course, dependent on whether the dittography discussed below is translated or not. A translation of the dittography is included in the text, but put within brackets.

{καὶ εἶδον περὶ πάντων ὧν}] is not found in Gött. It is obviously a dittography. Someone has put brackets around the text in the MS and it has not been filled in by the scribe who enhanced the text. There is also a note in the right margin: OYK H EBP, which obviously means that someone noticed that the text is missing in the Hebrew text. Strangely enough, this person consulted a Hebrew text to certify that it is a dittography. Why not another Greek MS? Or was the dittography found in other Greek MSS too? Given the great difference between the Hebrew and Greek versions of Jeremiah, it is even stranger that this dittography is the only thing that was noticed by someone who had access to the Hebrew text.

ἐν οἷς ἐμοιχᾶτο] is bracketed in Gött. Cf. Ziegler 1958, 93–94.

ἐμοιχᾶτο] For the form, see Thackeray 1909, 276.

εἰς τὰς χεῖρας αὐτῆς] is not found in Gött. According to Ziegler the words have been supplied from Deut. 24:1, 3.

9. ἐγένετο εἰς] Cf. 2:14.

11. This paragraph has the first indication of a future salvation for the people. It also has an abundance of very literal renderings of the Hebrew original, which all have affected the Greek in one way or the other. The most well-known is the common expression in v. 12, which has left traces not only in the NT but also in many modern translations.

ἀπό] is a translation of מִן, which is used as a comparative preposition; see Gesenius 1910, §133.a, and JM, §41.g. The literal translation of מִן into ἀπό gives a strange Greek, and it is doubtful if the comparative meaning of ἀπό was recognized by a reader without access

to the Hebrew text. Thus ἀπό is translated into “from”. Origen comments on the verse: Or. *hom. in Jer.* 4.1 τὰ ἁμαρτήματα τοῦ Ἰσραὴλ συγκρινόμενα τοῖς πταίσμασιν Ἰούδα γέγονε δικαίωσις τῆς ψυχῆς (τῆς) Ἰσραὴλ συναγωγῆς “The sins of Israel compared to the mistakes of Judah have become a justification of the soul of the assembly of Israel.” Chrysostom comments on the same verse: Chrys. *fr. in Jer.* 64.784 οὐχ ὡς δικαιωθέντας τοὺς υἱοὺς Ἰσραὴλ ἐπαινεῖ, ἀλλ’ ὡς ἔλαττον ἁμαρτάνοντας, καὶ πρώτους “Not that he praises the sons of Israel as having become righteous, but as having sinned less even though first.”

12. οὐ στηριῶ τὸ πρόσωπόν μου ἐφ’ ὑμᾶς] is a very literal translation of לֹא־אֶפְיֵל פְּנֵי בָכֶם. The same expression is found in Jer. 21:10 and ten times in Ezek. Only in Jer. 3:12 στηρίζω is a translation of נָפַל. In Ezek. 14:8 στηρίζω is a translation of נָתַן, whereas in all other examples στηρίζω is a translation of שָׁם (cf. 51:11, where it is rendered by ἐπίσθημι). In the NT the expression is found in Luke 9:51. “I will not set my face fast on you” in the present translation is an attempt to preserve the literal translation of LXX. Cf. also 24:6 στηριῶ τοὺς ὀφθαλμούς μου. For a discussion of the expression as unique to the Septuagint and related texts, see Wifstrand 2005, 32.

μηγιῶ] For the Attic future form, see CS, § 21.

13. πλήν] For the use of the particle πλήν in the Septuagint and in texts related to the Septuagint, see Blomqvist 2011.

14. In the following paragraph the Lord repeats his exhortation to the people to return to him, and he gives the first indication of a more radical change in the future, a change which will be discussed again especially in chapter 38.

Σειῶν] Gött. has Σιων.

15. καὶ ποιμανοῦσιν ... ποιμαίνοντες] The translator of Jeremiah most likely read רעה ... ורעו and not דעה ... ורעו as in MT, thus taking רעה as an infinitive absolute and producing the construction discussed in 3:1 of an infinitive absolute as a complement to a finite verb of the same root—although here the infinitive absolute is placed after the finite verb. It should be noted, however, that there are no examples of infinitive absolute of רעה in MT. The *figura etymologica* of the Greek text is preserved in the English translation “will tend ... tending”.

16. καὶ ἔσται] According to Muraoka 2002, 282, “Hebraistically καὶ ἔσται introduces an utterance indicating that which may or ought to happen, with an adverbial clause or phrase intervening”. Cf. Introduction.

ἀναβήσεται ἐπὶ καρδίαν] is a very literal translation of על-לב יעלה; thus the present translation is also very literal. Cf. BDR, § 4.3.

17. In the last paragraph of this section there is a hint at a universal conversion to the Lord, and a unique reading for the MS *Vaticanus* which is hard to explain and also fits the context quite badly.

The space between ἔτι and ἐν indicating a new paragraph is relatively small, but still large enough to justify a new paragraph, since there is also a stroke above the line in the left margin. Cf. Introduction.

πάντα τὰ ἔθνη] is placed after εἰς αὐτήν in Gött.

ὀπίσω] Cf. 2:5.

18. A stroke above the line in the MS indicates a new paragraph. Since v. 18 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph.

τοῦ Ἰσραηλ] Gött. has Ἰσραηλ.

19. καλέσεται ... ἀποστραφήσεσθαι] Gött. has καλέσετε and ἀποστραφήσεσθε. ε is written above αι in both cases in the MS. Cf. Thackeray 1909, 77–78.

ἀποστραφήσεσθαι] The passive form ἀποστραφήσεσθαι is taken in an active sense as it is in 33:3. Cf. McKay 1994, 24.

τάξω σε εἰς ἔθνη] Gött. has τάξω σε εἰς τέκνα, which is found in all the witnesses except *Vaticanus*. According to Ziegler 1958, 38 τέκνα is the original reading, and he refers to the following $\overline{\pi\alpha\alpha}$ καλέσεται με, “you will call me ‘FATHER’”. For the translation “I will turn you into”, see 2:14 and Helbing 1928, 59.

$\overline{\pi\alpha\alpha}$] This is the only example in Jeremiah of *Vaticanus* of πατήρ as a *nomen sacrum*, and it is marked in the translation by capital letters “FATHER”. For the *nomina sacra* in Jeremiah, see Introduction.

20. πλήν] For the use of the particle πλήν in the Septuagint and in texts related to the Septuagint, see Blomqvist 2011.

8. *Repent or Be Punished* (3:21–4:4)

The people show some indication of being aware of their wrongdoings and also a sign of repentance. However, the Lord shows distrust of the honesty of the people, which is indicated by the repeated conditional clauses at the beginning of chapter four. The Lord also underlines that if the repentance does not take place, the anger of the Lord will be released.

In the following section there are again a number of very literal renderings of the Hebrew original. Especially interesting is the first example of an apodosis introduced by *καί*, a feature which occurs several times in Jeremiah, and thus is discussed in some detail. Interestingly enough, Origen comments upon the text and his comment indicates that most likely the text was interpreted differently by the original translator than by subsequent readers.

21. ἐπελάθοντο] Gött. has ἐπελάθοντο. According to Thackeray 1909, 89 and 216, the original reading was ἐπελάθοντο. There appear to be traces of ε in the MS, which the scribe who filled in the MS changed to ἐπελάθοντο. Thus ἐπελάθοντο in the present edition.

22. ἐπιστρέφοντες] is a translation of שׁוֹבִיִּים. McKane 1986, 80–81, calls attention to 3:14, where the same Hebrew word, שׁוֹבִיִּים, in the same expression, is translated into ἀφεστηκότες. Obviously, the translator made two different interpretations. The reader, of course, knew nothing about this.

ἰδοὺ δοῦλοι] Gött. has οἶδε, which is a conjecture by Ziegler. Cf. Ziegler 1958, 38–39.

23. εἰς ... ἦσαν] For a discussion of the construction εἶναι ... εἰς, see, e.g., Helbing 1928, 65, BDR, §§ 145, 157.5, Muraoka 2002, 148. According to Helbing this construction is also found in other Greek, i.e., Greek not influenced by a Semitic language, but many of them should be regarded as Hebraisms. According to BDR, § 145 the construction is influenced by Hebrew, according to Muraoka it is a Semitism, and according to CS, § 90c, “The use of εἰς after εἶναι and γενέσθαι as practically equivalent to the nominative may safely be regarded as a Hebraism.” Thus the literal translation “have become into”.

πλήν] For the use of the particle πλήν in the Septuagint and in texts related to the Septuagint, see Blomqvist 2011.

4:1. τοῦ προσώπου] Gött. has προσώπου.
 (μου)] is written in the margin.

2. καὶ εὐλογήσουσιν] is a rendering of **והתברכו**, where the Hebrew connective particle **ו** is rendered by **καί**. Both **והתברכו** and **καὶ εὐλογήσουσιν** here introduce the apodosis corresponding to the protasis introduced by **ἐὰν περιέλη**. But whereas **ו** is a normal way to introduce the apodosis in Hebrew (cf. JM, §§ 118m and 176b), **καί** is very strange (cf. CS, § 40, BDR, § 442.5, Muraoka 2002, 282, BDAG **καί** 1 b δ, and especially Aejmelaeus 1982, 126–144, and Aejmelaeus 1987 (= Aejmelaeus 2007)). Thus the very stereotyped rendering of **ו** by **καί** here produces a very strange Greek.

However, it is also possible to take the **καί** as a preparatory **καί** corresponding to the connective **καί** (**καὶ ἐν αὐτῷ αἰνέσουσιν**): “both ... and”; cf. Denniston 1959, 323–325. Though this most likely was not the intention of the translator, it is still possible that **καί** was interpreted this way by the reader. Origen comments on the apodosis **καὶ εὐλογήσουσιν ἐν αὐτῷ ἔθνη καὶ ἐν αὐτῷ αἰνέσουσιν τῷ θεῷ ἐν Ἱερουσαλημ**: *Or. hom. in Jer.* 5.13 **εἶρηκεν τοῖς ἀπὸ τῶν ἐθνῶν, εἶρηκεν καὶ τοῖς ἀπὸ τοῦ Ἰσραήλ** “He has spoken to those of the nations, he has *also* spoken to those of Israel”. This possible interpretation has been adopted in the present translation. Cf. 7:7, 14; 15:19; 23:22.

3. There is a small space between **Ἱερουσαλημ** and **ὅτι**, which could indicate a new paragraph, but there is no stroke in the margin which could confirm a new paragraph. Thus there is no new paragraph in the present edition.

νέωματα] **νέωμα** is a neologism. It is translated into “new-ones” to correspond to the neologism. The meaning given by LEH “newly-ploughed field previously left untilled” is more of an interpretation than a translation and hence not appropriate for the present translation.

σπείρηται] Gött. has **σπείρητε**.

4. **περιτέμεσθε τὴν σκληροκαρδίαν ὑμῶν**] Gött. has **περιέλεσθε τὴν ἀκροβυστίαν τῆς καρδίας ὑμῶν**, which corresponds to MT. According to Ziegler 1958, 39 the reading of *Vaticanus* is secondary and influenced by Deut. 10:16.

αὐτοῦ] Gött. has **μου**.

ἀπὸ προσώπου] Cf. 1:8.

9. *The War Is Near* (4:5–18)

Despite the exhortations to repent, the Lord announces the coming disaster from the north, something that urges Jeremiah to ask if (or according to another interpretation to declare that) the Lord is deceiving the people. The Lord repeats his exhortation to the people to repent, but then immediately turns again to the imminent disaster.

In the following section it is not very clear who is speaking, God or Jeremiah. The same problem occurs in MT, though the content of LXX and MT differ a great deal. See McKane 1986, 90–91. Anyhow, the division into paragraphs follows the MS.

The section contains several translation-technical problems, as well as variation between the manuscripts, and also a discussion of the accentuation of the text. Interesting is the rare use of the spirit as a *nomen sacrum* in *Vaticanus*, which here actually appears to be an evil spirit.

5. κερράξετε] Gött. has και κερράξετε.

6. ἀναλαβόντες] is strange, since it is used as an intransitive verb. This seems to be the only example of an intransitive use of ἀναλαμβάνω both in LXX and in other Greek literature. ἀναλαβόντες is here, as often, a translation of the verb נָשָׁב, which is usually transitive. According to BDB נָשָׁב is used intransitively only four times (Nah. 1:5; Psa. 89:10 (LXX 88:10); Hos. 13:1; Hab. 1:3), none of which are translated into ἀναλαμβάνω. According to KB, 726, at least Nah. 1:5 and Psa. 89:10 should be differently interpreted. In MT of 4:6 the verb נָשָׁב has an object בָּ, which the translator has interpreted as a verb and translated into φεύγετε. The same Hebrew expression is found in Is. 5:26; 11:12; 13:2; 18:3; Jer. 51:12, 27 (LXX 28:12, 27); 50:2 (LXX 27:2). In LXX 27:2 the expression is not translated at all (cf. Gött. *ad loc*), and in all other examples נָשָׁב is translated into αἶζω, and בָּ into σημεῖον (σύσσημον Is. 5:26).

Perhaps the translator only used the common translation of נָשָׁב, i.e., ἀναλαμβάνω, and did not recognize the intransitive meaning of the verbs. It is also possible that the text has been revised by someone who changed the original object of ἀναλαβόντες into a verb. Anyhow, the text as we have it today has a transitive verb without an object, thus the translation also has a usually transitive verb “lift up” without an object. Cf. Althann 1983, 43.

For the translation of two Hebrew imperatives into a participle and an imperative, see Walser, 2001, 39–54.

κακά] Cf. 1:14.

7. θεῖναι τὴν γῆν εἰς ἐρημωσιν] For a discussion of the construction and its rendering, see 1:5.

παρὰ τό] Cf. 2:15 παρὰ τὸ μὴ κατοικῆσαι.

8. ἀλαλάξατε] is a rendering of יליליה. The choice of rendering seems to have been influenced by the similarity of sounds. Cf. 29:2; 30:3; 32:20, 22.

ἀφ' ὑμῶν] Gött. has ἀφ' ἡμῶν, which is found only in *Sinaiticus*. The reading ἀφ' ἡμῶν attributes the text to Jeremiah, while ἀφ' ὑμῶν is not decisive; the speaker could be either God or Jeremiah. It is true that, if God is the speaker, there is a reference to God in the third person, but according to McKane this “cannot ... be ruled out as inadmissible”, McKane 1986, 91.

9. καὶ ἔσται] Cf. 3:16.

(λ)έγει] λ in λέγει is written above the line.

10. ὦ] Gött has. ὁ ὦν. Cf. 1:6, Ziegler 1958, 40, Janzen 1973, 81–82, and Althann 1983, 60.

ἄρά γε] Both Gött. and Rahlfs have ἄρα γε. However, it is accentuated ἄρά γε in the MS, i.e., the scribe who added the accents to the MS interpreted the sentence as a question. Moreover, Chrysostom and Theodoret also take it as a question. Thus it is quite clear that the text was interpreted as a question at the time of the MS.

There appears to be no reason to interpret the Hebrew text as a question, and it is not clear how the original translator of Jeremiah interpreted the text. Perhaps the reading ἄρά γε is an attempt to soften the harsh accusation of Jeremiah.

ἀπατῶν ἠπάτησας] is a literal rendering of תנאשׁה נשׁה, i.e., infinitive absolute with finite verb. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. It has also been preserved in the present translation “deceiving deceived”, since the construction of the present participle with the finite verb is as strange to Greek as it is to English. For a discussion of the Greek present participle as a rendering of the Hebrew infinitive absolute, see 3:1.

11. πᾶν] is written as a *nomen sacrum* in *Vaticanus*, though it is a πνεῦμα πλανήσεως “a spirit of error”. Cf. πνεῦμα πληρώσεως in v. 12, which is also written as a *nomen sacrum*. For *nomina sacra*, see Introduction.

In the translation of the noun-clause ὁδός ... ἅγιον the verb “lead to” is supplied from the context.

12. πᾶν] Cf. v. 11.

13. κουφότεροι ἀετῶν] is a rather free, but quite idiomatic rendering of מְשֻׁבְּרֵי לֵךְ, indicating the fine linguistic instinct of the translator. Cf. 1:2 and 38:11.

14. ἀπόπλυνε] Gött. has ἀπόπλυναι. Even if the difference could be only orthographic, it should be noted that there is also a change of voice, ἀπόπλυνε being active and ἀπόπλυναι middle. Cf. Ziegler 1958, 40.

διαλογισμοί] Gött. has λογισμοί.

15. ἀγγέλλοντος] Gött. has ἀναγγέλλοντος.

16. συστροφαί] For a discussion of the *Vorlage*, cf. Althann 1983, 77–78.

10. A Vision of Misery and Destruction (4:19–26)

This section contains another vision of Jeremiah. But unlike the earlier visions, which were strictly visual, this vision appears to affect the whole person of Jeremiah, as well as creation. It is a vision of the consequences of the unavoidable disaster.

The short section contains an interesting translation-technical problem: should the text given in the manuscripts be translated, though it makes poor sense, or should a correction of the text be translated with or without an indication in the translation? In the present translation the text of *Vaticanus* is rendered into English, even if it sometimes makes very poor sense.

19. τὴν κοιλίαν μου] Gött. has τὴν κοιλίαν μου τὴν κοιλίαν μου, thus following MT.

ἡ ψυχὴ μου] MT has לִבִּי. For a discussion of the Hebrew text, cf. Althann 1983, 88.

20. ταλαιπωρίαν] Gött. has ταλαιπωρία, which is not attested in any manuscript. Ziegler adopts the suggestion made by Köhler, arguing that the text given by the manuscripts is incomprehensible. The text given

by *Vaticanus* is problematic, and the translation is only a suggestion of what could have been the understanding of the reader of the MS. The two asyndetic accusatives *ταλαιπωρίαν συντριμμὸν* are taken as objects of *ἐπικαλεῖται*, of which the subject is not given. Cf. Ziegler 1958, 40.

τεταλεπώρηκεν] Gött. has *τεταλαιπώρηκεν*. Cf. *ταλαιπωρίαν* and *τεταλαιπώρηκεν* earlier in the verse.

23. οὐθέν] is most likely a rendering of *והוּ תהוּ* or at least of one of these words. Aq., Symm. and Theod. add *κενή καί* (with the asterisk) before *οὐθέν*, thus indicating that the translator has left something in the Hebrew text untranslated. However, *תהוּ* is translated both into *οὐθέν* (1 Sam. 12:21; Is. 40:17; 40:23 (οὐδέν); Job 26:7 (οὐδέν)) and into *κενόν* (Is. 45:18). Moreover, *והוּ תהוּ* appears to be a quotation from Gen. 1:2, where it is translated into *ἀόρατος καὶ ἀκατασκεύαστος*, a rendering which obviously was not appropriate for the present context.

24. ἦν τρέμοντα] For the periphrastic form, see BDR, § 353, Wallace 1995, 648, CS, § 72, and Smyth 1956, § 1961.

26. ἀπὸ προσώπου] Cf. 1:8.

11. *Destruction, a Consequence of Being Unfaithful (4:27–6:9)*

This is the first longer section, and its focus is the disaster and its causes. The whole section is a long exposition of the consequences of faithlessness and the vanity of trying to escape. God has made up his mind and he will not change it, because all men are corrupt, low and high, priests and prophets alike. But though the focus of the section is the faithlessness of the people and its consequences, there are still several indications that the disaster will not be complete.

This section contains the first text from Jeremiah (5:21) which is quoted in the New Testament (Mark 8:18). Further, the section has an abundance of very literal renderings of Hebrew expressions, and these are usually rendered by very literal expressions in the English translation as well. It also contains the first example of the Hebrew interrogative particle rendered by a Greek interrogative particle, a rendering that slightly changes the content of the text. There is also an obscure passage, which is interpreted differently by Chrysostom and Theodoret, and the intransitive use of an otherwise transitive verb. Finally, there are a

number of minor textual differences, all of which affect the translation in one way or the other.

28. ἐπεὶ] Gött. has ἐπί. ἐπεὶ is most likely a misspelling, but is nevertheless translated here. If ἐπί is read the translation could be, “For this ...”.

ἀπ’ αὐτῆς] is rendered by “from the land”, since it is clear from the Greek that it refers to the land. A more literal rendering “from it” would not be very clear in English.

29. ἐγκατελείφθη] Gött. has ἐγκατελείφθη. γ is written above the line.
κατόκει] Gött. has the present tense κατοικεῖ. Cf. 6:8.

30. ἐὰν ... ἐὰν] are both taken in a concessive sense. For concessive clauses without καί, see Smyth 1956, § 2379. Cf. BDR, § 374.

ἐνχρείση] Gött. has ἐγγχρίση. γ is written above the line.

στίβι] Chrysostom comments on the word: Chrys. *fr. in Jer.* 64.808 τὸ μέλαν λέγει, ᾧ ἐπιχρῶννύειν τοὺς ὀφθαλμοὺς εἰώθασιν αἱ γυναῖκες “He talks about the black with which women used to paint their eyes.”

ζητοῦσιν] Gött. has ζητήσουσιν.

31. ἀνειρημένοις] Gött. has ἀνηρημένοις. η is written above the line.

5:1. εὔρητε ... ποιῶν] Gött. has εὔρεθῆ ποιῶν.

2. ἐν] Gött. has ἐπί.

3. Gött. has inserted οὐχί between σου and εἶς. οὐχί has no support in the MSS, but is found in Aq. (where it is also supplied by the editor) and in Symm. and Syh. (both of which have μὴ οὐχί).

ὑπέρ πέτρων] For the comparative use of ὑπέρ with the accusative, see Johannessohn 1910, 45, Johannessohn 1926, 219, and CS, § 94.

4. οὐκ ἐδυνάσθησαν] δύναμαι in Jeremiah is otherwise always a rendering of the Hebrew root כָּנָה. For the Hebraistic absolute use of δύναμαι, cf. 1:19.

ἐδυνάσθησαν] Gött. has ἠδυνάσθησαν, cf. Thackeray 1909, 198.

6. ἔπεσεν] Gött. has ἔπαισεν, which is most likely the correct reading and this is also what is translated. ἔπεσεν “has fallen” would make no sense here. For the confusion of αι and ε see Introduction.

τοῦ δορυμοῦ] Gött. has δορυμοῦ.
 ὀλόθρευσεν] Gött. has ὀλέθρευσεν.
 πάροδαλ(ι)ς] ι is written above the line.
 ἐγρηγόρησεν] For the form, see CS, § 27b.

7. ποία τούτων ἴλεως γένωμαί σοι] Theodoret and Olympiodorus comment on the passage: Thdt. *Jer.* 81.537 λέγει δὲ καὶ τῆς παρανομίας τὰ εἶδη “He talks about the forms of lawlessness.” Olymp. *fr. Jer.* 93.640 ποίαν ἁμαρτίαν συγχωρήσω, ποίαν δὲ μὴ; “What kind of sin will I permit, and what kind [will I] not [permit]?” Brenton renders ποία by “in what way”. Theodoret and Olympiodorus are followed in the present translation.

ἐγκατέλιπον] Gött. has ἐγκατέλιπον. γ is written above the line.
 καὶ ὄμνησον ἐν τοῖς οὐκ οὖσιν θεοῖς] is a rendering of **וַיִּשְׁבְּעוּ בְּלֹא אֱלֹהִים**. According to Helbing 1928, 72, and BDR, § 149.2, ὄμνημι with ἐν is a Hebraism. Thus the literal rendering “were swearing in those who are no gods” in the present translation.

ἐμοιχῶντο] For the form, see Thackereay 1909, 276.

8. ἐχομετίζεν] Gött. has ἐχομετίζον.

9. μὴ ... οὐκ ἐπισκέψομαι ... οὐκ ἐκδικήσει] appears to be a literal rendering of **לֹא תִּשְׁכַּח ... לֹא אֶשְׁכַּח ... הֲ**. The interrogative particle μὴ introduces a question which expects the answer “no”. To preserve the question with the expected answer “no”, the interrogative particle μὴ is rendered by “It cannot be that ... can it?”

It should be noted that translating the Hebrew interrogative particle ה by the Greek interrogative particle μὴ changes the content of the clause. Whereas the Hebrew particle ה introduces a question with no given answer, the Greek question introduced by μὴ has a given answer “no”. For questions introduced by interrogative particles, see BDR, § 427.2.

ἐν ἔθνει τοιούτῳ ... ἐκδικήσει] is a rendering of **בְּגוֹי אֲשֶׁר-כֹּה ... תִּתְנַקֵּם**. According to Helbing 1928, 36, ἐκδικέω with ἐν is a Hebraism. Thus the literal rendering “will ... be avenged in a nation such as this” in the present translation.

ἔθνει] is a rendering of **גוֹי גוֹי** in the identical expression in v. 29 is also rendered by ἔθνει, but in the identical expression in 9:9 it is rendered by λαῶ. There seems to be no reason to suppose a different *Vorlage* here, but rather the variation is due to the translator of Jeremiah.

τοιούτῳ] Gött. has τῷ τοιούτῳ.

10. τοῦ $\bar{\kappa}\bar{\upsilon}$] is a rendering of ליהוה. For the definite article with κύριος, see Introduction.

11. ἀθετῶν ἠθέτησεν] is a literal rendering of בגוד בגוד, i.e., infinitive absolute and finite verb. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “breaking they broke”, since the construction of the present participle with the finite verb is as strange to Greek as it is to English. For a discussion of the Greek present participle as a rendering of the Hebrew infinitive absolute, see 3:1.

λέγει $\bar{\kappa}\bar{\zeta}$] Not in Gött.

12. ἐψεύσατο] Gött. has ἐψεύσαντο.

τῷ $\bar{\kappa}\bar{\omega}$] is a rendering of ביהוה. For the definite article with κύριος, see Introduction.

ἐαυτῶν] Gött. has αὐτῶν.

οὐκ ὀψόμεθα] Gött. has οὐκ ὀψόμεθα. κ is written above the line.

13. ἦσαν εἶς] For a discussion of the construction εἶναι ... εἶς, see 3:23.

14. ὄημα] is a rendering of רבד. For a discussion of the rare rendering ὄημα, see 1:1.

15. ἀκούσει] Gött. has ἀκούση. ἀκούσει should most likely be taken as second singular middle, though it is hard to explain the reason for the middle form here. On the other hand, third person singular would not fit the context. For the endings, see Thackeray 1909, 216–218.

τῆς φωνῆς] is bracketed in Gött. Most MSS have either τῆς φωνῆς or τῆς γλώσσης. According to Ziegler 1958, 102–103, τῆς γλώσσης is most likely original, since לשון is always translated into γλώσση in Jeremiah, and τῆς φωνῆς is most likely a correction by the scribe according to Deut. 28:49.

αὐτοῦ] resembles the redundant pronouns, of which there is an example in verse 17. But here there is no relative particle in the Hebrew text of which οὗ could be a translation.

17. τὰς πόλεις] is written two times only in *Vaticanus*.

ἐφ' αἷς ... ἐπ' αὐταῖς] ἐπ' αὐταῖς is redundant in Greek. Hence, the equally redundant expression “in them” in the English translation. For redundant pronouns in Greek translated from Semitic originals, see 2:6.

18. καὶ ἔσται] Cf. 3:16.

19. καὶ ἔσται ... καὶ ἐρεῖς] For a discussion of the Hebraistic use of καὶ ἔσται introducing an utterance followed by an adverbial clause with its apodosis introduced by καὶ, see Muraoka 2002, 282. Cf. Introduction.

δουλεύσεται] Gött. has δουλεύσετε. ε is written above the line. The form δουλεύσετε is translated in the present translation. For a discussion on the confusion of αι and ε, see Introduction.

21. ἀκούσατε δὴ] The emphatic Greek particle δὴ is in the Septuagint mostly a rendering of the Hebrew emphatic particle אַלְ. Since the use of the particle אַלְ is quite stereotyped, the use of the particle δὴ is equally stereotyped. The particle אַלְ is almost exclusively used with hortatory verbs and placed immediately after the verb. Thus the particle δὴ in the Septuagint is mostly used in the same way. This use differs a great deal from the use of δὴ in Greek which is not translated from a Semitic original (cf. Denniston 1959, 203–278, and Walser 2001, 131–134, 161). Hence the stereotyped rendering of δὴ by “indeed” in the present translation. Cf. 5:24; 8:6; 9:19 (LXX 9:20); 18:11; 18:13; 37:3 (LXX 44:3); 38:4 (LXX 45:4); 38:14 (LXX 45:14); 40:15 (LXX 47:15); 42:2 (LXX 49:2).

ὀφθαλμοὶ ... ἀκούουσιν] For the quotation in Mark 8:18, see Introduction.

22. μὴ ... οὐ φοβηθήσεσθε ... οὐκ εὐλαβηθήσεσθε] appears to be a rendering of לֹא תִיָּרָא ... לֹא תִיָּרָא ... ה. For a discussion of this construction and of the translation, cf. v. 9.

ἀπὸ ... εὐλαβηθήσεσθε] The construction εὐλαβέομαι with ἀπὸ is at least very rare in other Greek, and the expression ἀπὸ προσώπου μου is, according to Helbing, “hebraisierend”. Thus the translation is very literal too. See Helbing 1928, 25–26, 31–32. Cf. 1:8.

οὐ δυνήσεται] appears to be a literal rendering of לֹא יִכְלֶה. Thus the literal rendering “it will not be able” in the present translation. For the Hebraistic absolute use of δύναμαι, cf. 1:19.

24. εἶπον] Gött. has εἶπαν.

φοβηθῶμεν δὴ] For a discussion of the construction and the rendering “indeed”, see 5:21.

κατὰ καιρὸν πληρώσεως προστάγματος θερισμοῦ] appears to be a very literal rendering of בְּעֵתוֹ שְׂבֻעוֹת חֲקוּת קְצִיר. Thus the literal rendering in the present translation too. The Greek text is obscure. Chrysostom comments on the passage: Chrys. *fr. in Jer.* 64.816–817 ἀσαφῶς τοῦτο

εἴρηται· ὁ δὲ λέγει τοιοῦτόν ἐστιν ... “This is said obscurely. What he says is something like this ...” In short, Chrysostom then explains that God gives new rain before they have used up what was produced by the previous rain. Theodoret gives a quite different interpretation: Thdt. *Jer.* 81.540 οἶον γὰρ τινι προστάγματι τῷ βουλήματι κέχρηται· καὶ πλήρεις τοὺς ἀπὸ γῆς δωρεῖται καρπούς “The intention is used as some ordinance. And it bestows plump fruit from the land.”

κ̄ν τὸν θ̄ν] Gött. has τὸν κύριον θεόν.

πρώμιον] Gött. has πρόμιον.

25. ἐξέκλειναν] Gött. has ἐξέκλιναν.

26. τοῦ διαφθεῖραι] Gött. has διαφθεῖραι.

28. ἔκρειναν] Gött. has ἔκριναν.

29. μὴ ... οὐκ ἐπισκέψομαι ... οὐκ ἐκδικήσει] For a discussion of this construction and of the translation, cf. v. 9.

ἐν ἔθνι τῷ τοιοῦτω ... ἐκδικήσει] For a discussion of this construction and its rendering, see v. 9.

ἔθνι] Gött. has ἔθνει. A second ε in ἔθνει is written above the line.

31. ἐπεκρότησαν] Gött. has ἐπεκράτησαν, which is a conjecture from Schleusner, cf. Gött. 176. For a discussion of the text ἐπεκράτησαν ταῖς χερσὶν αὐτῶν, see Sollamo 1979, 209–210.

ποιήσητε] Gött. has the future indicative ποιήσετε. ε is written above the line.

6:1. ἐνισχύσατε] According to Muraoka 2002, 187, the intransitive use of ἐνισχύω is not attested before the Septuagint. According to LEH, 153, ἐνισχύσατε should be taken in a reflexive sense here, “strengthen yourselves”, for MT וַיַּצַּח, which might have been the intention of the translator of Jeremiah. However, Olympiodorus comments on the passage: *Olymp. fr. Jer.* 93.641 μὴ φθονήσητε, φησὶν, ἀλλὰ διορθώσασθε τοὺς γείτονας ὑμῶν οἱ δυνάμενοι πολεμεῖν “Do not be jealous, ‘he says,’ but you who are able to fight straighten out your neighbours.” The comment by Olympiodorus indicates an intransitive meaning of ἐνισχύσατε (or perhaps a transitive meaning, if an object is supplied from the context). Thus the rendering “prevail” in the present translation.

ἐκ μέσου] For a discussion of the expression, see Sollamo 1979, 249.

4. σκειαι τῆς ἐμέρας] Gött. has σκειαι τῆς ἐσπέρας.

5. ἐπ' αὐτήν] Gött. has ἐν.

6. ὦ] Gött. has ὠ, Rahlfs has ὓ, which is also the accent of the MS.

ἐν αὐτῇ] For a discussion of the expression and its rendering, see Sollamo 1979, 240.

7. A stroke above the line in the left margin indicates that a new paragraph starts after παντός. Since v. 7 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph. Hence there is no new paragraph in the present edition.

κακία] Gött. has κακίαν, thus being the object of the second ψύχει. In *Vaticanus* κακία is subject of ψύχει, which has no object. According to Thackeray 1909, 290 ψύχω is both transitive and intransitive in this verse. However, it is most likely better to take ψύχω as a transitive verb in both examples and supply an object from the context, as did Brenton, who supplied “her”. In the present translation no word is supplied; instead this is left to the reader of the text, just as the reader of the Greek text had to supply something. Cf. Muraoka 2002, 608.

8. ἄβατον] Cf. 2:6.

ἥτις] For the use of the indefinite relative pronoun instead of the relative pronoun ἧ, see BDR, § 293, CS, § 71.

κατοικίσθη] Gött. has κατοικηθήσεται. Only *Vaticanus* has κατοικίσθη. κατοικίσθη is taken as an indicative form without augment (= κατωκίσθη). For the form without augment, cf. Thackeray 1909, 200, and BDR, § 67.1b. The accent added in the MS is a circumflex, thus indicating a prohibitive subjunctive, κατοικισθῆ, which, however, would require the negative μή.

9. καλαμᾶσθε καλαμᾶσθε] is a rendering of עוֹלֵל יְעוֹלֵל, i.e., an infinitive absolute with a finite verb of the same root. The rendering of this Hebrew expression by the repetition of the same verbal form is very rare. For a discussion of the translation of this Hebrew expression, see 3:1.

12. Further Judgement (6:10–15)

The following short section is just a continuation of the previous section, and it is hard to see the reason for a new section here.

From a linguistic point of view, on the other hand, the section contains a couple of very interesting features. Given the fact that there are no comparative forms in Hebrew, a very literal translation such as the translation of Jeremiah is likely to have very few comparative forms as well. However, this does not mean that there is no comparison in Hebrew, or that the translator did not recognize the comparison in the Hebrew text. He only made a very literal rendering. The reader of the translation, on the other hand, with no knowledge of the Hebrew original, is unlikely to have recognized the comparison without comparative forms. Thus the present translation does not have any comparative form here. The next feature is of a similar kind, only here the translator chose the opposite solution. In Hebrew there is no term for a false prophet, while there is one in Greek. Hence the translator used the Greek term for false prophet when he interpreted the Hebrew term for prophet as a false prophet. Interestingly enough, in the Septuagint the use of the Greek term for a false prophet is only found in Jeremiah and once in Zechariah.

10. δυνήσονται] Gött. has δύνανται.

ῥῆμα] is a rendering of דבר. For a discussion of the rare rendering ῥῆμα, see 1:1.

11. οὐ συνετέλεσα] According to Ziegler 1958, 51, the negative was added by the translator of Jeremiah.

ἐκχεῶ] This un-Attic future form was, according to Thackeray 1909, 243, “designed to differentiate the fut. from the present”.

⟨καί⟩] The fourth καί is added in the margin.

συνλημφθήσονται] Gött. has συλλημφθήσονται. In the manuscript λ is written above the first ν in συνλημφθήσονται.

πρεσβύτερος] is a rendering of זקן, and seems to be an official title without comparative force. Cf. BDAG, 862.

13. ἀπὸ μικροῦ αὐτῶν καὶ ἕως μεγάλου] is a rendering of מקטנם ועד גדולם, and is rendered by “from their small and to the great”. The meaning of the Hebrew מקטנם ועד גדולם is most likely “from the least to the greatest of them” (NRSV), but since there are no comparative forms in Hebrew the translator preferred to translate the Hebrew adjectives into Greek adjectives in the positive form. The literal Greek translation is thus translated into a literal English translation, preserving the positive forms of the Greek. For the lack of superlative forms in Hebrew and its influence on the Greek of the Septuagint, see Thackeray 1909, 181.

ἀπὸ ἱερέως ἕως ψευδοπροφήτου] is a rendering of מְנַבִּיא וְעַד-כֹּהֵן, though the word order is apparently not the same. Gött. has καί between ἱερέως and ἕως. It should be noted that there is no word for “false prophet” in Hebrew. Consequently, ψευδοπροφήτης is always an interpretation by the translator and a rendering of נְבִיא. Beside the nine examples in Jeremiah (6:13; 33:7, 8, 11, 16 (MT 26:7, 8, 11, 16); 34:7 (MT 27:9); 35:1 (MT 28:1); 36:1, 8 (MT 29:1, 8)) there is only one example of ψευδοπροφήτης in LXX, namely Zech. 13:2.

15. ἐξελίπισαν] for the 2nd aorist ending -οσαν, see Thackeray 1909, 212.

οὐδ’ ὡς καταισχυνόμενοι κατησχύνθησαν] is a rendering of the Hebrew infinitive absolute with finite verb, גַּם-בְּרוּשׁ לֹא-יִבְוֶשׁוּ. Usually this Greek construction is translated into a present participle followed by a finite verb in the present translation (see the discussion of this construction on 3:1). Since the negative οὐδέ can hardly belong to the participle, which would need μή, a translation following the usual word order (“yet being ashamed they were not ashamed”), would be quite illogical. A more plausible rendering is given in the translation. Chrysostom comments on their being ashamed: Chrys. *fr. in Jer.* 64.825 πῶς κατησχύνθησαν; τουτέστιν οὐ παρεγένοντο τοῖς λόγοις ἢ διὰ τῶν πραγμάτων μαρτυρία. ἠλέγγοντο διὰ τῶν ἔργων αὐτῶν “How were they ashamed? I.e. the sign of deeds did not accompany the words. They were convicted by their deeds”.

ὡς] Gött. has ὅς. ὡς is found in *Vaticanus*. For the use of ὡς as a comparative particle, see BDR, § 425.4.

13. *A Refusal to Be Warned (6:16–18)*

The section is one of the shortest, and it contains yet another exhortation for the people to turn around. This time the exhortation is directed directly to the people, and it also contains a promise, which is quoted by Jesus in the Gospel of Matthew (11:29) in a slightly different way. Again the people refuses to turn around.

Interesting is the change of mood from imperative in the Hebrew text to past tense in the translation. The Greek version of the text was recognized as a prophecy both by Chrysostom and Theodoret, a prophecy which again has a universal aspect; cf. 3:17.

16. καὶ εὐρήσετε ἄγνισμὸν ταῖς ψυχαῖς ὑμῶν] is quoted in Matt. 11:29, but with ἀνάπαισιν instead of ἄγνισμόν. For the quotation, see Introduction.

17. κατέστακα] for the form cf. 1:10.

18. ἤκουσαν] is apparently a rendering of the Hebrew perfect form וָשָׁמְעוּ , while the text of BHS has an imperative וָשָׁמְעוּ . The Greek version was taken as a prophecy both by Chrysostom: *Chrys. fr. in Jer.* 64.828 τοῦτο προφητεία τίς ἐστίν· ζώντων αὐτῶν οὐκ ἤκουσαν Ἰουδαῖοι, καὶ ἀποθανόντων ἀκούομεν ἡμεῖς ... “This is a prophecy. When they were living, the Jews did not listen. When they have died, we listen ...”, and by Theodoret: *Thdt. Jer.* 81.545, 548, who refers to Acts 13:46–47 as the fulfilment of the prophecy.

ποιμένοντες] Gött. has ποιμαίνοντες. αι is written above the line.

14. Rejection, the Evil Fruit of Disobedience (6:19–30)

The people have been rejected, for they did not want to listen to the words of the Lord. They will be hit by weakness, and an enemy will come upon them from the north. The disaster is here, it is time for mourning, for the people has been disapproved of.

From a linguistic point of view the section offers a number of very literal renderings, a text-critical problem, and a decision has to be made whether a word should be taken as a substantive or an adjective. The decision has some impact on the interpretation of the passage.

20. ἵνα τί] Cf. 2:29.

ἐξ] Gött. has ἐκ. κ is written above the line.

21. ἀσθένειαν] Gött. has ἀσθένειαν. ε is written above the line.

ἀσθενήσουσιν πατέρες] Gött. has ἀσθενήσουσιν ἐν αὐτῇ πατέρες.

22. A stroke above the line in the MS indicates a new paragraph. Since v. 22 begins at the beginning of the line, there is no space in the text which could confirm the new paragraph.

ἐγεροθήσεται] Gött. has ἐξεγεροθήσονται.

23. Σειων] Gött. has Σιων.

24. ἠκούσαμεν τὴν ἀκοίην αὐτῶν] is a rendering of the Hebrew expression שמענו-תא שמע . Both the Hebrew and the Greek expressions form a *figura etymologica*. The rendering “we have heard their hearsay” is an attempt to preserve this *figura etymologica* in the English translation too.

θλεῖψις] Gött. has θλίψις.

25. A stroke above the line in the MS indicates a new paragraph. Since v. 25 begins at the beginning of the line, there is no space in the text which could confirm the new paragraph.

26. θυγάτηρ] Gött. has θύγατερ.

ποίησε] Gött. has ποίησαι. αι is written above the line.

ἐξέφνης] Gött. has ἐξαίφνης. αι is written above the line.

ἐφ' ὑμᾶς] Gött. has ἐφ' ἡμᾶς which is a conjecture by Spohn following MT. If the text by Ziegler is followed, the speaker is changed from the Lord to the prophet Jeremiah. Cf. Althann 1983, 263.

27. δοκιμαστήν] could be either the feminine accusative of the adjective δοκιμαστός or the masculine accusative of the substantive δοκιμαστής. If the same person is addressed in v. 27 as in v. 26, viz. θυγάτερ λαοῦ μου, δοκιμαστήν could be a feminine adjective, which could be rendered: approved, tried out, tested. Thus Israel would be a tested people among tested nations (ἐν λαοῖς δεδοκιμασμένοις). This appears to be the opinion of Brenton: “I have caused you to be tried among tried nations”. It also seems to be the opinion of LEH, 119, and Muraoka 2002, 132.

If the person addressed in v. 27 is the prophet Jeremiah, δοκιμαστήν could be a masculine substantive, which could be rendered: tester, approver. This seems to be the content of MT (for MT, see McKane 1986, 153–155) and it is also the opinion of Chrysostom: Chrys. *fr. in Jer.* 64.832 τῷ προφήτῃ λέγει ὁ Θεὸς ἐλέγχων αὐτῶν τὴν κακίαν “God tells *the prophet* [italics added for the sake of clarity] to expose their wickedness”. In the present translation, following Joannes Chrysostom, δοκιμαστήν is rendered by “tester”. Cf. also Ezek. 33:7 καὶ σύ, υἱὲ ἀνθρώπου σκοπὸν δέδωκά σε τῷ οἴκῳ Ἰσραὴλ.

δοκιμαστήν δέδωκά σε] is a very literal rendering of כי-תתן-לך . For literal translations of תתן , see Helbing 1928, 51–53: “Weil תתן auch „machen“ bedeutet, so haben die Übersetzer διδόναι in diesem Sinn, wo sonst ποιεῖν u.ä. stehen, zugelassen. Es liegt an sich ein lexikalischer Hebraismus vor, da die Bedeutung im Griechischen nicht ohne Weiteres möglich ist. Jedoch kann διδόναι—vgl. ἄλγεα δοῦναι bei Homer—„bereiten, schaf-

fen, bewirken“ sein ..., woraus sich ganz allgemein „machen“ entwickeln konnte. Das Verständnis der einzelnen Stellen bei den LXX war auch dadurch erleichtert daß vielfach „geben“ statt „machen“ angenommen werden konnte.” See also Thackeray 1909, 39. Thus the very literal rendering “I have given you as a tester”. The same literal rendering of נתן is found in 29:16 μικρόν ἔδωκά σε and 41:22 δώσω αὐτάς ἐρήμους. Cf. also the examples with εἶς (9:11; 12:10; 15:13; 19:7; 25:9; 28:53; 33:6; 36:26; 37:16; 51:35), ὡς (15:20; 28:25) and ὅσπερ (33:6).

29. μόλιμος] Gött. has μόλιβος. β is written above the line. μόλιμος is a misspelling of μόλιβος caused by assimilation. See Thackeray 1909, 106. Cf. Schwyzer 1959, 1.257.

ἀργυροκόπος ἀργυροκοπεῖ] seems to be a rendering of צרף צרף, i.e., verb with infinitive absolute of the same root. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “the silversmith works his silver”. For a discussion of this Hebrew construction and its renderings, see 3:1.

30. ἀποδοκιμασμένον ... ἀπεδοκίμασεν] allude to δοκιμαστήν, δεδοκιμασμένοις and δοκιμάσαι in v. 27.

15. *Warning, Disobedience and Punishment (7:2–20)*

With what seems to be an almost inexhaustible patience, the Lord once again repeats his exhortation to the people to turn around, and he adds a promise to let the people stay in the Promised Land. The exhortation is detailed and it gives a glimpse into the bad conditions that were prevalent in Israel. But with the same unfailing stubbornness, the people answers with lies and refuses to turn around. Then the Lord turns to the example of Sion, but that seems to have no effect either. Therefore, the Lord will punish the people and do to Jerusalem what he did to Sion. But he goes a step further. Because of the severe idolatry, the Lord does not even allow Jeremiah to pray for the people.

As usual there are a number of very literal translations in the Septuagint, which are rendered by equally literal translations in the English translation. There is also a short expression in v. 11, which has been quoted in all the synoptic Gospels. Further, there is a neologism, προσήλυτος, which appears to be an attempt by the translator to render the

meaning of the Hebrew expression by forming a new word. This solution is not very common and thus an attempt is made to form a new word with approximately the same meaning in the English translation as well. The verses 8–10 are complicated. Not only is the apodosis missing, but in verse 9 there is an unexpected change of tense too. For some reason the translator seems to have had some problems with this passage. Finally, there is a transliteration of a Hebrew expression in the Septuagint, for which there is a transliteration in the present translation too.

2. Ἰουδαία] is a rendering of יהודה. For a discussion of the renderings of יהודה in Jeremiah, see McLean 1997, 69–71, and 79–80.

5. διορθοῦντες διορθώσητε ... ποιοῦντες ποιήσητε] διορθοῦντες διορθώσητε is a literal rendering of הַיְטִיב תִּיטִיב, and ποιοῦντες ποιήσητε is a literal rendering of עָשׂוּ תַעֲשׂוּ, i.e., the Hebrew construction infinitive absolute with finite verb is twice rendered by Greek present participle with finite verb. The *figurae etymologicae* of the Hebrew text have been preserved in the Greek translation. The *figurae etymologicae* have also been preserved in the English translation “straightening you straighten ... doing you do”, since the construction of the present participle with the finite verb is as strange to Greek as it is to English. For a discussion of the Greek present participle as a rendering of the Hebrew infinitive absolute, see 3:1.

ἀνὰ μέσον ... ἀνὰ μέσον] is a rendering of בֵּין ... בֵּין. The repeated use of the expression ἀνὰ μέσον in Greek appears to have its origin in the Septuagint, and the repeated use of ἀνὰ μέσον is restricted to the Septuagint and to the literature related to the Septuagint. Hence the repeated use of ἀνὰ μέσον must be considered as redundant, when compared to the use of ἀνὰ μέσον in literature not related to the Septuagint. Consequently, there is a redundant use of the rendering (between) of ἀνὰ μέσον in the translation too. See Muraoka 2002, 25, where Muraoka suggests that the repeated use of ἀνὰ μέσον could be a Hebraism. The suggestion of Muraoka was confirmed by a search on the TLG-disc. See also Johannesson 1926, 170–174.

6. προσήλυτον] προσήλυτος is a neologism to render the Hebrew expression גֵּר, temporary dweller, newcomer, one who has come close (to live as an immigrant). However, at the time of the supposed reader of the text the term προσήλυτος was well-known and is thus rendered by “newcomer”.

ὀπίσω] Cf. 2:5.

πορεύησθαι] Gött. has πορεύησθε. ε is written above the line.

7. καὶ κατοικιῶ] is a rendering of וַיִּשְׁכְּנוּ, where the Hebrew connective particle ו is rendered by καί. Both וַיִּשְׁכְּנוּ and καὶ κατοικιῶ are here introducing the apodosis, but whereas ו is the normal way to introduce the apodosis in Hebrew, καί is very strange. Thus the very stereotyped rendering of ו by καί here produces a very strange Greek. Cf. 4:2.

However, it is also possible to take καί as an adverb rendered by “also”. Though this was most likely not the intention of the translator, it is perhaps the most natural way to take it, since a connective καί is totally out of place. Thus καί is rendered by “also” in the present translation. Cf. καί v. 14 and 4:2.

ἐν γῆ ἣ ἔδωκα] For relative attraction, see BDR, § 294, and Sollamo 1992, 45.

ἐν γῆ] Gött. has ἐν τῇ γῆ.

8. εἰ δέ] According to Ziegler 1958, 41, εἰ δέ is a rendering of הִנֵּה, which the translator took in its Aramaic sense. Thus the translator created a protasis which was not present in the Hebrew original. Consequently, there is no apodosis to this protasis in the Greek text either. As we have the text, the verses 8–10 form one long protasis with no apodosis.

ὠφεληθήσεσθαι] Gött. has ὠφεληθήσεσθε. ε is written above the line.

9. In v. 9 there is a change of tense from present to past, which is quite unexpected, and it indicates that the translator did not fully understand his Hebrew original. See also v. 8. Gött. has the present tense until v. 10, where it also changes the tense from present to past.

ἐθυμιᾶτε] Gött. has θυμιᾶτε.

τῆ Βααλ] For the feminine article and its translation, see 2:8.

ἐπορεύεσθε] Gött. has πορεύεσθε.

ὀπίσω] Cf. 2:5.

10. ἐνώπιον] For a discussion of the preposition, see Sollamo 1979, 58, and BDR, § 214.6.

οὗ ... ἐπ' αὐτῷ] ἐπ' αὐτῷ is redundant in Greek. Therefore, the equally redundant “upon it” in the English translation. For redundant pronouns in Greek translated from Semitic originals, see 2:6.

ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτῷ] is a rendering of וְקָרָא שְׁמִי עָלָיו. The expression ἐπικαλέω τὸ ὄνομά τινος ἐπὶ τι/τινα is apparently

a Hebraism; cf. Muraoka 2002, 215. Thus the literal rendering in the present translation.

ἀπεσχήμεθα τοῦ μὴ ποιῆν] Since the negative μὴ is not redundant in Greek, but the normal usage of the negative in such expressions, there is no negative in the translation, where it would have been redundant. For the use of the redundant negative μὴ with verbs of negative meaning, see Smyth 1956, § 2739.

11. The space between the last letter in v. 10 and the first letter in v. 11 indicating a new paragraph is quite small.

οὗ ... ἐπ' αὐτῷ ἐκεῖ] This construction seems to be a confusion of the expressions οὗ ... ἐπ' αὐτῷ (cf. v. 14) and οὗ ... ἐκεῖ (cf. v. 12.) In MT there is no equivalent of ἐκεῖ, which usually is a rendering of שָׁם. The rendering οὗ of אֲשֶׁר, on the other hand, suggests that the translator had שָׁם in his text rather than עֲלֵיו, which is found in MT. It is not possible to decide if the translator had עֲלֵיו or שָׁם in his *Vorlage*, but it is quite unlikely that he had both. Thus it is unlikely that both ἐπ' αὐτῷ and ἐκεῖ were in the original translation. However, see v. 30 and 14, where Gött. has οὗ ... ἐπ' αὐτῷ.

ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτῷ] Cf. v. 10.

ἐνώπιον] Cf. v. 10.

12. ἐπορεύεσθε] Gött. has πορεύεσθε.

οὗ ... ἐκεῖ] The demonstrative adverb ἐκεῖ is redundant in Greek, and thus the equally redundant adverb “there” in the English translation. In Hebrew the relative אֲשֶׁר is indeclinable and thus is completed by the adverb שָׁם. אֲשֶׁר is here rendered by the Greek relative adverb οὗ, which needs no complement, and therefore the demonstrative adverb ἐκεῖ in Greek is unnecessary. Cf. CS, § 87.

ἀπὸ προσώπου κακίας] is a literal rendering of the expression מִפְּנֵי רָעָה. Hence the literal rendering “from face of evil” in the present translation. Cf. Muraoka 2002, 493 and 1:8.

13. The gap between the last letter in v. 12 and the first letter in v. 13 indicating a new paragraph is quite small.

14. καὶ ποιήσω] is a rendering of וַעֲשִׂיתִי, where the Hebrew connective particle ו is rendered by καί. Both וַעֲשִׂיתִי and καὶ ποιήσω are here introducing the apodosis. For a discussion on καί introducing an apodosis, see v. 7. καί is here taken as an adverb, though this most likely was not the intention of the translator.

οἷκω ᾧ] Gött. has οἷκω οἷ.

ᾧ ... ἐπ' αὐτῷ ἐφ' ᾧ ... ἐπ' αὐτῷ] Both examples of ἐπ' αὐτῷ are redundant in Greek, and are rendered by the equally redundant “upon it” and “in it” in the English translation. For redundant pronouns in Greek translated from Semitic originals, see 2:6.

ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτῷ] Cf. v. 10.

τῷ τόπῳ ᾧ ἔδωκα] For relative attraction, see BDR, § 294, and Sollamo 1992, 45.

15. ἀπὸ προσώπου] Cf. 1:8.

ἀπέριψα] Gött. has ἀπέρριψα. The second ρ in ἀπέρριψα is written above the line. For a discussion of the spelling, see Thackeray 1909, 118–119 and Ziegler 1957, 119.

16. A stroke above the line in the MS indicates a new paragraph. Since v. 16 begins at the beginning of the line, there is no space in the text which could confirm the new paragraph.

ἐλεηθῆναι αὐτούς] Gött. has δεηθῆναι περὶ αὐτῶν, which is a conjecture by Ziegler, of which δεηθῆναι is originally a conjecture by Wutz. Ziegler 1958, 20, suggests that ἐλεηθῆναι is a slip of the pen for δεηθῆναι and refers to 11:14 and 14:12, where דָּעָה is rendered by δέησις. McKane 1986, 169, suggests that τοῦ ἐλεηθῆναι αὐτούς is a rendering of בְּעַדָּם.

οὐχ εἰσακούσομαι] is, according to Thackeray 1909, 127, a clerical error. Gött. has οὐκ εἰσακούσομαι. κ is written above the line and the scribe who added the accents wrote a *spiritus lenis*.

18. στέζ] Gött. has σταῖς.

χαυῶνας] χαυών is a transliteration of the Hebrew כָּן, which has also been Hellenized, i.e., the Greek form of the word is declinable. Usually χαυών is translated into “cake”, but since χαυών is a Hellenized transliteration, it is also transliterated and Anglicized in the present translation into “chawn” (of *kauōn*). See Thackeray 1909, 36.

19. μή ... οὐχί] The Greek interrogative particles μή and οὐχί are renderings of the Hebrew interrogative particles ה and הלוה (of which the latter is a combination of the interrogative particle ה and the negative לוה). In the first question the Hebrew particle ה does not indicate the answer expected, while the Greek rendering μή expects the answer “no”. In the second question both the particle הלוה and its rendering οὐχί expect an affirmative answer “yes”. Hence the renderings in the translation: “Surely

... do they? ... but surely ... do they not ...?”. For questions introduced by negative particles, see BDR, § 427.2 and Gesenius 1910, § 150, JM, 102i, KB, 236, 512. Cf. 5:9.

20. A stroke above the line in the MS indicates a new paragraph. Since v. 20 begins at the beginning of the line, there is no space in the text which could confirm the new paragraph.

ἀγροῦ ἀντῶν] Gött. has ἀγροῦ.

(οὐ) is written above the line.

σβεθήσεται] Gött. has σβεσθήσεται.

16. *Apostasy, Judgement and Lamentation (7:21–9:22)*

This is one of the longer sections. The Lord rebukes the people for not listening to his words, though the Lord has repeatedly sent his servants, the prophets. There is no use sacrificing when there is no faithfulness. It is time for mourning. In a very graphic description the consequences of war are presented by the Lord. In short: the land is emptied of all joy and filled with slain men. But not only that—even the bones of the deceased will be dragged out of their graves and displayed on the face of the earth. The reason is the apostasy of the people, a people which has degenerated as far as sacrificing its own sons and daughters, a crime which seems to be even beyond the imagination of the Lord. However, it is not only the extent of the apostasy that has perplexed the Lord; the total unwillingness to return appears to be not only perplexing but also unnatural. Though there appears to be some kind of awareness of the disaster, still there seems to be no one who considers the possibility to turn around. Jeremiah is perplexed too; can it really be that the Lord has abandoned the people? He (or the Lord?) cries for someone to comfort him in his grief for the people. The Lord, on the other hand, observing all the faithlessness of the people, cannot but conclude that they did not want to know him. Therefore, the judgment is inevitable. Jerusalem and the cities of Judah will be destroyed, and the people will be scattered among the nations. There is nothing to do but to take up a lamentation.

From a linguistic point of view this long section has quite a few interesting features which should be mentioned. First it has to be noticed that in some passages it is difficult to decide who is the speaker, the Lord or Jeremiah. The problem seems to be present both in the Greek and in the Hebrew version of the text. Beside the usual literal renderings, this sec-

tion also contains the first example of a rendering of the Hebrew infinitive absolute of שָׁכַח, which is a characteristic of the prophet Jeremiah. In all examples in Jeremiah, the infinitive absolute of שָׁכַח is accompanied by another infinitive absolute of some other verb. These infinitive absolutes, especially the second ones, appear to have caused the translator some problems, and he mostly yielded a very literal translation. This literal rendering of the peculiar use of these infinitive absolutes produces a Greek which is peculiar, to say the least. Thus the construction is discussed in some detail here. Further, there is one of the rare readings which is only found in *Vaticanus*, and there are a couple of transliterations, one of which most likely very early was corrupted into a similar Greek word, which now is found in all manuscripts. There is also one of few discussions of punctuation. In chapter 9 there is a reading which is found in *Vaticanus*, *Sinaiticus* and *Alexandrinus*, but not mentioned in the Göttingen edition. Thus, from a translation-theoretical point of view, it is clear that, when translating the Göttingen edition, the translation will not be based on the best manuscript evidence. This might, of course, also be the case when translating the unique readings of *Vaticanus* or the conjectures of the Göttingen edition which are found in the present section.

23. ὄῆμα] is a rendering of דָּבַר. For a discussion of the rare rendering ὄῆμα, see 1:1.

ἔσομαι ... εἰς ... ἔσοσθε ... εἰς] For a discussion of the construction εἶναι ... εἰς, see 3:23.

24. καὶ οὐκ ἤκουσαν] καί is a rendering of וְ which is mostly considered to have an adversative meaning here. Still the translator did not render וְ by any adversative particle. Thus καί is rendered by “and” in the present translation. For the adversative use of καί, see Blomqvist, 1979.

πρῶσεσχεν τὸ οὖς] Cf. 25:4.

25. καὶ ἐξαπέστειλα] Given the punctuation adopted by Ziegler (and Rahlfs) καὶ ἐξαπέστειλα introduces the apodosis following the protasis ἀφ’ ἧς ... ταύτης. καὶ ἐξαπέστειλα is a rendering of וְשָׁלַח, but whereas וְ is the normal way to introduce the apodosis in Hebrew, καί is very strange. Thus the very stereotyped rendering of וְ by καί here produces a very strange Greek; cf. 4:2 and 7:7.

Since it is hardly possible to take καί as an adverb in this example, καί is rendered by “and”, which produces an English translation as strange as

the Greek translation καί of the Hebrew ו. Perhaps this was the reason which compelled Brenton to take ἀφ’ ἧς ... ταύτης together with the preceding verse.

ἡμέρας καὶ ὄρθρου καὶ ἀπέστειλα] is a rendering of **יום השכם** ושלח, i.e., a noun followed by two examples of infinitive absolute. The noun and the first infinitive absolute are rendered by two genitives of time (cf. Smyth 1956, § 1444, and Wallace 1995, 122–124). Whereas the rendering of **יום** by ἡμέρας is quite literal (for a discussion of **יום**, cf. McKane 1986, 175) the rendering of **השכם** by ὄρθρου is quite free. Nevertheless, the expression ἡμέρας καὶ ὄρθρου is understandable Greek, which is shown by the early commentators. Theodoret comments on this verse: Thdt. *Jer.* 81.553 διηνεκῶς αὐτοῖς διὰ τῶν προφητῶν διαλεγόμενος “continually talking to them through the prophets”, and Olympiodorus upon the meaning of the words ἡμέρας καὶ ὄρθρου: *Olymp. fr. Jer.* 93.644 τὸ ἀδιάλειπτον τῆς προφητικῆς παραινέσεως σημαίνει “it indicates the continual prophetic exhortation”. However, the mere fact that the meaning is commented upon most likely indicates that it was not totally evident.

It should also be noted that the use of the infinitive absolute of **שכם** is a characteristic of the prophet Jeremiah. Of 65 examples of the verb **שכם** in MT, 14 are infinitive absolute (all in Hifil). 11 of these are found in Jeremiah: 7:13; 7:25; 11:7 (not in LXX); 25:3; 25:4; 26:5 (LXX 33:5); 29:19 (not in LXX); 32:33 (LXX 39:33); 35:14 (LXX 42:14); 35:15 (LXX 42:15) and 44:4 (LXX 51:4). In fact, Jeremiah only uses the Hifil infinitive absolute of the verb **שכם**. Of the verses translated in the Septuagint, **שכם** is not rendered in 7:13; 35:15 (LXX 42:15). In 7:25; 25:4; 26:5 (LXX 33:5); 32:33 (LXX 39:33); 35:14 (LXX 42:14) and 44:4 (LXX 51:4) **שכם** is rendered by ὄρθρου and in 25:3 **שכם** is rendered by ὄρθρίζων.

In all examples of **שכם** in Jeremiah, there is another infinitive absolute following the infinitive absolute of **שכם**. These are rendered in LXX by: 7:25 ἀπέστειλα (שלח); 25:3 λέγων (דבר); 25:4 ἀποστέλλων (שלח); 26:5 (LXX 33:5) ἀπέστειλα (שלח); 32:33 (LXX 39:33) ἐδίδαξα (למד); 35:14 (LXX 42:14) ἐλάλησα (דבר); and 44:4 (LXX 51:4) ἀπέστειλα (שלח). In all 11 examples in MT of Jeremiah, the verb following the infinitive absolute of **שכם** is the same as the first verb in the clause, which is always in the first person singular (except 25:4), and always the Lord is subject of the verb (except 25:3). It should be noted, however, that in the Septuagint the Lord is subject in 25:3 and the verb is in the first person singular in 25:4. For a discussion of the textual history of 25:3–4, see McKane 1986, 618–623, and Aejmelaeus 2002, 467.

Obviously, the rendering of the infinitive absolute caused the translator some problems. Especially the second infinitive absolute appears to have been problematic. Though the translator tried the possibility of translating the infinitive absolute by a participle in 25:3 ἐλάλησα ... ὀρθοῖζων καὶ λέγων and 25:4 ἀπέστειλλον ... ὀρθρου ἀποστέλλων he preferred the finite verb in the other examples. The rendering of the last infinitive absolute by a finite form produces a verb which is quite out of place, and adds nothing to the content, but only repeats the first verb of the clause. Thus the literal rendering “and I have sent” at the end of the verse in the English translation.

The only example of this construction (verb X + infinitive absolute of כּשׁ + infinitive absolute of verb X) outside Jeremiah is found in 2 Chr. 36:15 καὶ ἐξαπέστειλεν κύριος ὁ θεὸς τῶν πατέρων αὐτῶν ἐν χειρὶ προφητῶν ὀρθοῖζων καὶ ἀποστέλλων (חלוי השׁכּם ... חלוי), which obviously is a parallel of the examples in Jeremiah describing the activity of the Lord in the time of Zedekiah. The same construction, but with other verbs, is found in Gen. 8:3; 12:9; Josh. 6:9.

26. προσέσχεν τὸ οὐ̅ς] Cf. 25:4.

ὑπὲρ τοὺς πατέρας] For the comparative use of ὑπὲρ with the accusative, see Johannessohn 1910, 45, Johannessohn 1926, 219, and CS, §94.

28. τοῦτο τὸ ἔθνος] could also be taken as a *nominativus pendens*, but since it is possible to take it as a nominal clause, this is preferred in the present translation. For *nominativus pendens*, see CS, §53, BDR, §466.2.

29. κείρε] Gött. has κείραι.

ἀπόριπτε] Gött. has ἀπόρριπτε. The second ρ of ἀπόρριπτε is written above the line. Cf. v. 15.

30. ἐναντίον ἐμοῦ] is a rendering of בּעֵינֵי. For a discussion of ἐναντίον in the Koine, see Sollamo 1979, 125, 313–317. According to Sollamo, ἐναντίον is “attested in earlier and in contemporary Greek outside the LXX only in the sense ‘before, in the presence of’. Since, however, these prepositions were capable of absorbing novel metaphorical nuances (as the לּפְנֵי material demonstrated), they were most likely also acceptable expressions in the sense ‘in the eyes of, in the judgement of.’” Given the fact that the metaphorical use of ἐναντίον is not found outside the Septuagint and texts related to the Septuagint, the literal rendering of ἐναντίον by “before” is adopted in the present translation.

οἱ υἱοί] Gött. has υἱοί.

οὗ ... ἐπ' αὐτόν] This construction seems to be a confusion of the expressions οὗ ... ἐκεῖ (cf. v. 12.) and οὗ ... ἐπ' αὐτῷ (cf. v. 14).

ἐπιπέκλῃται τὸ ὄνομά μου ἐπ' αὐτῷ] Cf. v. 10.

32. A stroke above the line in the MS indicates a new paragraph. Since v. 32 begins at the beginning of the line, there is no space in the text which could confirm the new paragraph.

ἀλλ' ἦ] is a rendering of אֵל אֵל. Of 12 examples of ἀλλ' ἦ nine (7:23, 32; 9:24; 19:6; 20:3; 38:30; 45:4, 6; 51:14) have אֵל אֵל as an equivalent in MT, two (22:12 and 50:3) have אֵל, and one has אֵל. In *Vaticanus* a rough breathing (*spiritus asper*) is added by the scribe, thus indicating ἦ (the article) instead of ἦ. Since ἦ makes good sense in the context, there is no reason to assume that a reader without the added breathing read ἦ instead of ἦ here. Thus the present edition follows the Göttingen edition as well as Rahlfs edition.

διὰ τὸ μὴ ὑπάρχειν τόπον] Cf. 2:15 παρὰ τὸ μὴ κατοικῆσθαι.

33. The whole verse is a reference to Deut. 28:26, which has ὑμῶν for τοῦ λαοῦ τούτου, and κατάβρωμα for εἰς βροῶσιν.

ἔσσονται ... εἰς] For the construction εἶναι ... εἰς, cf. 3:23.

34. πόλεως] Gött. has πόλεων.

εἰς ... ἔσται] For the construction εἶναι ... εἰς, cf. 3:23.

8:1. ὅστ' αὖ προφητῶν] Gött. has ὅστ' αὖ τῶν προφητῶν.

ἐν Ἱερουσαλὴμ] Gött. has Ἱερουσαλημ.

2. ψύξουσιν] is a rendering of the root פשח, which is usually translated “spread”. The noun of the same root, פשח, is usually translated “spreading-place (for drying)”. ψύχω on the other hand, is usually translated “cool” or “dry”. The noun of the same root, ψυγμός, which is always a translation of the root פשח, and most likely a neologism, is translated drying-ground. Hence it is possible that the translator interpreted פשח as “spreading out to dry”, and thus rendered it by ψύχω. Cf. LEH, 524, 525, Muraoka 2002, 605, KB, 644–645, 1474. Chrysostom comments on ψύξουσιν: Chrys. *fr. in Jer.* 64.844 τουτέστιν ὑπ' ὄψει τούτων “i.e., in their sight”.

καὶ πρὸς πάντας τοὺς ἀστέρας] is bracketed in Gött. According to Ziegler 1958, 91, this phrase is an addition from Deut. 4:19, which is

most likely supported by the fact that sun, moon and stars are usually mentioned together. Cf. McKane 1986, 181–182.

ὧν ... αὐτῶν] αὐτῶν is redundant in Greek, and is rendered by the equally redundant “them” in the English translation. For redundant pronouns in Greek translated from Semitic originals, see 2:6.

ὀπίσω] Cf. 2:5.

οἱ προσεκύνησαν] Gött. has οἷς προσεκύνησαν. οἷς is only found in *Vaticanus* and is most likely a slip of the pen. Gött. οἷς προσεκύνησαν αὐτοῖς could be rendered “whom they have worshiped them”, where the redundant Greek pronoun αὐτοῖς is rendered by the equally redundant pronoun “them” in the English translation. Cf. ὧν ... αὐτῶν above. If Gött. is followed, a new clause begins with οὐ κοπήσονται ... “They will not be mourned ...”.

ἔσονται εἰς] For the construction εἶναι ... εἰς, cf. 3:23.

3. εἴλοντο τὸν θάνατον ἢ τὴν ζωὴν] Cf. Lysias 2.62 θάνατον μετ’ ἐλευθερίας αἰροῦμενοι ἢ βίον μετὰ δουλείας “choosing death with freedom instead of life with slavery”.

οὗ ... ἐκεῖ] ἐκεῖ is redundant in Greek, and it has been rendered by the equally redundant “there” in the English translation. For a discussion of the construction, see 7:12.

4. A stroke above the line in the MS indicates a new paragraph. Since v. 4 begins at the beginning of the line, there is no space in the text which could confirm the new paragraph.

μὴ ... οὐκ ἀνίσταται ... οὐκ ἀναστρέφει] appears to be a literal rendering of לא יקומו ... לא ישוב ... ה. For a discussion of this construction and of the translation, see 5:9.

ἀναστρέφει] Gött. has ἐπιστρέφει.

5. ἀπέστρεψεν ... ἀποστροφήν] is a rendering of משובה ... משבה. The translator has preserved the *figura etymologica*. “turned away ... act of turning away” is an attempt to preserve the *figura etymologica* in the English translation too.

μου οὗτος] Gött. has μου.

6. ἐνωτίσασθε δὴ] For a discussion of the construction and the rendering “indeed”, see 5:21. It should be noted that there is no equivalent of δὴ in MT in this example, and that MT has the first two verbs in first person singular.

μετανοῶν ἀπό] seems to be a rendering of נָחַם עַל. According to Wilcox 1965, 102–105 (referred to by BDAG), the use of ἀπό with μετανοέω is a Semitism. Wilcox, who discusses the example in Acts 8:22, has several examples of Semitic expressions with the preposition מִן, which could be the origin of the expression μετανοέω ἀπό. Unfortunately, he does not notice that the preposition in Jeremiah is not מִן but עַל. On the other hand, the rendering ἀπό of עַל is rare. Of 13 examples of נָחַם עַל in MT, nine have the preposition ἐπί (e.g., Jer. 38:15 (MT 31:15) παύσασθαι ἐπί), and two have περί (Jer. 18:8, 10 μετανοήσω περί). Only in 8:6 the preposition ἀπό is used. Anyhow, the rendering μετανοῶν ἀπό is quite literal. Hence the literal rendering “repent from” in the present translation.

7. ασιδα] is a transliteration of סִידָּה. Thus the transliteration “asida” in the English translation. The סִידָּה is a bird, most likely a stork or heron. Chrysostom comments upon ασιδα: *Chryst. fr. in Jer.* 64.845 ἀσίδαν μὲν λέγει τὸν πελαργόν “asida he calls the stork”, while Theodoret has: *Thdt. Jer.* 81.556 ἡ μέντοι ἀσίδα, ὄρνεόν ἐστι· τινὲς δὲ φασι τὸν ἰκτινὸν οὕτω καλεῖσθαι “The asida is a bird. Some say that the kite is called thus”, and Olympiodorus has: *Olymp. fr. Jer.* 93.645 Ἀκύλας μὲν τὸν ἐρωδιὸν ἐκδέδωκεν· Ἰνδικὸν δὲ ἐστὶν γένος ὄρνεου ἢ ἀσίδα “Aquila rendered it *heron*. The asida is an Indian bird”. Obviously, the asida caused the early interpreters some trouble.

ἀγροῦ] Gött. has αγουρ, which is a transliteration of עֲגוּר. It should be noted that all manuscripts have ἀγροῦ, which is followed by all versions. According to Thackeray 1909, 37, ἀγροῦ is a corruption of αγουρ. Cf. Ziegler 1957, 130–131 and McKane 1986, 184.

ἔγνω ... ἐφύλαξαν ... ἔγνω] are taken as gnomic aorists and thus rendered by present tense in the translation. Cf. Smyth 1956, § 1931, and Wallace 1995, 562.

στρουθία] is bracketed in Gött. According to Ziegler, στρουθία is a secondary, but very early, doublet due to the corruption of αγουρ into ἀγροῦ. Cf. ἀγροῦ above.

ἑαυτῶν] Gött. has αὐτῶν.

9. νόμον] Gött. has λόγον.

13. In the first ἔστιν τ is written above the line. Perhaps something else than ἔστιν has been corrected by a later hand.

At the end of v. 13 in the right margin there is another OYK H EBP.

Unfortunately it is not clear which words were missing in the Hebrew text of the person who made the comment. Cf. 3:8.

14. ἀποριφῶμεν ... ἀπέριψεν] Gött. has ἀποριφῶμεν and ἀπέριψεν. Cf. 7:15.

ὔδωρ χολῆς] is a literal rendering of מֵי־רָרָא, where χολῆς is a genitive of quality corresponding to רָרָא. The literal translation technique of the translator of Jeremiah, and the lack of adjectives in Hebrew, resulted in the rendering χολή of the substantive רָרָא, i.e., a genitive of quality, where Greek usually has an adjective. Hence the literal rendering of ὔδωρ χολῆς by “gall-water”. For genitive of quality, see BDR, § 165. Cf. 23:15, where מֵי־רָרָא is rendered by ὔδωρ πικρόν.

15. A stroke above the line in the MS indicates a new paragraph. Since v. 15 begins at the beginning of the line, there is no space in the text which could confirm the new paragraph.

16. ἵππασίας ἵππων] Gött. has ἵππασίας. According to Ziegler 1957, 99, ἵππων is a gloss on the rare word ἵππασίας. Cf. McKane 1986, 192.

τὴν γῆν] Gött. has γῆν.

18. The verse is problematic. Gött. and Rahlfs put a full stop after v. 17 and at the end of v. 18, but it is hard to see how v. 18 could make good sense taken by itself. Brenton takes it together with v. 17. Brenton takes ἀνίατα adverbially (for neuter plural as adverb, see Schwyzer 1959, 1.621) and translates “mortally”. Olympiodorus comments on μετ’ ὀδύνης καρδίας ὑμῶν ἀπορουμένης: *Olymp. fr. Jer.* 93.645 οὐ γὰρ ἐνδέχεται μὴ νύττεσθαι ὑπὸ τῆς συνειδήσεως “it is impossible not to be stung by the conscience”. The comment of Olympiodorus could indicate that he took it together with v. 17. In the present translation it is taken loosely together with v. 17. ἀνίατα is rendered by the adjective “incurable”, thus indicating the problem of the Greek text. Cf. McKane 1986, 194.

It should be noticed that if v. 18 is taken together with v. 17, the Lord is also the speaker of v. 18. Usually v. 18, according to MT, is attributed to Jeremiah. But if v. 18 is attributed to the Lord, who is/are the speaker/speakers in v. 19?

19. It is difficult to decide who is the speaker in v. 19. It seems that the expression θυγάτηρ λαοῦ μου is used both by the prophet Jeremiah (v. 21) and by the Lord (9:6), but in most, if not all, examples with this

expression in Jeremiah (4:11; 6:26; 8:11 (not in LXX), 19, 21, 22, 23; 9:6 (LXX 9:7); 14:17) there is a discussion about who is the speaker. For a general discussion of the problem the reader must be referred to other commentaries.

For the first half of v. 19 there is a comment by Chrysostom who definitely attributes it to Jeremiah: *Chrys. fr. in Jer.* 64.849 ὁ προφήτης ἀκούει πάλιν ὀδυρομένων αὐτῶν ἀπὸ τῆς αἰχμαλωσίας “the prophet hears them again lamenting from the captivity”. The final part of v. 19 τί ... ἀλλοτρίοις, seems to be spoken by the Lord. The words are deleted by McKane 1986, 193–194, with the motivation “it creates a formal dissonance in an otherwise cohesive lament”.

φωνή κραυγῆς] Gött. has φωνή. Cf. 28:54 (MT 51:54); 32:36 (MT 25:36).

μὴ ... οὐκ ἔστιν ... οὐκ ἔστιν] is a rendering of יָאֵן ... יָאֵן ... הֵ. For a discussion of this construction and its translation, see 5:9. Theodoret comments: *Thdt. Jer.* 81.557 πανταχοῦ, φησὶ, πάρεστιν ὁ τῶν ὅλων θεός “everywhere, he says, God of all things is present”.

Σειων] Gött. has Σιων.

21. ἀπορία κατίσχυσαν] Gött. has ἀπορία κατίσχυσεν, i.e., ἀπορία is nominative and subject of κατίσχυσεν, while the subject of κατίσχυσαν in *Vaticanus* is ὠδῖνες. Cf. Ziegler 1958, 42.

22. μὴ ... οὐκ ἔστιν ... οὐκ ἔστιν] is a rendering of יָאֵן ... יָאֵן ... הֵ. For a discussion of this construction and its translation, see 5:9.

ῥητήν] Gött. has ῥητίνη.

9:1. δώσει] is taken as a usual future form, though it could be taken as a substitute for optative with ἄν. Cf. δώη in v. 2. Thus the rendering “will give” in the present translation.

μου τοῦτον] Gött. has μου.

2. δώη] For the optative form, see BDR, §§26, 95.1. The use of the optative mood without ἄν is strange. Perhaps the translator intended a potential optative, but omitted the particle ἄν. For potential optative with ἄν, see BDR, §385.1, Wallace 1995, 699–701, and Smyth 1956, §1824. Cf. also the potential optative without ἄν, Smyth 1956, §1821. It should be noticed that the iota subscript could also be placed under the η, δώη, thus taking δώη as a deliberative subjunctive. For deliberative subjunctive, see BDR, §366.1.

3. ἐξήλθουσιν] For a discussion of the longer ending -ουσιν instead of -ον, see Thackeray 1909, 209–210, 213.

4. αὐτῶν] is taken to be an equivalent of ἑαυτῶν (or in classical Greek ὑμῶν αὐτῶν), and thus translated into “your own”. Some MSS, e.g., *Alexandrinus*, have ἑαυτῶν, and some versions have ὑμῶν.

πεποίθατε] For the form (instead of πεποίθετε), see CS, § 28.

πτέρνῃ πτερνιῆ] is a rendering of עֲקֹב יַעֲקֹב, i.e., infinitive absolute with finite verb of the same root. For a discussion of the translation of this Hebrew construction, see 3:1. The *figura etymologica* of the Hebrew text is preserved in the Septuagint, and “heel treacherously with his heel” is an attempt to preserve the *figura etymologica* in the English translation too. The reference of these words to the patriarch Jacob (Gen. 25:26; 27:36) is very clear in MT, and still quite clear in the Greek translation by the combination of the rare words πτέρνα and πτερνίζω. Cf. also Hos. 12:4. Perhaps δολίως is also an allusion to δόλος of Gen. 27:35. Cf. McKane 1986, 200.

5. καταπαίξεται] In the MS the letter ε is written in a space of at least two letters between π and ξ. Most likely the letters αι were originally written in the space between π and ξ. However, there are no traces left of αι in the MS.

οὐ διέλιπον τοῦ ἐπιστρέψαι] is not very clear. For the relation to MT, which is also complicated, see McKane 1986, 201. What causes the problem of the Greek text is the interpretation of ἐπιστρέψαι. The verb ἐπιστρέφω is used by Jeremiah both in a positive sense, i.e., to return to the Lord, e.g., 3:10, and in a negative sense, i.e., to return to the evil, e.g., 11:10. Most of the examples in Jeremiah are used in a positive sense. Here the context suggests the negative sense, which is also the interpretation by Chrysostom: Chrys. *fr. in. Jer.* 64.853 ἀμετάβλητα αὐτῶν τὰ κακά “their evil is unchangeable”. Brenton, on the other hand, takes it in the positive sense: “they ceased not, so as to return” adding (sc. the right way) in a note. The rendering “they have not ceased to turn” in the present translation is deliberately ambiguous. According to Ziegler 1958, 51, the negative is added by the translator.

6. τόκος ... τόκῳ] are both renderings of תָּקַן, and according to Thackeray 1909, 38, it is also a transliteration. Cf. McKane 1986, 201.

τόκῳ καὶ δόλος] Gött. has τόκῳ, δόλος.

7. πυρώσω] The verb πυρώω usually means “to burn with fire”. For the metaphorical use of the verb, which seems to be at least unusual outside the Septuagint and texts related to the Septuagint, cf. the reference given by Theodoret to *Psa.* 65:10 (MT 66:10) *Thdt. Jer.* 81.560 ὅτι ἐδοκίμασας ἡμᾶς ὁ θεός ἐπύρωσας ἡμᾶς ὡς πυροῦται τὸ ἀργύριον “For you, God, tested us, you tried us as silver is tried.”

δοκιμῶ] For the Attic future form, see Helbing 1907, 86, and Schwyzer 1959, 1.785.

ἀπὸ προσώπου πονηρίας] Cf. 1:8. It should be noted that πονηρίας has no equivalent in MT.

8. ὄήματα] is a rendering of דבר. MT takes דבר as a verb, דבר. For a discussion of the rare rendering ὄημα of דבר, see 1:1.

καί] The clause introduced by καί appears to have an adversative relation to the previous clause, but is still translated by “and”, because the translator rendered the Hebrew particle ו by καί. Cf. 7:24.

9. μὴ ... οὐκ ἐπισκέψομαι ... οὐκ ἐκδικήσει] appears to be a literal rendering of וְלֹא אֶשְׁכַּח ... וְלֹא אֶשְׁכַּח ... ה. For a discussion of this construction and its translation, see 5:9.

ἐν λαῶ τῷ τοιούτῳ οὐκ ἐκδικήσει] For a discussion of this construction and its rendering, see 5:9.

λαῶ] Cf. 5:9, 29.

10. παρὰ τό] Cf. 2:15 παρὰ τὸ μὴ κατοικῆσθαι.

ᾧχοντο] The imperfect is taken in a perfect sense. Thus the rendering “they are gone”, in the present translation. For the special usages of the imperfect of οἶχομαι with a perfect sense, see LSJ, 1211.

11. δώσω ... εἰς ... εἰς] is a very literal rendering of ל ... נתתי. Thus the literal translation “give ... into”. Cf. 6:27.

τὰς πόλεις Ιουδα εἰς ἀφανισμόν θήσομαι] For a discussion of the construction and its rendering, see 1:5.

παρὰ τό] Cf. 2:15 παρὰ τὸ μὴ κατοικῆσθαι.

κατοικῆσθαι] Gött. has κατοικεῖσθαι. ε is written above the line.

12. A stroke above the line in the MS indicates a new paragraph. Since v. 12 begins at the beginning of the line, there is no space in the text which could confirm the new paragraph.

συνετός ... συνέτω] is a rendering of יבן ... כהם. Thus the *figura etymologica* of the Greek text has no equivalent in the Hebrew *Vorlage*.

“understanding man ... let him understand” is an attempt to reproduce the *figura etymologica* of the Greek text in the translation.

καὶ συνέτω] is a literal translation of יבִי. Thus the literal translation “and let him understand”. καὶ could also be understood as an equivalent of the relative, ὃς συνέτω (cf. BDR, §442.4b), and be translated “who shall understand”. Since the paratactic Greek is a characteristic of the Septuagint, the literal translation is preferred.

ὧ̄ ... πρὸς αὐτόν] πρὸς αὐτόν is redundant in Greek, and is rendered by the equally redundant “for him” in the English translation. For redundant pronouns in Greek translated from Semitic originals, see 2:6.

παρὰ τὸ μὴ διοδεύεσθαι αὐτήν] Olympiodorus comments on this expression: *Olymp. fr. Jer.* 93.648 διὰ τὸ μηδένα, φησὶν, ἔχειν ὀδεύοντα ἐν ταῖς ὁδοῖς Κυρίου γέγονεν ἔρημος “Because it has, he says, no one who walks in the ways of Lord, it has become desert”. Obviously, Olympiodorus interpreted the expression παρὰ τό as causal. Cf. 2:15 παρὰ τὸ μὴ κατοικῆσθαι.

13. A stroke above the line in the MS indicates a new paragraph. Since v. 13 begins at the beginning of the line, there is no space in the text which could confirm the new paragraph.

ἐγκαταλιπεῖν] Gött. has ἐγκαταλιπεῖν. γ is written above the line.

ἔδωκα πρὸ προσώπου] is a rendering of לַפְּנֵי לַיהוָה. For a discussion of the rendering ἔδωκα πρὸ προσώπου, see Sollamo 1979, 54.

14. ὀπίσω ... ὀπίσω] Cf. 2:5.

15. ψωμῶ] Gött. has ψωμίζω.

ὑδωρ χολῆς] Cf. 8:14.

16. εἰς] is bracketed in Gött.

17. τάδε λέγει] Gött. has λέγει, and takes λέγει κύριος with v. 16.

18. ὑμᾶς ... ὑμῶν ... ὑμῶν] Gött. has ἡμᾶς ... ἡμῶν ... ἡμῶν, for which there is only support of the first ἡμῶν in one manuscript. The text of Gött. is a conjecture by Spohn. Cf. v. 21.

19. οἴκτου] Gött. has οἴκτου. The reading οἴκτου, which is found in *Vaticanus*, *Sinaiticus* and *Alexandrinus*, is not mentioned in Gött.

Σειων] Gött. has Σιον.

ἐγκατελίπομεν] Gött. has ἐγκατελίπομεν. γ is written above the line.

ἀπερρίψαμεν] Gött. has ἀπερρρίψαμεν. ρ is written above the line. Cf. 7:15.

20. ἀκούσατε δὴ] For a discussion of the construction and the rendering “indeed”, see 5:21. It should be noted that there is no equivalent of δὴ in MT in this example. Perhaps there was a particle **וְ** between **וְשִׁי** and **הַמַּעֲנַן** in the *Vorlage* of the translator or he just misread one of the **וְ** in **וְשִׁי הַמַּעֲנַן**.

τὴν πλησίον] is rendered “neighbour woman” to indicate the feminine article τὴν.

21. ὑμῶν ... ὑμῶν] Gött. has ἡμῶν ... ἡμῶν, which has no support in any manuscripts, but is a conjecture by Spohn.

ἐκτρῆψαι] Gött. has ἐκτρῶψαι.

παράδειγμα] Gött. has παράδειγμα.

22. ἔσονται ... εἰς] For the construction εἶναι ... εἰς, cf. 3:23.

παράδειγμα] Gött. has παράδειγμα. ε is written above the line.

παιδίου τῆς γῆς ὑμῶν] Gött. has τῆς γῆς, which is a conjecture by Ziegler; cf. Ziegler 1958, 98–99. The original παιδίου is corrected to πεδίου. ε is written above the line.

ὥς] Gött. has καὶ ὥς.

ὀπίσω] Cf. 2:5.

17. *Boast in Lord. Judgement on the Circumcised (9:23–9:26)*

Again the long previous section is followed by the present very short one, only this time the new section appears to be more motivated by the content. There is only one true reason for boasting, viz., to understand and know the Lord, who is merciful and righteous. The Lord will visit all the circumcised, who in reality are uncircumcised—the nations in their flesh just like Israel in its heart.

This short section contains several Greek expressions which can be understood in different ways, and decisions have to be made whether to take them in one way or the other. Occasionally the early commentaries can give an idea about how the early readers could have understood the text. Finally, the section contains a passage which is quoted by Paul in both his letters to the Corinthians.

23–24. These verses are very similar to the text of 1 Sam. 2:10 in the Septuagint, which is not found in MT: *μη καυχᾶσθω ὁ φροῦνιμος ἐν τῇ φρονήσει αὐτοῦ καὶ μη καυχᾶσθω ὁ δυνατός ἐν τῇ δυνάμει αὐτοῦ καὶ μη καυχᾶσθω ὁ πλούσιος ἐν τῷ πλούτῳ αὐτοῦ ἀλλ' ἢ ἐν τούτῳ καυχᾶσθω ὁ καυχώμενος συνίειν καὶ γινώσκειν τὸν κύριον καὶ ποιεῖν κρῖμα καὶ δικαιοσύνην ἐν μέσῳ τῆς γῆς.* For the quotations in 1 Cor. 1:31 and 2 Cor. 10:17, see Introduction. Cf. Aejmelaeus 2008.

24. *καυχᾶσθω ὁ καυχώμενος*] is a rendering of *ללהתלהל המתלהל*. The *figura etymologica* of the Hebrew is preserved by the translator. “shall the boaster boast” is an attempt to preserve the *figura etymologica* in the English translation too.

ὁ ποιῶν] Gött. has ποιῶν.

25. A stroke above the line in the MS indicates a new paragraph. Since v. 25 begins at the beginning of the line, there is no space in the text which could confirm the new paragraph.

πάντας περιτετημένους] *περιτετημένους* is apparently a predicative participle, though this was hardly the intention of the translator, who most likely only made a literal rendering of the Hebrew text, *כל-מול*, which has no definite article. Nevertheless, at least Chrysostom seems to have taken the participle in an attributive sense: Chrys. *fr. in Jer.* 64.857 *καὶ ἐπὶ τὰ λοιπὰ ἔθνη τὰ περιτετημένα ἐπάξω τὴν τιμωρίαν* “I will bring punishment also upon the other nations, the circumcised.” Hence the rendering “who have circumcised” in the present translation. Cf. Ziegler 1958, 144.

ἀκροβυστίας αὐτῶν] seems to be a rather free rendering of *בערלה*, which means that the translator did not render the preposition *ב* by a Greek preposition, and he also added *αὐτῶν*. *ἀκροβυστίας* taken as an accusative of respect is good Greek. The accusative of respect is rarely used by the translator of Jeremiah and is quite uncommon in the whole Septuagint. Thus, given the literal translation of Jeremiah into Greek, it is not clear why the translator used the accusative instead of the dative, especially since he used the dative when he added *σαορί* in v. 26. Cf. v. 26; 48:5 (MT 41:5) *ἐξυρημένοι πώγωνας ... διεσθημένοι τὰ ἱμάτια*. For the accusative of respect, see Smyth 1956, § 1601, BDR, § 160, Wallace 1995, 203–204, and Schwyzer 1959, 2.84–86.

26. *Ἰουμαίαν*] Gött. has *Ἰουδαίαν*, which is also found in MT. For a discussion of the renderings of *יהודה* in Jeremiah, see McLean 1997, 68, 72–73, and 79–80.

πάντα περιχειρόμενον τὰ κατὰ πρόσωπον αὐτοῦ] Chrysostom comments upon this description: Chrys. *fr. in Jer.* 64.860 περὶ τῶν Σαρακηνῶν λέγει, οἱ τὴν κόμην κατὰ τὸ ὀπισθεν μέρος ἔωντες, μόνον ἀποκείρονται τὸ μέρος τὸ ἐπὶ τὸ μέτωπον, κοσμοῦντες τὴν τρίχαν “He says about the Sarakēnoi, who leave the long hair on the back part, they only shave the part which is to the face, [thus] adorning the hair”. Theodoret comments: Thdt. *Jer.* 81.564 εἰώθησι γὰρ τῶν παρειῶν παρατίλλειν τὰς τρίχας “They used to pluck out the hair from the cheeks”.

ἀπερίτμητα σαρκί ... ἀπερίτμητοι καρδίας αὐτῶν] seems to be a rendering of לב ... ערלים. σαρκί and αὐτῶν appear to be added by the translator. As in v. 25 it is not clear why the translator uses different cases in σαρκί and καρδίας. For several variant readings with various cases, see the *apparatus criticus* of Ziegler 1957.

18. *Idols Are Vain, Lord Is the Creator (10:1–25)*

This section might attract special attention, since the Greek text differs considerably from MT, and because there are fragments from Qumran that agree with the Greek text against MT. However, the Greek reader of the text had no knowledge about that, and thus it is beyond the scope of the present commentary. Instead the text is presented as it was understood by the reader with no access to any Hebrew text. It should be mentioned, however, that one of the verses in the Hebrew version, which is missing in the Septuagint, is quoted in the New Testament.

In the present section the Lord points out the vanity of idols and the danger of serving them. The idols are vain because they are the work of men, and therefore they can do neither good nor bad, and in the end they will all perish. The Lord, on the other hand, is the creator of everything. But not only are the idols vain, the idolatry has also turned men into fools. Consequently, the Lord has punished and will punish the people. Again it is not clear who is the speaker in some passages, only this time it is a text-critical issue. In *Vaticanus* the Lord appears to be the speaker until verse 23, where Jeremiah cries out to the Lord to correct them, but to turn his anger against the nations, who have desolated the land.

Beside the text-critical problems, which decide who is the speaker in some passages, there are a few problematic expressions whose interpretation is not totally self-evident. The early commentaries are consulted where possible, i.e., when they comment upon a text that is close

to or identical with the text of *Vaticanus*. Especially interesting from a translation-technical point of view are the four verses that have an almost identical *Vorlage* in chapter 28. Though the Hebrew texts are next to identical, the Greek translations differ a great deal from each other. Worth noticing is also one of the rare examples of a *nomen sacrum* of πνεῦμα.

1. τὸν λόγον] Gött. has λόγον.

2. μανθάνετε] Gött. has μανθάνετε.

τοῖς προσώποις αὐτῶν] The interpretation of these words is difficult. The Greek does not seem to be a rendering of MT. αὐτῶν could refer to the subject of φοβοῦνται, i.e., הַגּוֹיִם (= τὰ ἔθνη, which is not translated in LXX). This seems to be the way Brenton took it translating: “falling on their faces” (*falling* being supplied by Brenton). Perhaps the words could be taken as instrumental dative “with their faces”, but it seems to make poor sense.

If αὐτῶν refers to αὐτά, which refers to τῶν σημείων τοῦ οὐρανοῦ, προσώποις could refer to the decans of the Zodiac. Cf. Paulus Alexandrinus *Astrologus Anacephalaeosis* xxii.3: ὅτι οἱ δεκανοὶ πρόσωπα λέγονται τῶν ἀστέρων “for the decans are called the faces of the stars”. Since the words are not discussed in the early commentaries, the latter interpretation is adopted in the present translation. Cf. also Olympiodorus, who comments on the verse: *Olymp. fr. Jer.* 93.649 τὰς ἡλιακάς, φησί, ἀνακυκλώσεις ὀρῶντες, καὶ σελήνην φθίνουσαν καὶ αὐξανομένην, καὶ ἀστέρων σχέσιν καὶ ἀπόστασιν, καὶ τὰς κατὰ καιρὸν αὐτῶν ἐκφάνσεις καὶ ἀποκρύψεις, καὶ τὴν εὐάρμοστον αὐτῶν κίνησιν, μὴ φοβηθῆτε αὐτὰ ὡς θεοῦς, ἀλλὰ τὸν ταῦτα ποιήσαντα “When you see, he says, the solar cycles, and moon waning and waxing, and the relationship and separation of the stars, and their time-bound appearances and disappearances, and their well-joined motions, do not fear them as gods, but him who made them.”

4. κεκαλλωπισμένα] Gött. has κεκαλλωπισμένα ἔστιν. ἔστιν is only missing in *Vaticanus*.

θήσουσιν αὐτά] Not in Gött.

κεινηθήσονται] Gött. has κινήσονται.

5a. For the verses not represented in LXX and for the order of verses, see the general commentaries, e.g., McKane 1986, 217–220.

τορευτόν] is rendered only by “worked”, since it is not clear how the silver is worked.

9. προσβλητόν] is a neologism.

Θαρσεις ... Μωφαζ] Gött. has Θαρσις ... Μωφας.

χείο] For the rendering “handicraft”, cf. Thackeray 1909, 44–45 and LSJ, χείρ VI.b.

τεχνειῶν] Gött. has τεχνιῶν.

5b. αἰρόμενα ἀρθήσονται] is a literal rendering of יִשָּׂאוּ יִשָּׂאוּ. The *figura etymologica* of the Hebrew *Vorlage* is preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “being lifted up they will be lifted up”, since the construction of the present participle with the finite verb is as strange to Greek as it is to English. For a discussion of the Greek present participle as a rendering of the Hebrew infinitive absolute, see 3:1.

11. The *Vorlage* of this verse is not in Hebrew, but in Aramaic. There seems to be nothing in the Greek translation which could reveal this to the reader. Cf. McKane 1986, 225.

12–16. In MT these verses are almost identical to 28:15–19, with the only exception being שָׁבַט נַחֲלָתוֹ of v. 16, where 28:19 has שָׁבַט נַחֲלָתוֹ. Several MSS and versions have the longer text in 28:19 too, while the translator of Jeremiah apparently had a text without שָׁבַט נַחֲלָתוֹ both here and in 10:16. Interestingly enough, there are several differences between the two Greek renderings in the translation of Jeremiah. Both texts are presented below, and for the sake of clearness the texts are divided and arranged in parallel columns.

10:12–16

12 ἄς ὁ ποιήσας τὴν γῆν
ἐν τῇ ἰσχύι αὐτοῦ
ὁ ἀνορθώσας τὴν οἰκουμένην
ἐν τῇ σοφίᾳ αὐτοῦ
καὶ τῇ φρονήσει αὐτοῦ ἐξέτεινεν
τὸν οὐρανὸν
13 καὶ πληθὸς ὕδατος
ἐν οὐρανῷ
καὶ ἀνήγαγεν νεφέλας
ἐξ ἐσχάτου τῆς γῆς
ἀστραπὰς εἰς ὑπερὸν ἐποίησεν

28:15–19

15 ποιῶν γῆν
ἐν τῇ ἰσχύι αὐτοῦ
ἐτοιμάζων οἰκουμένην
ἐν τῇ σοφίᾳ αὐτοῦ
ἐν τῇ συνέσει αὐτοῦ ἐξέτεινεν
τὸν οὐρανόν
16 εἰς φωνὴν ἔθετο ἦχος ὕδατος
ἐν τῷ οὐρανῷ
καὶ ἀνήγαγεν νεφέλας
ἀπ' ἐσχάτου τῆς γῆς
ἀστραπὰς εἰς ὑπερὸν ἐποίησεν

καὶ ἐξήγαγεν φῶς
 ἐκ θησαυρῶν αὐτοῦ
 14 ἔμωράνθη πᾶς ἄνθρωπος
 ἀπὸ γνώσεως
 κατησχύνθη πᾶς χρυσοχόος
 ἐπὶ τοῖς γλυπτοῖς αὐτοῦ
 ὅτι ψευδῆ ἐχώνευσεν
 οὐκ ἔστιν πνεῦμα ἐν αὐτοῖς
 15 μάταιά ἐστιν
 ἔργα ἐνπεπεγμένα
 ἐν καιρῷ ἐπισκοπῆς αὐτῶν
 ἀπολοῦνται
 16 οὐκ ἔστιν τοιαύτη
 μερίς τῷ Ἰακωβ
 ὅτι ὁ πλάσας τὰ πάντα
 αὐτὸς κληρονομία αὐτοῦ
 ᾧ ὄνομα αὐτῷ

καὶ ἐξήγαγεν φῶς
 ἐκ τῶν θησαυρῶν αὐτοῦ
 17 ἔματαιώθη πᾶς ἄνθρωπος
 ἀπὸ γνώσεως
 κατησχύνθη πᾶς χρυσοχόος
 ἀπὸ τῶν γλυπτῶν αὐτοῦ
 ὅτι ψευδῆ ἐχώνευσεν
 οὐκ ἔστιν πνεῦμα ἐν αὐτοῖς
 18 μάταιά ἐστιν
 ἔργα μεμωκημένα
 ἐν καιρῷ ἐπισκέψεως αὐτῶν
 ἀπολοῦνται
 19 οὐ τοιαύτη
 μερίς τῷ Ἰακωβ
 ὅτι ὁ πλάσας τὰ πάντα
 αὐτὸς ἐστιν κληρονομία αὐτοῦ
 ᾧ ὄνομα αὐτῷ

Apparently, most differences are on the level of vocabulary. A few differences could be attributed to different source texts: $\kappa\zeta$ in 10:12 is missing in 28:15, and while 10:13 has καὶ πληθὸς ὕδατος, 28:16 has εἰς φωνὴν ἔθετο ἦχος ὕδατος, but most differences should most likely be attributed to the process of translation. Anyhow, it is hard to see that the translator had one of the translated texts in front of him while translating the other.

13. φῶς] Several MSS and versions have ἀνέμους following MT. For a discussion of the text, see Ziegler 1958, 42. It should be noted that there are no variant readings of φῶς in 28:16.

14. ἔμωράνθη πᾶς ἄνθρωπος ἀπὸ γνώσεως κατησχύνθη πᾶς χρυσοχόος ἐπὶ τοῖς γλυπτοῖς αὐτοῦ] The *Vorlage* of v. 14 is identical with the *Vorlage* of 28:17 (MT 51:17), but the translation differs in two details. While נבער is rendered by ἔμωράνθη in 10:14, it is rendered by ἔματαιώθη in 28:17 (besides *Vaticanus* only very few MSS have ἔματαιώθη, e.g., *Sinaiticus*; all other MSS have ἔμωράνθη in 28:17 too), and while לפסמ is rendered by ἐπὶ τοῖς γλυπτοῖς αὐτοῦ in 10:14, it is rendered by ἀπὸ τῶν γλυπτῶν αὐτοῦ in 28:17. μωραίνω and ματαιώω appear to be synonyms (see, e.g., Rom. 1:21–22), and the construction of these two verbs with ἀπὸ seems to be restricted to these two passages in Jeremiah. For $\text{μωραίνω ἄνθρωπος ἀπὸ}$, cf. Muraoka 2002, 384. Also καταισχύνω with ἀπὸ seems to be quite uncommon outside the Septuagint and literature related to the Septuagint. According to Helbing 1928, 262, ἀπὸ is causal here. Cf. CS, § 92, and Johannesson 1926, 281–282.

The difficulty of translating this verse is the interpretation of the preposition *ἀπό*. *ἀπό* as well as *ἐπί* are renderings of the Hebrew preposition *בְּ*. Most modern translations take the two examples of *בְּ* differently. The first is usually rendered by “without” and the second by “by”. For the meaning of *בְּ*, see KB, 597–599. Perhaps this is also the interpretation made by the translator of Jeremiah into Greek, who rendered the first *בְּ* by *ἀπό* and the second one by *ἐπί*, in 10:14. However, in 28:17 *בְּ* is rendered by *ἀπό* in both examples, which most likely indicates that the translator used *ἀπό* as a causal preposition, since the second *ἀπό* in 28:17 hardly could be anything else than causal. But what about the first *ἀπό*, and more importantly for the present translation, how did the reader interpret the first *ἀπό*?

Origen in *hom.* 8.7–9 discusses the expression *ἐμωράνθη πᾶς ἄνθρωπος ἀπό γνώσεως*: Or. *hom. in Jer.* 8.7 *εἰ πᾶς ἄνθρωπος ἐμωράνθη ἀπό γνώσεως, καὶ Παῦλος ἐστὶν ἄνθρωπος, Παῦλος ἐμωράνθη ἀπό γνώσεως* “If every man has become foolish *ἀπό* knowledge, and Paul is a man, Paul has become foolish *ἀπό* knowledge”. Further: Or. *hom. in Jer.* 8.7 *ἢ οὕσα Παύλῳ γνῶσις ὡς πρὸς τὴν γνῶσιν ἐκείνην τὴν οὕσαν ἐν τοῖς οὐρανοῖς, ὡς πρὸς τὴν τελείαν γνῶσιν μωρία ἐστίν· διὰ τοῦτο ἐμωράνθη πᾶς ἄνθρωπος ἀπό γνώσεως* “The knowledge of Paul as against that knowledge which is in heaven, as against the perfect knowledge, is foolishness. Therefore, every man has become foolish *ἀπό* knowledge”. Origen concludes his discussion with: Or. *hom. in Jer.* 8.9 *ἵνα ... ἡμεῖς ἰσχυροποιηθῶμεν ἀπὸ τῆς ἀσθενείας Ἰησοῦ καὶ σοφισθῶμεν ἀπὸ τοῦ μωροῦ τοῦ θεοῦ* “that ... we become strong by the weakness of Jesus and wise by the foolishness of God”. There can hardly be any doubt that Origen took the first *ἀπό* in 10:14 in a causal sense.

Chrysostom and Olympiodorus, on the other hand, seem to take the first *ἀπό* in the sense “without”: Chrys. *fr. in Jer.* 64.861 *εἰ γὰρ καὶ σφόδρα ἐστὶ σοφός, ἀλλὰ μωρὰ ἐπεδείξατο ἐπὶ τοῖς γλυπτοῖς* “For even if he is very wise, he evinced foolishness about the carved images.” There is nothing in the comment by Chrysostom which suggests that “every man” should have been foolish “by knowledge”, and his comment *μωρὰ ἐπεδείξατο* rather indicates that he took *ἀπό γνώσεως* as “without knowledge” than as “by knowledge”. Thus, it is reasonable to believe that Chrysostom took *ἀπό γνώσεως* as “without knowledge”. Olympiodorus’ comment is more clear: Olymp. *fr. Jer.* 93.649 *ὁ μὴ τὴν γνῶσιν ἔχων ταύτης τῆς θεολογίας, μωρός ἐστὶν* “He who does not have the knowledge of this theology is foolish”. Of course, “He who does

not have the knowledge” is “without knowledge”, and could not have “become foolish” by something he did not have.

Given the usually very allegorical interpretations of Origen, and his access to the Hebrew text, the interpretation “without” of ἀπό is adopted in the present translation, but it should be noticed that the causal interpretation is also possible. Another similar possibility is to take ἀπό γνώσεως rather with πᾶς ἄνθρωπος than with ἐμωράνθη translating “every man without knowledge has become foolish”.

ἐχώνευσεν] Gött. has ἐχώνευσαν.

πανα] In *Vaticanus* πνεῦμα is written as a *nomen sacrum*. For *nomina sacra*, cf. Introduction.

15. ἐνπεπεγμένα] Gött. has ἐμπεπαιγμένα. μ and αι are written above the line.

17. ὑπόστασιν] is a rendering of the word כְּנֻעַ, which is only found here in MT. The meaning of ὑπόστασις is full of nuances. Chrysostom comments on this clause: *Chrys. fr. in Jer.* 64.864 τουτέστι τὸν ἀλλότριον σε πλοῦτον ἐπικομίσασθαι πεποίηκεν· ἐσκύλευσε γὰρ Αἰγυπτίους “I.e., he made you bring the foreign riches with you. For he plundered Egypt.” Theodoret on the other hand comments: *Thdt. Jer.* 81.568 τουτέστιν, ἐκ τῶν ἄλλων ἐθνῶν ἐκλεξάμενός σε τὴν ἐκλεκτὴν γῆν ἐδωρήσατό σοι “I.e., having chosen you [τὸν πατριάρχην the patriarch] from among the other nations he gave you the chosen land.” While Olympiodorus comments *Olymp. fr. Jer.* 93.649 ὃ γνώσις Θεοῦ, ἢ ἐν τοῖς ἐκλεκτοῖς κατοικοῦσα, ἀπὸ τῶν θαυμάτων αὐτοῦ, καὶ τῶν ποιημάτων καταλαμβάνεταιί σου ἢ ὑπόστασις. καὶ ἡ Ἐκκλησία δὲ ἔξωθεν, τουτέστιν ἐκ τῶν ἐθνῶν συνήχθη “O knowledge of God, you who live among the chosen, by his wonders and works your essence (ὑπόστασις) has been understood. And the Community has been gathered from outside, i.e., from among the nations.” In the present translation ὑπόστασις is rendered by “possession”. For a detailed discussion of ὑπόστασις, see Muraoka 2002, 575.

κατοικοῦσα] appears to be a rendering of the feminine Hebrew participle of יָשַׁב. There are almost one hundred examples of participles of יָשַׁב in Jeremiah, most of which are rendered in the Septuagint by the two verbs κατοικέω (64%) and κάθημαι (23%), which the translator of Jeremiah apparently often considered to be synonyms. Most of these renderings are participles with definite articles and objects, e.g., 51:1 τοῖς κατοικοῦσιν ἐν γῆ Αἰγύπτω καὶ τοῖς καθημένοις ἐν Μαγδώλω (MT 44:1 להשבבים בארץ מצרים הישבים במגדל). These examples cause no problems,

but in twelve examples without definite article or object it is not totally clear how the text should be understood. However, eight of these examples appear to form a rather homogeneous group, for most of which the interpretation is quite clear. Thus all eight examples are interpreted in the same way. In four of the examples the Hebrew participle is rendered by κατοικοῦσα (10:17; 22:23; 26:19 (MT 46:19); 28:35 (MT 51:35)), in two the participles are rendered by καθήμενη (31:18, 19 (MT 48:18, 19)), in one by καθήμενοι (30:8 (MT 49:30)), and in one by καθήμενος (31:43 (MT 48:43)). All examples are interpreted as attributive participles or as substantivized participles. The present example, κατοικοῦσα ἐν ἐκλεκτοῖς, and the example in 31:43, καθήμενος Μωαβ, are quite clear, and it is obvious that they cannot be interpreted as predicative participles. Hence, the other examples are interpreted accordingly. It should be noted that a phrase with the verb κατοικέω usually indicates the place inhabited (cf. Mayser 1934, 312), but that in 26:19 and 28:35 there is no such indication. Thus the examples with κατοικοῦσα are all rendered by “dwelling”. Unfortunately, the early commentaries mostly comment on a text with the accusative κατοικοῦσαν.

For the four examples (27:45; 28:1, 24, 35) of the participle of κατοικέω without object, see 27:45.

18. θλείψει] Gött. has θλίψει.

19. τραῦμά σου ... κατέλαβέν σε] Gött. has τραῦμά μου ... κατέλαβέν με.

20. σου ... σου] Gött. has μου ... μου.

ἔταλεπώρησεν] Gött. has ἔταλαιπώρησεν.

ᾠλετο] Not in Gött.

21. τὸν π̄ν] is a rendering of תַּת־הַיְהוּדִים. For the use of the definite article with κύριος, see Introduction.

ἔζητησαν] Gött. has ἐξεζήτησαν.

νομή] is a rendering of מְרֵעִית, which usually is translated by “pasturing, shepherding, pasturage”. According to Gesenius 1910, 945, it has the meaning “flock” in this example due to metonymy (this meaning is not mentioned for מְרֵעִית in KB, 637). Either the translator did not take מְרֵעִית as “flock”, or he did not notice the peculiar meaning in this example, or he just used a common translation, νομή. Anyway, the meaning “flock” for νομή does not seem to be attested and thus νομή is rendered by “pasture”

in the present translation. The peculiar meaning of νομή in this example is also confirmed by Theodoret, who comments on the meaning of νομή: Thdt. *Jer.* 81.569 νομὴν ἐνταῦθα καλεῖ, οὐ τὴν πόαν, ἀλλὰ τὰ ποίμνια “‘pasture’ he calls here, not the grass, but the flock.”

22. στρουθῶν] seems to be a rendering of שׁוֹרְיָה, which usually is rendered by jackals. Theodoret comments: Thdt. *Jer.* 81.569 στρουθοὺς τὰς μεγάλας λέγει τὰς Λιβύσσας, ἃς οἱ πολλοὶ στρουθοκαμήλους καλοῦσι· φιλέρημον γὰρ καὶ τοῦτο τὸ ζῶον “Sparrows he calls the big ones, the Libyans, which most people call ostriches. For this animal is fond of solitude.” Aquila and Symmachus have σειρήνων, while Theodotion has δρακόντων.

24. πλήν] For the use of the particle πλήν in the Septuagint and in texts related to the Septuagint, see Blomqvist 2011.

19. *Covenant Broken. Lord’s Judgement (11:1–14)*

This is the first section in which there is an indentation of the left margin of the first lines. The lines with indentation are also very short. The present edition follows the manuscript both in indentation and word-wrapping.

The Lord reminds the people of the covenant which he commanded to the people as they left Egypt; the people should listen to and obey the Lord, they would be his people and he would be their God. He also declares that the covenant was broken by the people, who turned to idols and worshipped them. As a consequence of their idolatry the Lord will bring evil over the people, from which there will be no escape. Neither will the Lord listen to the prayers of the people, and he repeats the prohibition for Jeremiah to pray for the people.

The section has only the common literal renderings and an ambiguous expression, which has been equally ambiguously rendered in the present translation.

1. The indentation of the left margin in v. 1 and the word-wrapping follows the MS.

2. ἀκούσατε ... λαλήσεις] Jeremiah appears to be addressed first in plural and then in singular, a fact which is not seen in the present translation,

but very nicely in the translation by Brenton: “Hear ye ... thou shalt speak”. For a discussion of the mixture of plural and singular, see McKane 1986, 236–237.

ἐν Ἱερουσαλημ] Gött. has Ἱερουσαλημ.

4. καμίνου] Gött. has καμίνου.

ἔσεσθαι] Gött. has ἔσεσθε. Above αι, which are the last letters of the line, an ε is written, which is not filled in by a later hand.

ἔσεσθαι ... εἰς ... ἔσομαι ... εἰς] For a discussion of the construction εἶναι ... εἰς, see 3:23.

5. <καί] The first καί is written above the line.

9. σύνδεσμος] is rendered by “band”, since σύνδεσμος and “band” have approximately the same double meaning of bond for fastening and band of people. The meaning “conspiracy” for σύνδεσμος seems to be restricted to the Septuagint. Chrysostom comments on the expression: *Chrys. fr. in Jer.* 64.865 τὴν πλοκὴν τῶν κακῶν τὴν διὰ τὰ ἁμαρτήματα λέγει “He talks about the web of the evils which is due to the sins.” Theodoret on the same expression: *Thdt. Jer.* 81.572–573 τὸ εὐρέθη σύνδεσμος ἀντι τοῦ, συνδεδεμένοι εἰσί, καὶ συμπεπλεγμένοι τοῖς πατράσι, καὶ τὴν ἐκείνων πορείαν ὀδεύουσι “The ‘a band was found’ which means, they are bound, and intertwined with the fathers, and they follow their manner of walking”, while Olympiodorus gives: *Olymp. fr. Jer.* 93.649 συμφωνία πάντων ἐπὶ τὸ χειρόν “Agreement of all for the worse.” Origen, finally, refers to σύνδεσμον ἀδικίας in *Is.* 58:6.

ἐν Ἱερουσαλημ] Gött. has Ἱερουσαλημ.

10. ἠθέλησαν] Gött. has ἠθελον.

πορεύονται] Gött. has βαδίζουσιν.

ὀπίσω] Cf. 2:5.

τὴν διαθήκην μου ἣν διεθέμην] is a rendering of אֶת-בְּרִיתִי אֲשֶׁר כָּרַתִּי. Cf. 38:31 and 41:8.

11. A stroke above the line in the MS indicates a new paragraph. Since v. 11 begins at the beginning of the line, there is no space in the text which could confirm the new paragraph.

ἐξ ὧν ... ἐξ αὐτῶν] ἐξ αὐτῶν is redundant in Greek, and is rendered by the equally redundant “of it” in the English translation. For redundant pronouns in Greek translated from Semitic originals, see 2:6.

12. κατοικοῦνταις] Gött. has κατοικοῦντες. ε is written above the line.

οἷς ... αὐτοῖς] αὐτοῖς is redundant in Greek, and is rendered by the equally redundant “to them” in the English translation. For redundant pronouns in Greek translated from Semitic originals, see 2:6.

μή ... αὐτῶν] It should be noted that the *Vorlage* has no question here, and that rendering the Hebrew negative אֵל by μή gives a Greek question with the expected answer “no”. On the other hand, a literal rendering of the Hebrew negative אֵל by οὐ, which would have been the normal negative to the indicative σώσουσιν, would have been quite inappropriate. Most likely the reader would have taken the οὐ as an interrogative particle, and since a question introduced by οὐ expects the answer “yes”, this translation would have been the opposite of the *Vorlage*.

13. τῶν πόλεων] Gött. has πόλεων.

τῆ Βααλ] For the feminine article and its translation, see 2:8.

14. A stroke above the line in the MS indicates a new paragraph. Since v. 14 begins at the beginning of the line, there is no space in the text which could confirm the new paragraph.

ἐν ᾧ] Gött. has ᾧ.

20. *Consequences of Judgement.*

Jeremias' Prayer, Lord's Answer (11:15–23)

Again the Lord is astonished at the idolatry of the people, and its hope to escape punishment by prayers and sacrifices. Although the Lord himself has chosen the people, he now has spoken evil against them because of their wickedness. Then, quite unexpectedly, Jeremiah cries out to the Lord, because of the wickedness of the people, which is directed against himself. He compares himself to an innocent lamb, which the people of Anathoth try to kill because of his prophecies. The Lord replies that he will punish the people by destruction.

This rather short section contains a number of text-critical and translation-technical problems, as well as some very literal renderings of the Hebrew *Vorlage*. For the translation-technical problems, the early commentaries are consulted, and the translation follows what appears to be the understanding of these commentators.

16. ἐκάλεσεν ... τὸ ὄνομα] is a literal translation of שָׁם ... אָרָק. The construction in Greek is usually considered to be Hebraizing, and thus the literal rendering “has called ... name” in the English translation. Cf. Helbing 1928, 50, BDR, § 157.2, BDAG ὄνομα 1.b.

περιτομῆς] appears to be a rendering of הַמְלוּהָ, but not vocalized as in MT. Obviously, περιτομῆς makes poor sense here. Nevertheless, this was the text of the early commentators, and Chrysostom comments: *Chrys. fr. in Jer.* 64.868 τὸ δέ, εἰς φωνὴν διατομῆς αὐτῆς, τουτέστι μὴ ἔχουσαν καρπὸν ἀπεριτμητον, ἵνα εἴπη ἀκάθαρτον “The ‘At the sound of her severance’, i.e. not having uncircumcised fruit, to speak uncleanly”; while Theodoret comments: *Thdt. Jer.* 81.573 περιτομὴν γὰρ καλεῖ τὴν κάθαρσιν “For circumcision he calls the purification”, and quotes John 15:2.

ἀνήφθη πῦρ ἐπ’ αὐτήν] is deleted in Gött. as a doublet of μεγάλη ἢ θλεῖψις ἐπὶ σέ, though the words are only missing in the text of Origen. According to Ziegler, both ἀνήφθη πῦρ ἐπ’ αὐτήν and μεγάλη ἢ θλεῖψις ἐπὶ σέ are renderings of הַלֵּל הַצִּיָּת עֲלֵי שָׁא. Further, according to Ziegler, it is strange that the words which correspond to MT are missing in the text of Origen, who usually corrects according to MT, and thus could not have deleted them. Hence Ziegler supposes that the words were missing in the *Vorlage* of Origen. Moreover, Ziegler notes that it is strange that in the second rendering שָׁא is not translated, and he supposes that the translator of Jeremiah had another *Vorlage* than MT. See Ziegler 1958, 100. McKane 1986, 250, on the other hand, calls Ziegler’s conclusion into doubt and suggests that μεγάλη ἢ θλεῖψις ἐπὶ σέ “is a free expansion of MT הַלֵּל.” However, such expansions seem to be at least very rare in the quite literal translation of Jeremiah.

μεγάλη ἢ θλεῖψις] is a nominal clause, and a verb has to be supplied in the translation. Past, present and future tense are all possible. Chrysostom comments: *Chrys. fr. in Jer.* 64.868 τουτέστιν, οὐδὲ πρὸς βραχὺ δώσεις δίκην, ἀλλὰ τιμωρίαν μεγίστην διὰ τὰς ἀμαρτίας σου “I.e., you will not pay penalty a little, but a very severe punishment because of your sins.” Following Chrysostom, the verb is supplied in the future tense.

θλεῖψις] Gött. has θλίψις.

17. [Ἰσλ] is one of only two examples in Jeremiah of *Vaticanus* where Ἰσραηλ is abbreviated into a *nomen sacrum*. For *nomina sacra*, cf. Introduction.

ὁ τι] Gött. and Rahlfs have ὅτι, while Brenton has ὅ, τι. The relative ὅ seems to be preferable here. If the text is taken as the conjunction

ὅτι, ἐποίησαν is left without an object. On the other hand, an object for ἐποίησαν could easily be supplied from the context.

τῇ Βααλ] For the feminine article and its translation, see 2:8.

19. ἐλογίσαντο λογισμόν] is a rendering of תוכניתם תוכניתם. The *figura etymologica* in Hebrew is preserved in the Greek translation. “They planned a ... plan” is an attempt to preserve the *figura etymologica* in the English translation too.

ἐκτρείψομεν] Gött. has ἐκτρίψομεν.

τὸ ὄνομα] Gött. has ὄνομα.

μνησθῆ] According to Thackeray 1909, 276, aorist and future tenses of μνησθῆμαι “occasionally have passive meaning ‘be mentioned’ (unclass.)”. Thackeray refers to this verse, but there appears to be no compelling reason not to take it in its common sense “to remember”. Thus μνησθῆ is rendered by “be remembered” in the present translation.

20. κρείων] Gött. has κρίων.

ἐκδίκησιν ἐξ αὐτῶν] is a literal rendering of מהם דין, where ἐξ is a rendering of מן. ἐκδίκησις with ἐκ seems to be at least very uncommon outside the Septuagint. Thus the literal translation into English “from them”. It should be noted that this verse is almost identical with 20:12, where the expression מהם דין is rendered by ἐκδίκησιν ἐν αὐτοῖς. Several MSS have ἐν αὐτοῖς in 11:20 too. Chrysostom comments: Chrys. *fr. in Jer.* 64.869 τουτέστι δικαίαν εἴσπραξαι παρ’ αὐτῶν δίκην “I.e., exact a just right from them”.

21. A stroke above the line in the MS indicates a new paragraph. Since v. 21 begins at the beginning of the line, there is no space in the text which could confirm the new paragraph.

προφητεύσει] Gött. has προφητεύσης. οὐ μή is not as common with future tense as it is with aorist subjunctive. For a discussion of οὐ μή with different tenses and the variation between the manuscripts, see BDR, § 365.

ἐπὶ τῷ ὀνόματι ᾧ] is a rendering of יהוה בשם. The expression בשם is used 11 times in Jeremiah with the verbs προφητεύω (11:21; 14:14, 15; 23:25; 33:9, 20 (MT 26:9, 20); 34:12 (MT 27:15); 36:9 (MT 29:9)) and λαλέω (20:9; 33:16 (MT 26:16); 51:16 (MT 44:16)). In four examples (33:9, 20 (MT 26:9, 20); 34:12 (MT 27:15); 51:16 (MT 44:16)) בשם is rendered by τῷ ὀνόματι, in the other examples by ἐπὶ τῷ ὀνόματι.

There seems to be no good reason for the variation in translation, or any difference in meaning. Thus all examples are rendered “in ... name”.

ἐν ταῖς χερσίν] is a rendering of תְּבִי. For a discussion of the rendering ἐν ταῖς χερσίν, see Sollamo 1979, 166.

22. λειμῶ] Gött. has λιμῶ.

23. ἐνκατάλιμμα] Gött. has ἐγκατάλειμμα. ν and ε are written above the line.

ἐν Αναθωθ] Gött. has Αναθωθ.

ἐπισκέψεως] is not filled in by the later hand and ἐπισκοπῆς is written in the margin.

21. *Jeremias' Complaint, God's
Comments and Measures (12:1–17)*

Despite the promise of the Lord at the end of the previous section to punish the people, Jeremiah still complains about the well-being of the impious and faithless. The shift of speaker from Jeremiah to the Lord is not very clear, but from v. 5 the Lord appears to be the speaker. The content of the somewhat cryptic message that follows seems to be that what is bad will become worse. Therefore, do not trust in anyone. The Lord agrees with Jeremiah and his criticism of the people, and repeats that the judgement will come; in fact, it is already in progress. However, the Lord will have mercy on the people once again, and return them to their land. But not only that—he will also make room in the land for those who led the people astray, provided that they also turn to the Lord; otherwise they will be given into destruction.

The present section contains a large number of literal renderings of the Hebrew text, some of which are so literal that they apparently caused the early interpreters some problems. Thus the English translation is equally literal and equally problematic. In one expression there is some doubt whether the verb is transitive or intransitive. Here too, the opinion of the early commentaries is followed. Further, there is one of the very rare haplographies in the text, which is added in the margin and within brackets in the present translation.

Finally, this section also contains two of the rare quotations in the New Testament, viz. the one from v. 3 in James 5:5, and the one from v. 15 in Acts 16:16.

1. ὅτι] is a literal rendering of the Hebrew particle כִּי. Thus the literal rendering “for” in the English translation. For a discussion of the particle כִּי and its translation in the ancient versions, see McKane 1986, 260. The rendering ὅτι might be inappropriate and Chrysostom and Olympiodorus comment: Chrys. *fr. in Jer.* 64.872 τουτέστι γνούς σε δίκαιον, ἐξ ὧν ἐδίδαξάς με τὰ κεκοιμένα. ἀπολογοῦμαι ὑπὲρ οὗ σε ἰκέτευσα “I.e., having become aware that you are righteous, from what you have taught me, the judgements. I defend myself for what I have besought you”; Olymp. *fr. Jer.* 93.652 οἶδα, φησίν, ὅτι δίκαιος εἶ. λόγον δὲ ἀπολογίας ἐπὶ τῶν σῶν κριμάτων ἐπιζητῶ. ἢ καὶ οὕτως· χρή με πρότερον ἀπολογήσασθαι σοι, Κύριε, ὅτι δίκαιος εἶ, εἶτα ζητῆσαι τῶν ἀπορουμένων τὴν αἰτίαν “I know, he says, that you are righteous. I look for a word of defence for your judgements. Or like this: first I have to defend myself from you, Lord, for you are righteous, then to look for the reason for the perplexities”.

πλήν] For the use of the particle πλήν in the Septuagint and in texts related to the Septuagint, see Blomqvist 2011.

οἱ ἀθετοῦντες ἀθετήματα] is a literal rendering of בַּגְדֵי בַגְדֵי, which preserves the *figura etymologica* of the Hebrew original, cf. Helbing 1928, 90. “who are faithless doing faithless deeds” is an attempt to preserve the *figura etymologica* in the English translation too.

2. ἐριζώθησαν] Gött. has ἐρριζώθησαν.

ἐτεκνοποίησαντο] Gött. has ἐτεκνοποίησαν. Cf. Ziegler 1958, 43.

3. ἐναντίον σου] seems to be a rendering of תְּנַחֵם. For a discussion of ἐναντίον and its usage in extra-Septuagintal Koine, see Sollamo 1979, 313–317.

ἡμέραν σφαγῆς] For the quotation in James 5:5, see Introduction.

4. τῶν κατοικούντων] Gött. has κατοικούντων.

οὐχ] Gött. has οὐκ.

5. A stroke above the line in the MS indicates a new paragraph, which most likely begins between vv. 4 and 5. However, there is nothing except the stroke above the line which indicates a new paragraph.

The meaning of MT of this verse is not totally clear (cf. McKane 1986, 263–267), and the meaning of LXX obviously caused the early commentators some trouble, since Chrysostom consulted the translation

of Aquila and Theodoret the Syriac translation to interpret the verse. Theodoret gives the following interpretation of the Greek translation: Thdt. *Jer.* 81.580 κατὰ δὲ τὴν Ἑλληνικὴν ἐρμηνείαν οὕτω νοητέον, ὅτι ὁ διὰ τὴν πονηρίαν σου δρόμος ἐξέλυσέ σε, καὶ τῆς ἰσχύος ἐγύμνωσε· ῥώμης δὲ καὶ ἰσχύος ἐστερημένη, πῶς δυνήσῃ ἀντιστῆναι, καὶ παρατάξασθαι τοῖς μετὰ πλείστων ἵππων στρατεύουσι; “According to the Greek interpretation it should be understood thus: the course of your wickedness has exhausted you, and has removed the strength. Deprived of power and strength how can you resist and draw up against those who fight with a multitude of horses?” Olympiodorus comments: *Olymp. fr. in Jer.* 93.652 πρὸς τοὺς ἁμαρτάνοντας ὁ λόγος· τρέχοντες γὰρ, φησὶν, ἐπὶ τὰ πονηρὰ, ἐκλύετε τοὺς τόνους τῆς ἀρετῆς “The word is directed to those who sin: running, he says, to the evil, you weaken the forces of virtue”, and πῶς προσκρούων Θεῷ, δι’ ἵπικῆς βοήθειας πιστεύεις σώζεσθαι; “How do you believe that you can be saved by the help of cavalry, when you offend God?” Obviously, the commentators interpret the verse differently. The translation “How will you prepare yourself for horses?” is an attempt to take both possibilities into consideration.

οὐ] Gött. has συ.

6. λαλοῦσιν] Gött. has λαλήσουσιν. ησ is written above the line in the MS.

καὶ οὗτοι ... καὶ αὐτοί] are both renderings of הֵמָּה וְגַם . If the second καί is not taken as an adverb, αὐτοί can be taken either as stressed, unstressed or in the sense “themselves”. It should most likely not be taken as a stressed pronoun, since it is hard to see how it could be a new subject (this is most likely also why the translator rendered the second הֵמָּה וְגַם as καὶ αὐτοί and not καὶ οὗτοι). Therefore, it is likely that the translator of Jeremiah took αὐτοί as an unstressed pronoun with the meaning “they” here. On the other hand, the reader of the text could have taken αὐτοί in the sense “themselves”, especially since the unstressed αὐτοί is quite rare outside the Septuagint and related texts. Cf. Michaelis 1951, BDR, §277.3, CS, §13, Schweizer 1950, 163, Wifstrand 2005, 41. Thus the translation “they themselves” in the present translation.

ἐκ τῶν ὀπίσω σου] is a rendering of $\text{רַחֵם אֶתְּךָ מֵאַחֶיךָ}$. In the English translation it has been taken with the preceding ἐβόησαν. However, it can be taken with the following ἐπισυνήχθησαν as well. Both רַחֵם and its common equivalent ὀπίσω can be placed both before and after the verb to which it belongs. For a discussion of the relation between the Hebrew text and the Greek translation, see McKane 1986, 267–268. For ὀπίσω, cf. 2:5.

πιστεύσης ἐν αὐτοῖς] is a rendering of **בַּם יִאֲמִן**. According to Helbing 1928, 201, πιστεύω with ἐν is a Hebraism. Thus the rendering “Do ... put your trust within them” in the present translation. Cf. BDR, § 187.2 and the references given there.

7. ἐνκαταλέλοιπα] Gött. has ἐγκαταλέλοιπα. γ is written above the line. εἰς χειῖρας] is a rendering of **הַכַּיִם**. For a discussion of the rendering εἰς χειῖρας, see Sollamo 1979, 222.

8. ἐμίσησα] Gött. has ἐμίσησα.

9. σπήλαιον ὑαίνης ... σπήλαιον κύκλω αὐτῆς] σπήλαιον is a rendering of **טַיִם** in both examples. McKane 1986, 269–373, in his detailed discussion of the verse, is right that σπήλαιον κύκλω αὐτῆς “makes poor sense”. Thus the English translation also makes poor sense. The rendering σπήλαιον ὑαίνης in the first example is commented upon by Chrysostom: *Chrys. fr. in Jer.* 64.880 τινὲς μὲν οὕτως ἡρμήνευσαν. ἐπειδὴ, φασὶ, τὸ τῆς ὑαίνης ζῶον ἀκάθαρτον, τοῦτο εἰπεῖν ἡβουλήθη, ὅτι ἀκαθαρσίας τὸν οἶκον μου ἐπληρώσατε. ὁ δὲ Ἑβραῖος οὕτως ἔχει· ὡς ὄρνεον ποικίλον τοῖς πτεροῖς ἐγένετο ἡ κληρονομία μου ἐμοί “Some interpret it thus. Since, they say, the hyena is an unclean animal. He wanted to say that you have filled my house with uncleanness. The Hebrew has it thus: My heritage has become to me like a bird with parti-coloured feathers”. Theodoret comments on σπήλαιον κύκλω αὐτῆς: *Thdt. Jer.* 81.581 ἐνταῦθα δὲ σπήλαιον ὑαίνης, οὐ μόνον τὴν πόλιν καλεῖ, ἀλλὰ καὶ τὰ ταύτης κύκλω, τουτέστι τὴν Ἰουδαίαν “Here he calls not only the city a cave of a hyena, but also what is around it, i.e., Judea”. Obviously, Theodoret takes κύκλω αὐτῆς in a local sense together with κληρονομία.

συναγάγετε] According to both Gött. and Swete the original text of *Vaticanus* was συνάγετε, which was changed into συναγάγετε by a later hand, who changed E into A, T into Γ, and added TE at the end. However, though there seem to be traces of a T, where there is now a Γ, the second A in συναγάγετε looks very original, and more important, there is no space for an E, where there now is an A, and there are no traces of an original E either. Hence, there seems to be no reason to believe that the TE at the end is added by a later hand.

10. ἔδωκαν ... εἰς] For a discussion of this expression, see 6:27 and 9:11.
τὴν μερίδα τὴν ἐπιθυμητὴν] Gött. has μερίδα ἐπιθυμητὴν.
ἄβατον] Cf. 2:6.

11. ἐτέθη εἰς ἀφανισμόν] For a discussion of the construction and its rendering, see 1:5.

ἀφανισμῶ ἠφανίσθη] appears to be a literal rendering of *הממה נשמח*. The *figura etymologica* of the Hebrew text is preserved in the Greek translation. The rendering “has vanished by vanishment” is an attempt to preserve the *figura etymologica* of the Greek text in the English translation.

δι’ ἐμέ] is taken together with the following verb ἠφανίσθη, but could also be taken together with the preceding verb ἐτέθη. Chrysostom comments on the expression: Chrys. *fr. in Jer.* 64.880 τί ἐστι δι’ ἐμέ; δι’ ἐμέ τὸν προφήτην “What is ‘because of me’? Because of me, the prophet”. Chrysostom then quotes John 15:22.

ὅτι οὐκ ἔστιν ἀνήρ τιθέμενος ἐν καρδίᾳ] is a literal rendering of *אִישׁ שֶׁ עַל-לֵב בְּלִי*. The expression τίθημι ἐν καρδίᾳ is found a few times in the Septuagint (1 Sam 21:13; 29:10; Hag. 2:18), but appears to be at least very uncommon outside the Septuagint and texts related to the Septuagint. Hence the literal rendering in the English translation. Cf. τίθημι εἰς καρδίαν (2 Sam. 19:20; Hag. 2:15; Mal. 2:2; Luke 1:66; 21:14; Acts 5:4) and τίθημι ἐπὶ καρδίαν (2 Sam. 13:33; Sir. 17:8; 50:28; Mal. 1:1; Ezek. 14:3; 14:4; 14:7). Theodoret comments on the expression: Thdt *Jer.* 81.581 ἀντὶ τοῦ, λογισμοῖς εὐσεβέσιν οὐ χρῶνται “which means, they do not use pious reasoning”.

12. ἦλθον] Gött. has ἦλθοσαν

ταλαιπωροῦντες] could be both transitive and intransitive. It is a rendering of *סַדְדִּישׁ* “spoilers”, which means that the translator of Jeremiah most likely took it as a transitive verb here. However, the early commentators seemingly took it as an intransitive verb here as in 10:20. Theodoret comments: Thdt. *Jer.* 81.581 τὴν διεκβολὴν ἀτραπὸν ὁ Σύρος ἠρμήνευσε· πᾶσαν, φησί, τὴν ἔρημον ἐπλήρωσαν ἀτραπῶν, ταλαιπωροῦντες, καὶ τοὺς πολεμίους ἀποδιδράσκοντες· ἴδιον γὰρ τῶν φευγόντων μὴ κεχρηῆσθαι ταῖς νενομισμέναις ὁδοῖς “The Syriac interprets ‘passage’ as ‘path’. They filled, it says, the whole desert with paths, suffering and fleeing from the enemies. For it is a characteristic of fleeing to avoid using the common roads”. And Olympiodorus, *Olymp. fr. Jer.* 93.653, has οἱ τῶν Ἰουδαίων αἰχμάλωτοι “the captives of the Jews” as subject of ἦλθον ταλαιπωροῦντες. Thus the translation “suffering” and not the transitive “causing misery”.

τοῦ πῦ] is a rendering of *לִיהיה*. For the definite article with κύριος, see Introduction.

ἀπ' ἄκρου τῆς (γῆς ἕως ἄκρου τῆς) γῆς] The words within brackets are written in the margin. They are most likely omitted by haplography. The whole expression seems to have its origin in the Septuagint. It is not found outside the Septuagint and texts related to the Septuagint. Hence the literal rendering in the English translation.

οὐκ ... πάση] is a very literal rendering of לְכָל ... יָן. The expression is rare outside the Greek Bible and thus the literal translation into English. For a discussion of this and related expressions, see BDR, § 302, CS, § 88, and Tabachovitz 1956, 87–91.

13. θεορίζετε] Gött. has θεορίσατε.

ἀπὸ ὀνειδισμοῦ ἔναντι] For a discussion of the relation to the Hebrew text, see Ziegler 1958, 21 and McKane 1986, 276.

14. A stroke above the line in the MS indicates a new paragraph. Since v. 14 begins at the beginning of the line, there is no space in the text which could confirm the new paragraph.

Ιουδαν] Gött. has Ιουδα. Cf. McLean 1997, 55–56

ἐκ μέσου αὐτῶν] is a rendering of מִתּוֹכָם. For a discussion of the rendering ἐκ μέσου, see Sollamo 1979, 268.

15. καὶ ἔσται] Cf. 3:16.

μετὰ ... ἐπιστρέψω] For the quotation in Acts 15:16, see Introduction.

κατοικειῶ] Gött. has κατοικιῶ.

16. μαθόντες μάθωσιν] is a literal rendering of לְמַד יִלְמְדוּ, i.e., infinitive absolute and finite verb. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the English translation “having learnt learn”, since the construction of the aorist participle with the finite verb is as strange to Greek as it is to English. For a discussion of the Greek aorist participle as a rendering of the Hebrew infinitive absolute, see 3:1.

τῇ Βααλ] For the feminine article and its translation, see 2:8.

καὶ ἔσται ... καὶ οἰκοδομηθήσεται] For the construction, see 5:19. καὶ οἰκοδομηθήσεται is a rendering of וּבְנוּ (or perhaps of the same verb in singular), where the Hebrew connective particle ו is rendered by καί. Both וּבְנוּ and καὶ οἰκοδομηθήσεται are here introducing the apodosis. But whereas ו is the normal way to introduce the apodosis in Hebrew, καί is very strange. Hence the very stereotyped rendering of ו by καί here produces a very strange Greek. Cf. 4:2 and 7:7.

However, it is also possible to take *καί* as an adverb, *also*. Though this was most likely not the intention of the translator, it is perhaps the most natural way to take it, since a connective *καί* is totally out of place. Thus *καί* is rendered by “also” in the present translation. Cf. 4:2.

οἰκοδομηθήσεται] Gött. has οἰκοδομηθήσονται.

ἐν μέσῳ] is a rendering of בְּתוֹךְ. For a discussion of this Hebraistic expression, see BDR, § 215.3.

17. *καὶ ἔξαρχῶ*] is a rendering of וַתְּשֵׁתֵי, where the Hebrew connective particle ו is rendered by *καί*. Both וַתְּשֵׁתֵי and *καὶ ἔξαρχῶ* are here introducing the apodosis. For the translation “also” of *καί*, see v. 16.

ἔξαρχῶ ... ἔξάρασαι] is a rendering of וַתְּשֵׁתֵי ... וַתְּשֵׁתֵי, i.e., verb and infinitive absolute of the same root. The *figura etymologica* of the Hebrew original is preserved in the Greek translation. “remove ... by removal” is an attempt to preserve the *figura etymologica* in the English translation too. For a discussion of this Hebrew construction and its renderings, see 3:1.

22. *The Linen Girdle and the Wineskin (13:1–14)*

Jeremiah is told to get a linen girdle and hide it in a hole of the rock at the river Euphrates. Next he is told to retrieve the girdle, which by now has been ruined. The ruined girdle is then used as a metaphor for how the Lord will ruin the people because of its idolatry and its refusal to obey him. In addition, he is told to say to the people that every wineskin will be filled with wine. At that statement, which looks like a truism, the people are surprised. What follows is an explanation of the statement, that all of the people, from high to low, will be filled by intoxication, and subsequently they will all be scattered, and the Lord will have no compassion. It should be noted, however, that the intoxication is not found in *Vaticanus*, where the explanation is even more surprising than the statement itself, since the text is corrupted by a scribal error. Interestingly enough the text is accentuated in the manuscript as if it were correct, though it makes no sense whatsoever.

Further, the truism and the question about it by the surprised people are not only complicated from a linguistic point of view, since it is not clear whether the question is introduced by a negative or by an interrogative particle, but the interpretation of the text is also rather unclear. Origen remarks that wineskins can and are filled not only by wine, but also by oil or some other liquid. Finally, the text contains one

of the rare dittographies in *Vaticanus*, which this time only consists of one single word.

1. κτῆσε] Gött. has κτῆσαι. αι is written above the line.

διελεύσεται] ελ appears to have been written after the original letters (αμ or αβ) had been erased. It is not clear which was the original word or who made the correction.

2. περιέθηκα {περιέθηκα}] The second example of περιέθηκα is, of course, a dittography.

5. καὶ ἐπορεύθη καὶ ἔκρουσα] Gött. has κατέκρουσα, which is a conjecture by Ziegler. καὶ ἐπορεύθη is missing in *Sinaiticus*. According to Ziegler 1958, 43, κατ- could easily have dropped out after καὶ. Thus he supposes an original κατέκρουσα. Cf. v. 7.

6. καὶ ἐγένετο ... καὶ εἶπεν] For this Hebraistic construction, cf. 1:3.

7. οὗ ... ἐκεῖ] ἐκεῖ is redundant in Greek, and it has been rendered by the equally redundant “there” in the English translation. For a discussion of the construction, see 7:12.

κατώρουξα] Gött. has κατέκρουσα, which is a conjecture by Spohn. According to Ziegler 1958, 43, κατώρουξα is a corruption depending on the preceding ὠρουξα. In vv. 4, 5 (after the conjecture by Ziegler), and v. 6 מַט is rendered by κατακρούπτω. Thus Ziegler supposes that מַט was rendered by κατακρούπτω here too.

ὅ] seems to have no equivalent in MT. Usually the Greek relative pronouns are renderings of the Hebrew relative particle אשר. Perhaps the translator had אשר in his text as in v. 10, or ὅ in v. 7 has been supplied from ὅ in v. 10. However, ὅ in v. 7 does not fit the text very well. ὅ is taken as a relative pronoun equivalent to a demonstrative pronoun (*relativischer Anschluß*) here in v. 7, but as an ordinary relative pronoun in v. 10. For relative pronouns used as demonstrative pronouns, see Smyth 1956, § 2490, Schwyzer 1959, 2.644, and BDR, § 293.3c.

8. οὕτω] Gött. has οὕτως.

10. πορευθέντας] πορευομένουσ is written in the margin, and this is also the reading of *Sinaiticus*.

ὀπίσω] Cf. 2:5.

11. τοῦ Ἰσραηλ] Gött. has Ἰσραηλ.

πάν] Gött. has πάντα. For a discussion and more examples of the use of the neuter πάν with masculine words, see Thackeray 1909, 174–175.

12–13. καὶ ἔσται ... καὶ ἐρεῖς] For a discussion of this construction, see 5:19.

12. μὴ γνόντες οὐ γνωσόμεθα] is a literal rendering of וְנָא לֹא יָדַעְתִּי, i.e., interrogative particle, infinitive absolute, negative, finite verb. The rendering by the translator is what would have been expected: interrogative particle, participle, negative, finite verb, given the fact that he usually renders the interrogative particle הָא by the interrogative particles οὐ and μή, and the infinitive absolute+finite verb by participle+finite verb. But how did the ancient reader understand the text? Most likely he understood it in the same way as the translator, i.e., he took μή as an interrogative particle as, e.g., in 3:1 μὴ ἀνακάμπουσα ἀνακάμψει πρὸς αὐτὸν ἔτι. Thus the rendering “It cannot be that ... can it?” of the interrogative particle μή in the present translation. Unfortunately only Origen comments on the passage, and there seems to be no other similar passage to compare with: Or. *hom. in Jer.* 12.1 καὶ οἱ ἀποκρινόμενοι (εἰ) ἐπὶ τοῦ ῥητοῦ ἐστῶτες ταῦτά φασι καὶ λέγουσιν ἐγνωκέναι ὅτι πᾶς ἀσκὸς πληρωθήσεται οἴνου, ψεύδονται· οὐ γὰρ πᾶς ἀσκὸς πληρωθήσεται οἴνον. εἰσὶ γοῦν ἀσκοὶ ἐλαίου πληρούμενοι ἢ ἄλλης ὑγρᾶς οὐσίας, τινὲς δὲ καὶ μένουσι κενοί. ψεύδονται ἄρα· οὐ γὰρ πᾶς ἀσκὸς πληρωθήσεται οἴνον “And if those who answer, as they stand by the literal meaning, speak that, and say that they know that ‘every wineskin will be filled with wine,’ they lie. For not ‘every wineskin will be filled with wine.’ Apparently, there are wineskins filled with oil or some other liquid, but some also remain empty. Consequently, they lie. For not ‘every wineskin will be filled with wine.’”

However, it is also possible that the reader of the text understood μὴ as a negative of the participle γνόντες and not as an interrogative particle. A possible rendering of the text taking μὴ as a negative of the participle could be: “Since we have not got to know, we will not know.” Though Origen considered the question (apparently taking μὴ as an interrogative particle) as a lie, he does not seem to have considered the possibility to take μὴ as a negative.

Further, the *figura etymologica* of the Hebrew text, וְנָא ... יָדַעְתִּי, has been preserved in the Greek translation as well as in the present English

translation by “having got to know we will not know”. For a discussion of this Hebrew construction, see 3:1.

13. Δαυειδ] Gött. has Δαυιδ.

τοῦ θρόνου] Gött. has θρόνου.

Ιουδαν] Gött. has Ιουδα. Cf. McLean, 1997, 57.

ἐν Ιερουσαλημ] Gött. has Ιερουσαλημ.

μεθ' ὑμᾶς τί] is obviously a scribal error for μεθύσματος. It is only found in *Vaticanus*. Gött. and almost all other MSS have μεθύσματος. Interestingly enough, the accents added by the later scribe follow the scribal error of the manuscript. It is hard to see how the scribe who added the accents could have made any sense of this text. If μεθύσματος is read, it can be rendered by “with an intoxicating drink” or “with intoxication”. For the dative μεθύσματος with πληρώω, see Helbing 1928, 145, and BDR, § 195.2.

14. ἄνδρα καὶ τὸν ἀδελφὸν αὐτοῦ] For the use of ἀδελφός as a reciprocal pronoun, see CS, § 68, who call this use “a sheer Hebraism”. Thus the literal rendering in the present translation.

ἐπιποθήσω] ἐπιποθέω is usually a transitive verb, cf. LSJ. The only absolute example given by Muraoka 2002, 219, is the present verse. Thus ἐπιποθήσω is rendered by the usually transitive expression “to have affection (for)” in the English translation.

οἰκτιρήσω] Gött. has οἰκτιρήσω.

οἰκτιρήσω ἀπό] appears to be a very literal rendering of מן אהרם. For the Greek rendering Muraoka 2002, 400, gives the translation “to be deterred from destroying them”, with the present example as the only reference. This also seems to be the understanding of the text by Origen in his discussion of the passage, *Or. hom. in Jer.* 12.5. However, the construction with ἀπό appears to be at least Hebraistic, thus the literal rendering “have compassion from” in the present translation. Brenton has “pity to save *them* from”, where the italics are original and indicate that Brenton has added something to the text. NETS has “have compassion at”.

23. *Humble Yourself or Get Punished (13:15–27)*

Again the Lord exhorts the people to turn around before it becomes dark, although it seems evident that he does not expect that to happen. Instead

he points out that it is as impossible for the people to do good as it is for a living creature to change the colour of its skin. Therefore, the Lord also describes the consequences of their disobedience, which is not only darkness, exile and pain, but the Lord will also reveal the shame of the people.

A few of the literal renderings in this section are problematic, since they produce a Greek which is not only strange, but next to unintelligible. In at least one example the unintelligible Greek seems to be due to an unintelligible *Vorlage*. From a translation-technical point of view there is an interesting example where the translator of Jeremiah apparently used an ordinary literal translation, but which the reader of the Greek text most likely took in a different way.

16. τῷ κῶ] is a rendering of לִיהוּה. For the definite article with κύριος, see Introduction.

συσκοτάσαι] For the impersonal use of συσκοτάζω, see LSJ and Muraoka 2002, 541. Cf. also συσκοτασμός “darkness”, a word apparently created by Origen in his commentary to the present verse: *Or. hom. in Jer.* 12.9 πότε οὖν συσκοτάζει, καὶ πότε ὁ συσκοτασμός οὐ γίνεται “So when does it become dark, and when does the darkness not come about?”

σκοτινά] Gött. has σκοτεινά. ε is written above the line.

καὶ ἀναμενεῖτε εἰς φῶς] is a rendering of וּקְרִיתֶם לְאוֹר. ἀναμένω with εἰς is, according to Helbing 1928, 104, a Hebraism. Thus the literal translation “wait till light”. Cf. 14:19.

τεθήσονται εἰς σκότος] MT has לְעֵרְפָל ... יִשִׁית, which is usually rendered “[he] makes it deep darkness” (NRSV), “he made it into gloom” (McKane 1986, 298). Perhaps the translator of Jeremiah had a similar meaning in mind of the construction τίθημι εἰς, but this is most likely not how the reader interpreted the text. Thus the more literal rendering “they will be put into darkness” in the present translation. For a discussion of τίθημι with the double accusative, see 1:5. Cf. also 22:6.

17. ἐὰν δέ] Gött. has ἐάν.

ἀπὸ προσώπου] Cf. 1:8.

ποίμ(ν)ιον] ν is written above the line.

19. ἀποκίσθη ... ὀπίσθια ... παραδειγματισθῆναι] Gött. has ἀπφκίσθη ... ὀπίσθια ... παραδειγματισθῆναι. ε is written above the line in παραδειγματισθῆναι.

συνετέλεσαν ... τελείαν] The *figura etymologica* has no equivalent in the Hebrew text. For a discussion of the complicated Hebrew text,

see McKane 1986, 305. “have completed ... complete” is an attempt to preserve the *figura etymologica* of the Greek text in the English translation.

συντετέλεσαν] Gött. has συνετέλεσεν.

20. εἶδε] Gött. has ἴδε. The accent of ἴδε has been preserved, since εἶδε is an itacistic spelling error. εἶδε is also the accent found in the MS.

21. καὶ σὺ ἐδίδαξας αὐτοὺς ἐπὶ σὲ μαθήματα εἰς ἀρχὴν] According to McKane 1986, 308, “Sept., for the most part, is a literal translation of MT with a result less intelligible than MT itself.” Chrysostom interprets it thus: *Chrys. fr. in Jer.* 64.889 τουτέστιν, ἐπικαλουμένη αὐτῶν τὴν βοήθειαν, καὶ εἰδωλολατροῦσα παρεσχεύασας αὐτοὺς ἄρχειν σου “I.e., calling for their help and worshipping idols you have prepared them to rule over you.” And Olympiodorus comments: *Olymp. fr. Jer.* 93.657 ἐὰν μὴ γὰρ ἐκδῶμεν ἑαυτοὺς τῇ ἀμαρτία, οὐκ ἄρχει ἡμῶν “For if we do not deliver ourselves to sin, it will not rule over us.”

οὐκ] is a rendering of אִלּוּךְ, i.e., interrogative particle + negative. For a discussion of the Greek and Hebrew interrogative particles and the translation, see 7:19.

22. ἐὰν ...] The apodosis to the protasis introduced by ἐὰν is missing.
ἀδικείας] Gött. has ἀδικίας.

μεμαθηγότες] The participle is here taken in the concessive sense. Cf. Smyth 1956, § 2066, and Wallace 1995, 634–635.

24. ἀπό] Gött. has ὑπό.

26. ὀπίσω] Cf. 2:5.

27. ἡ μοιχεία] Gött. has μοιχεία.

ὀπίσω μου] is a literal rendering of אַחֲרַי, but vocalized differently than MT. McKane 1986, 313, is right that ὀπίσω μου “makes poor sense”. Thus the literal translation “behind me”, which also makes poor sense. Cf. 2:5.

24. *Drought, Destruction, and a
Promise of Future Salvation (14:1–16:18)*

The following section is the fourth longest section of Jeremiah in *Vaticanus*, and it covers almost three chapters. It is also the second section that starts with an indentation. In this section the first three lines have an indentation.

The beginning of this section discusses the drought that appears to have affected the land. The drought seems to take the punishment one step further, since it is no longer a punishment executed by a foreign power, but by creation itself, i.e., in the eyes of the people it is God himself who punishes them. The drought appears to be an eye-opener for the people, who in the following paragraph confess that they have been sinning. In their desperation they try to remind the Lord that he is among them and that his name has been called upon them. It seems as if they try to convince themselves that the Lord has not abandoned them. The following paragraph will show that their fear is not without reason. The Lord repeats his prohibition for Jeremiah to pray for the people, since the Lord will not listen to the prayers of the people, even when accompanied with fasting and sacrifices, and since the Lord has decided to put an end to them by sword and famine.

Then Jeremiah intervenes and points out that the prophets have been prophesying just the opposite to the people, but the Lord responds that the prophets are false. Therefore, the false prophets as well as the people will be punished by disease, famine, and sword. The Lord tells Jeremiah to exhort the people to cry over their fate, which is described by Jeremiah. Still, Jeremiah cannot believe that the Lord has abandoned the people, and he even prays to the Lord not to destroy them and not to break the covenant. However, the Lord has made up his mind and he would not even change his mind if Moses and Samuel stood before him, because the people have turned away from him. Instead the Lord gives more details about the coming disaster.

Again Jeremiah raises his voice. This time he complains about his own situation. In the lengthy complaint, which is intertwined with a somewhat cryptic answer by the Lord, Jeremiah protests his innocence and asks the Lord to punish the people. In the following answer the Lord promises Jeremiah to protect him. Further, Jeremiah is instructed to take no wife and have no children, because neither parents nor children will survive the coming disaster. Neither shall Jeremiah visit any houses of mourning, for there will be no comfort, because of the idolatry of the people.

Nevertheless, in the last paragraph there is a sign of hope. Once the punishment is finished, the Lord will bring back the people from all the places to which they have been expelled.

This long section has a large number of very literal renderings, but also a number of more rare interesting linguistic features. First there is a unique reading (14:10) for *Vaticanus*, which totally changes the content of the text. In chapter 15 there are a number of verbs for which it is not clear if they should be taken in first or third person. There is also variation between the manuscripts. The most interesting verse from a linguistic point of view is most likely 15:10, in which there are two very curious features. First, the accent of *τίνα* (or *τινα*) is unclear. The secondary and late accent of *Vaticanus* is *τίνα*, but interestingly enough, the early interpreters seem to have taken the text in different ways, either with or without the accent. Second, a very small variation in spelling totally changes the content of the text. One spelling is apparently original and a rendering of the Hebrew *Vorlage*, while the other spelling is secondary, but actually appears to be the one which was mostly in use in the early church. Both Origen and Theodoret comment upon the textual variation between the Hebrew and Greek versions. Chrysostom and Olympiodorus, on the other hand, each comment upon one of the Greek versions. In verses 11 and 12 of chapter 15 there are similar problems, and the Hebraisms produced by the literal translation were not noticed by the early interpreters, who seem to have taken the text in a different way than it most likely was understood by the translator, although it is not always clear which Greek text the interpreters actually read. In verse 12 the cryptic content also seems to have played a role in the difficulty of interpreting the text. Also in 15:15 the interpreters seem to have taken the text in a different way than it was understood by the translator, but here the problem is the meaning of a term which according to the dictionaries seems to have a somewhat unique meaning in this verse, which was not recognized by the interpreters. In 16:6 there is a neologism in the Greek text, which is rendered by a neologism in the English translation as well. Finally, there is variation in spelling of one and the same word in the same verse, 16:11, and a probable misspelling in 16:12.

1. The indentation of the left margin in v. 1 and the word-wrapping follows the MS.

ἀβροχίας] Gött. has ἀβροχίας.

2. Ἰουδαία] is a rendering of יהודה. For a discussion of the renderings of יהודה in Jeremiah, see McLean 1997, 73–74, and 79–80.

3. τοὺς νεωτέρους] is a rendering of the word צעור (Kativ) or צעיר (Qere). Cf. 1:6

ἄγγια] Gött. has ἀγγεῖα. ε is written above the line.

4. οἱ γεωργοί] Gött. has γεωργοί.

τὰς κεφαλὰς] Gött. has τὴν κεφαλὴν. The plural could be an attempt to improve the Greek, which prefers the plural, but the plural could also have been in the *Vorlage* of the translator. Cf. BDR, § 140.

5. ἐγκατέλιπον] Gött. has ἐγκατέλιπον. γ is written above the line.

6. εἴλκυσαν ἄνεμον] is commented on by Chrysostom: *Chrys. fr. in Jer.* 64.893 τὸν ἀπὸ τοῦ δίψους παραμυθούμενοι καύσωνα “Relieving the heat of the thirst”, and by Theodoret: *Thdt. Jer.* 81.589 τοῦτο δὲ καὶ ἄνθρωποι ποιοῦσι διψῶντες, ταῖς τῶν ἀνέμων αὔραις τὸ θερμὸν καταψύχοντες “This do also people who are thirsty, chilling the heat with the breeze of the wind.”

7. αἶ] Gött. has εἶ αἶ. For εἶ cf. v. 22.

8. ἵνα τί] Cf. 2:29.

αὐτόχθων] According to McKane 1986, 320, αὐτόχθων is rather a rendering of כּאזרח “like a native” than of MT כּארה “like a traveller”. αὐτόχθων is commented on by Theodoret: *Thdt. Jer.* 81.592 τὸ ὡς αὐτόχθων ὁ Σύρος, ὡς ὀδίτης ἠρμήνευσε “The ‘as a native’ the Syriac interpreted ‘as a traveller.’”

ἐκκλείνων] Gött. has ἐκκλίνων.

9. μὴ] seems to be a rendering of למה “why”. The rendering of למה by the interrogative particle μὴ, which expects an affirmative answer, changes the content of the verse quite a bit from the content of MT. Cf. v. 19.

τὸ ὄνομά σου ἐπικέκληται ἐφ’ ἡμᾶς] seems to be a literal rendering of שְׁמִי עָלֶיךָ וְנִקְרָא. There seems to be no good reason for the change of word order. Thus, perhaps the translator had another word order in his *Vorlage*. For the expression ἐπικαλέω τὸ ὄνομά τινος ἐπὶ τι/τινα, cf. 7:10.

10. καὶ οὐκ ἐφείσαντο] appears to be a rendering of לֹא הִשְׁכּוּ, which means that καὶ has no equivalent in MT. In MT רַגְלֵיהֶם usually is taken as the object of הִשְׁכּוּ. In LXX ἐφείσαντο has no object and πόδας is the object of κεινεῖν. Chrysostom comments on οὐκ ἐφείσαντο: *Chrys. fr. in Jer.* 64.897 τουτέστιν ἀπλήστως τῷ πράγματι κέχρηται, τουτέστιν ἀφειδῶς “I.e., they use this thing greedily, i.e., unsparingly.”

κεινεῖν] Gött. has κινεῖν.

εὐδόωσεν] Gött. has εὐδόκησεν. εὐδόωσεν is only found in *Vaticanus*. A minuscule ω is written above o in εὐδόωσεν, which means that someone had an objection against the augmentation, but not against the choice of word. It should also be noticed that, because there is no object, the normally transitive verb εὐδοῶ here is taken in an intransitive sense, which is otherwise only attested for the passive.

11. A stroke above the line in the MS indicates a new paragraph. Since v. 11 begins at the beginning of the line, there is no space in the text which could confirm the new paragraph.

εἰς ἀγαθά] appears to be a literal rendering of לְטוֹבָה. Thus the literal rendering “for good” in the present translation. All eight examples of the expression εἰς ἀγαθά/ εἰς ἀγαθόν (14:11; 15:11; 21:10; 24:5, 6bis; 39:39; 46:16) are renderings of לְטוֹבָה/לְטוֹב.

12. ἐὰν ... καὶ ἐάν] is a literal rendering of כִּי ... וְכִי. It is not clear if the translator took the Hebrew in a concessive sense and chose to omit the concessive particle in the first example, since there is no equivalent in the Hebrew, or if he did not take it in the concessive sense, since there are no concessive particles וְ, which are common in concessive clauses (cf. Gesenius 1910, § 160, and JM, § 171). Both examples of ἐάν are here taken in the concessive sense, though the concessive particle is missing in the first example. The καὶ in καὶ ἐάν was most likely not taken as a concessive particle by the translator, but as the common rendering of the copulative particle וְ. However, the second καὶ could be taken as a concessive particle by the reader. For concessive clauses without καί, see Smyth 1956, § 2379. Cf. BDR, § 374.

λεμμῶ] Gött. has λιμῶ. Cf. v. 13.

13. ὁ ὄν] Cf. 1:6.

14. ἐπὶ τῷ ὀνόματι] Cf. 11:21.

15. τῶν προφητῶν {τῶν προφητῶν}] The second example of τῶν προφητῶν is obviously a dittography, thus it is not rendered in the present translation.

ἐπὶ τῷ ὀνόματι] Cf. 11:21.

λειμὸς ... λειμῶ] Gött. has λιμὸς ... λιμῶ. Cf. v. 13.

16. καὶ ὁ λαὸς ... καὶ ἔσονται] is a literal rendering of יְהִי ... וְהָעַם, which is a *constructio ad sensum*. The καὶ, which has no equivalent in the MT, before ἔσονται produces an anacoluthon. Thus καὶ ἔσονται is rendered by “and they will be” to preserve the anacoluthon in the English translation too. For anacoluthon, see BDR, §466.

οἷς ... αὐτοῖς] αὐτοῖς is redundant in Greek. Hence, the equally redundant expression “to them” in the English translation. For redundant pronouns in Greek translated from Semitic originals, see 2:6.

ἐρριμμένοι] Gött. has ἐρριμμένοι. ρ is written above the line. For the spelling, see Thackeray 1909, 119.

ὁδοῖς] Gött. has διόδοις.

ἀπὸ προσώπου] Cf. 1:8.

μαχαίρας] Gött. has τῆς μαχαίρας.

λειμοῦ] Gött. has λιμοῦ.

17. συντριμματι συνετριβη] is a literal rendering of שֶׁבַר ... וְשֶׁבַר. The *figura etymologica* has been preserved in the Greek translation. “broken with a breach” is an attempt to preserve the *figura etymologica* in the English translation as well.

18. ἐὰν ... καὶ ἰδοὺ ... καὶ ἐὰν ... καὶ ἰδοῦ] is a very literal rendering of וְהָנָה ... וְרָא ... וְהָנָה ... וְרָא. For a discussion of καὶ ἰδοῦ, see Introduction. The literal rendering of וְהָנָה by καὶ ἰδοῦ produces an apodosis introduced by καί. But whereas וְהָנָה is a normal way to introduce an apodosis, καὶ ἰδοῦ is, according to BDR, §442.5a, not found in profane Greek at all. Thus the literal rendering “and see” in the English translation.

λειμοῦ] Gött. has λιμοῦ.

19. A stroke above the line in the MS indicates a new paragraph. Since v. 19 begins at the beginning of the line, there is no space in the text which could confirm the new paragraph.

μή] is a rendering of the interrogative particle η. But whereas the Hebrew interrogative particle η has no given answer, “yes” or “no”, the

Greek interrogative particle μή has the given answer “no”. Thus the rendering “Surely ... not ... not”. For questions introduced by interrogative particles, see 5:9.

ἀποδοκιμάζων ἀπεδοκίμασας] is a literal rendering of מַאֲסָה מַאֲסָה, i.e. infinitive absolute and finite verb. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “disapproving disapproved”, since the construction of the present participle with the finite verb is as strange to Greek as it is to English. For a discussion of the Greek present participle as a rendering of the Hebrew infinitive absolute, see 3:1.

Σειων] Gött. has Σιων.

ἵνα τί] Cf. 2:29.

ὑπεμείναμεν εἰς εἰρήνην ... εἰς καιρὸν ἰάσεως] is apparently a rendering of לַעֲתַת מְרַפָּא ... לְשׁוֹמְרֵי קוּיָהּ. ὑπομένω with εἰς is, according to Helbing 1928, 104, a Hebraism. Thus the literal translation “waited till peace ... till a time of healing”. Cf. 13:16.

20. ἀδικείας] Gött. has ἀδικίας.

22. μή] For the interrogative particle μή and the rendering “Surely, ... no one”, see v. 19.

ὑετίζων] is a neologism in the Septuagint.

καὶ εἰ] is a rendering of וְ. καὶ εἰ is strange, and Theodoret seems to have had a text without εἰ. Further, Theodoret and Olympiodorus appear to have had texts without εἶ in the following clause. The Hebrew text וְ is usually taken to mean “or”, but this is not the interpretation of the translator, though he apparently was familiar with the construction (e.g., 2:14 וְ ... הַ is rendered by μή ... ἦ).

Chrysostom, Theodoret and Olympiodorus all indicate that they interpret the clause introduced by καὶ as a continuation of the preceding clause: Chrys *fr. in. Jer.* 64.901 οἶδαμεν ὅτι οὔτε στοιχεῖον αὐτὸ παρ' ἑαυτὸ δύναται τι “We know that neither an element itself by itself can do anything.” Thdt. *Jer.* 81.593 αὐτὸς τὸν ἄνωθεν φερόμενον ὑετὸν χορηγεῖ· οὐ γὰρ ἀκυβέρνητος ἢ κτίσις “He himself provides the rain which comes from above. For creation is not without a steersman.” Olymp. *fr. Jer.* 93.660 οὐδὲ αἱ οὐράνια, φησὶ, δυνάμεις δίχα τῆς σῆς ἐπιτροπῆς δύνανται χορηγεῖν ἀγαθὰ “Neither the heavenly powers, he says, without your permission, can provide anything good.” However, it is not totally clear if they really had a text with εἰ. Thus the literal rendering

“and if” of καὶ εἰ in the present English translation. καὶ εἰ could also be rendered by “even if”, but there is no support for that interpretation in the early commentaries.

οὐχί] is a rendering of the Hebrew interrogative particle אלה. For a discussion of the Greek and Hebrew interrogative particles and the translation, see 7:19.

οὐ εἶ αὐτός] seems to be a rendering of אלה-הוא. For the use of αὐτός as a personal pronoun, see BDR, § 277.3, and CS, § 13.

σε ᾤε] Gött. has σε.

15:1. ἐάν] For concessive ἐάν without a concessive particle, see 14:12.

Μωσῆς] Gött. has Μωυσῆς.

πρὸ προσώπου] is a rendering of לפני. For a discussion of the rendering πρὸ προσώπου, see Sollamo 1979, 58.

2. καὶ ἔσται ... καὶ ἔρεῖς] For a discussion of this construction, see 5:19.

3. καὶ ἐκδικήσω ἐπ’ αὐτούς] is a rendering of ופקדתי עליהם. According to Helbing 1928, 37–38, ἐκδικέω, as a rendering of פקד, with the meaning “commission, order”, is a lexical Hebraism. ἐκδικέω with ἐπί is most likely possible in Greek, but Helbing has no examples outside the Septuagint. There is one example of ἐκδικέω with ἐπί τινος in Charito *De Chaerea et Callirhoe* 5.6.1 ἵνα ἐπ’ ἐμοῦ μὲν ἐκδικήσης τὴν ἀσέλγειαν καὶ ὕβριν, but ἐκδικέω with ἐπί τινα appears to be at least very rare outside the Septuagint and texts related to the Septuagint. Cf. Muraoka 2002, 160. Thus the very literal rendering “I will punish on them” in the English translation.

τέσσαρα] For the spelling, see, Thackeray 1909, 73note.

διαφθοράν] Gött. has εἰς διαφθοράν.

5. φείσεται ἐπί σε] is a rendering of יהמל עליך. According to Helbing 1928, 161, φείδομαι ἐπί is a Hebraism both with dative (15:5; 21:7; 27:14 (MT 50:14)) and with accusative (28:3 (MT 51:3)). Thus the literal rendering “spare on” in the English translation.

διλιάσει] Gött. has δειλιάσει. εἰ is written above the line. δειλιάω with ἐπί has no parallels in the Septuagint, but is attested in, e.g., Origen *Fragmenta in Psalmos* 118:161–162 and John of Damascus MPG 95.864.

7. καὶ διασπερῶ ... ἐν διασπορᾷ] Is a rendering of ואזור ... במורה. The *figura etymologica* has been preserved in the Greek translation. “And

I will scatter ... in a scattering” is an attempt to preserve the *figura etymologica* in the English translation too.

ἤτεκνώθησαν ἀπώλεσαν] Gött. has ἤτεκνώθη ἀπώλεσα.

8. ὑπὲρ τὴν ἄμμον] For the comparative use of ὑπὲρ with the accusative, see Johannessohn 1910, 45, Johannessohn 1926, 219, and CS, §94.

τὴν ἄμμον] Gött. has ἄμμον.

ἐπήγαγον] It is not clear if ἐπήγαγον should be taken as a singular or plural. In *Vaticanus* the following verb, ἐπέρειψαν, is plural and there seems to be nothing that indicates a change of subject. Thus ἐπήγαγον is also taken as plural in the present translation. The early commentators seem to take ἐπήγαγον as a singular, but they also have the following verb as a singular.

νεανίσκου] Gött. has νεανίσκου.

ἐπέρειψαν] Gött. has ἐπέρορψα. ρ is written above the line.

ἔξέφνης] Gött. has ἔξαιφνης.

9. ἐκενώθη ἢ τίκτουσα ἐπτά] Chrysostom comments on the clause: Chrys. *fr. in Jer.* 64.904 τουτέστιν, ἅπαις ἢ πολύπαις ἐγένετο “I.e., she with many children became without children.”

ἀπεκάκησεν ἢ ψυχὴ αὐτῆς] ἀποκακέω is a neologism. Chrysostom comments on the expression: Chrys. *fr. in Jer.* 64.904 τουτέστι, πενθοῦσα “I.e., mourning.”

μεσοῦσης τῆς ἡμέρας] is a rendering of מִי. For a discussion of the genitive absolute in the Septuagint, see Soisalon-Soininen 1987, 175–180.

ὠνιδίσθη] Gött. has ὠνειδίσθη. ε is written above the line.

τοὺς ... τῶν ἐχθρῶν αὐτῶν] For a discussion of this rendering and the *Vorlage*, see Sollamo 1979, 55.

10. τίνα] is accented thus in *Vaticanus* by the scribe who added the accents. The text of Theodoret in MPG has τινά, as well as Brenton, who translates “thou hast born me as some man of strife, and at variance with the whole earth”. Chrysostom comments: Chrys. *fr. in Jer.* 64.904 ὁ δὲ λέγει τοιοῦτόν ἐστιν· ἄνθρωπος εὐτελής, καὶ ταπεινός, καὶ ἀπερῶμμένος, μηδεμίαν ἔχων ἰσχύν· ὡς τίνα οὖν με ἔτεκες, μέλλοντα πρὸς πᾶσαν ἴστασθαι τὴν οἰκουμένην; τῶν γὰρ ψευδοπροφητῶν τάναντία λεγόντων, τούτου κελευομένου τάναντία λέγειν, ἀμφισβητήσεις, καὶ μάχα καθημεριναί “What he says is like this: a simple man, humble, rejected, having no strength. So, like whom have you given birth to me, someone

going to stand against the whole world? For the false prophets are saying the opposite, he is being commanded to say the opposite, controversies, and daily fights.” And Theodoret comments on the whole verse: Thdt. *Jer.* 81.597 κατὰ μέντοι τὴν ἑλληνικὴν ἑρμηνείαν οὕτω νοητέον, ὅτι θρῆνων εἰμὶ ἄξιος μάτην παραχθῆεις εἰς τόνδε τὸν βίον· οὔτε γὰρ ὠνησά τινα, οὔτε ὠφέλειαν παρ’ ἑτέρων ἐκομισάμην· ἀρὰς δὲ μόνον δέχομαι παρὰ τῶν ἀκουόντων τὰς προφητείας “Then again according to the Greek interpretation it should be understood the following way: I am worthy of lamentation, in vain brought into this life. For neither have I been of use to anyone, nor have I derived any advantage from other people. I only receive curses from those who hear the prophecies.” It seems that the text has been interpreted in various ways. In the present translation the interpretation by Chrysostom and the accentuation in *Vaticanus*, though secondary, are followed.

ἐν πάσῃ] Gött. has πάσῃ.

ὠφέλησα ... ὠφέλησεν] Gött. has ὠφείλησα ... ὠφείλησε. It should be noted that there are no ι added above the line in *Vaticanus*. Only two MSS (88*, X century, and 106, XIV century) have the text followed by Ziegler. However, Ziegler is most likely right that this is the text of the original translation, since πῶς could hardly have been rendered by ὠφελῶ (cf. Deut. 15:2; Is. 24:2 where πῶς is rendered by ὀφείλω. Ziegler 1958, 43). Origen comments on the textual differences: Or. *hom. in Jer.* 14.3 δισση γὰρ ἔστιν ἡ γραφή· ἐν μὲν γὰρ τοῖς πλείστοις ἀντιγράφοις οὐκ ὠφέλησα, οὐδὲ ὠφέλησέ με οὐδεὶς, ἐν δὲ τοῖς ἀκριβεστάτοις καὶ συμφωνοῦσι τοῖς Ἑβραϊκοῖς οὐκ ὠφείλησα, οὐδὲ ὠφείλησέ μοι οὐδεὶς. δεῖ οὖν καὶ τὸ καθημαξευμένον καὶ φερόμενον ἐν ταῖς ἐκκλησίαις διηγήσασθαι καὶ τὸ ἀπὸ τῶν Ἑβραϊκῶν γραφῶν ἀδιήγητον μὴ καταλιπεῖν “For the scripture is divided. For most manuscripts have ‘I have not been of any use, nor has anyone been of any use to me’, but the best manuscripts, those which agree with the Hebrew manuscripts have ‘I have not been indebted, nor has anyone been indebted to me’. Therefore, one should interpret what is common and in circulation in the communities and not leave what comes from the Hebrew scriptures uninterpreted.” The text interpreted by Chrysostom is obviously the text with ὀφείλω (though the text given by MPG is the text with ὠφελῶ): Chrys. *fr. in Jer.* 64.904 καὶ οὔτε ὀφλήσας πώποτε τι, οὔτε χρεώστην ἐσχηκώς “and neither have I ever been indebted to anyone, nor have I had a debtor”. Theodoret notes that the Syriac text has another interpretation: Thdt. *Jer.* 81.597 τὸ ὠφέλησα, ὠφλησα ὃ Σύρος ἠρμήνευσε· λέγει τοίνυν, ὅτι οὔτε ὠφληκα, οὔτε δεδάνεικα “The ‘I have been of use’ the Syriac interprets ‘I have been

indebted. Therefore it says: neither have I been indebted, nor have I lent”. And on the Greek version he comments: Thdt. *Jer.* 81.597 κατὰ μέντοι τὴν Ἑλληνικὴν ἑρμηνείαν οὕτω νοητέον ... οὔτε γὰρ ὠνήσά τινα, οὔτε ὠφέλειαν παρ’ ἑτέρων ἐκομισάμην “Then again according to the Greek interpretation it should be understood the following way: ... For neither have I been of use to anyone, nor have I derived any advantage from other people.” Olympiodorus comments on οὔτε ὠφέλησέν με οὐδεὶς: *Olymp. fr. Jer.* 93.661 ὅτι οὐδὲν ὁ προφητικὸς λόγος τῆς ἀμαρτίας ἀπήλλαξεν, ὡς ἐξ ἀνάγκης δεῖσθαι τῆς διὰ Χριστοῦ ἀπολυτρῶσεως “For the prophetic word has not released from sin, therefore of necessity there is need for the redemption by Christ.” It is quite clear that two different versions of the Greek text were in use in the early church. But it is also clear that the text with ὠφέλησα ... ὠφέλησεν is not interpreted as ὠφείλησα ... ὠφείλησε by the early interpreters. Thus the rendering “be of use” in the present translation.

με] Gött. has μοι.

ἡ ἰσχὺς μου ἐξέλιπεν ἐν τοῖς καταρωμένοις με] For the instrumental interpretation of the dative, cf. Chrysostom, who comments on the clause: *Chrys. fr. in Jer.* 64.904 τουτέστιν, ἔκαμον ὑπ’ αὐτῶν ὀνειδιζόμενος, καὶ μυριάσις λοιδορίαις βαλλόμενος “I.e., I have become weary being insulted by them and being struck by their myriads of abuses.” Theodoret comments: Thdt. *Jer.* 81.597 ἀρὰς δὲ μόνον δέχομαι παρὰ τῶν ἀκουόντων τὰς προφητείας “I only receive curses from those who hear the prophecies.”

11. κατευθυνόντων αὐτῶν] For a discussion of the genitive absolute in the Septuagint, see Soisalon-Soininen 1987, 175–180.

εἰ μὴ] is a rendering of אִל־מִן, which produces the Hebraism discussed in 2:28, only here it introduces an affirmative oath; cf. CS, §102. However, the early commentators apparently did not recognize the meaning of the Hebrew original in the translation, but rather took it as a conditional clause. *Chrys. fr. in Jer.* 64.905 εἰ δικαίως ἐπαρῶνται, κύρωσον αὐτῶν τὰ ῥήματα “if they curse justly, confirm their words”, and further οὐ λέγω, εἰ κατεῖπον, φησὶν, ἀλλ’ εἰ μὴ ὑπὲρ αὐτῶν μελλόντων κολάζεσθαι παρέστην “I do not say, he says, if I have denounced, but if I did not stand by their side when they were about to be punished”. In Theodoret’s comment on the expression it is not clear if he had εἰ μὴ, thus following the interpretation by Chrysostom, or not: Thdt. *Jer.* 81.597 ἄκουσον αὐτῶν, φησὶν, ἐπαρωμένων. [εἰ μὴ] πολλάκις σοι τὰς ὑπὲρ αὐτῶν ἰκετείας προσήνεγκον “Listen to them, he

says, when they curse, [if] I have [not] often offered supplications to you for them.” Thus the literal rendering “if ... not” in the English translation.

εἰς ἀγαθά] Cf. 14:11.

12. The verse is problematic. Origen comments on a text without εἰ γνωσθήσεται and it is not clear if Chrysostom and Theodoret comment on a text with εἰ γνωσθήσεται. Chrys. *fr. in Jer.* 64.905 τουτέστι, περιφράξω σε τῇ ἑμαυτοῦ βοηθείᾳ, καθάπερ σιδηρέω ἢ χαλκῶ ἐνδύματι “I.e., I will fortify you with my own help, just like an iron or copper clothing”. Thdt. *Jer.* 81.597 μὴ θαρρήσητε, φησὶ, μὴ χαλκοῖς περιβολαίοις, μὴ σιδηροῖς “Do not put your trust, he says, either in copper coverings or in iron coverings”. Though the text is not totally certain, it appears that the commentators took σίδηρος and περιβόλαιον χαλκοῦν with ἡ ἰσχὺς σου, which would suggest a translation like “iron and a copper covering is your strength”.

However, Olympiodorus has a comment on a text with εἰ γνωσθήσεται: Olymp. *fr. Jer.* 93.661 ἐκ Θεοῦ πρὸς τὸν λαὸν ὁ λόγος. κὰν ἰσχυρὸς ᾖς, φησὶν, ὡς σίδηρος ἢ χαλκός, περιέσομαί σου “This word is from God to the people. Even if you were as strong, he says, as iron or as copper, I will be superior to you.” Also Chrysostom has another comment on this verse, which seems to be on the text with εἰ γνωσθήσεται: Chrys. *fr. in Jer.* 64.905 τουτέστιν, ἄνευ σιδήρου τὰ τεῖχη ἔχει, καὶ εἰ ἰμάτιον χαλκοῦν, οὐδὲ ἐπιγνώσεται [ἴσ. καὶ εἰ σιδήρου τὰ τ. ἔχ. καὶ εἰ ἰμ. χαλκοῦν οὐδὲ ἐπιγνώσεται], ὅτι αὐτὸ τοῦτο ἔστι σιδηροῦν. τοιαῦτα ὑποστήσονται “I.e., it has walls without iron, even if the garment is of copper, it will not be recognized that just this is of iron. Such things will resist.” Though the interpretation of this comment of Chrysostom is quite tentative, it seems that Chrysostom also here took σίδηρος and περιβόλαιον together. Thus σίδηρος and περιβόλαιον are taken together with ἡ ἰσχὺς σου, and not with εἰ γνωσθήσεται in the present translation. Cf. Brenton: “Will iron be known? whereas thy strength is a brazen covering.”

εἰ γνωσθήσεται] seems to be a rendering of **ידע** (MT **הירע**). Though a rendering of **ו**, εἰ looks very much like the Hebraism discussed in 2:28 (cf. v. 11), and it is possible that some reader of the Greek text took it that way. However, Chrysostom and Olympiodorus obviously take it as a conjunction in the comments discussed above. Thus the rendering “if” in the English translation.

13. εἰς ... δώσω] For a discussion of this expression, see 6:27 and 9:11.

14. ἐν τῇ γῆ ἣ οὐκ ἤδειξ] For relative attraction, see BDR, §294, and Sollamo 1992, 45.

ἐκ(κέ)καυται] Gött. has ἐκκέκαυται. κε is written above the line. ἐκκαυται is most likely a scribal error.

15. ἐπίσκεψέ] Gött. has ἐπίσκεψαί. αι is written above the line.

ἀθώωσον] Gött. has ἀθώωσόν με. ἀθώωσον seems to be a rendering of **נקמה**, which usually is rendered by “avenge”. LSJ gives the meaning “avenge” of ἀθώωω with a reference to this verse, while LEH gives the meaning “to take revenge on sb’s life on someone else”. also with a reference to this verse. LSJ and LEH are most likely right that this was the intention of the translator of Jeremiah, but it is not the way it was understood by the early commentators, who took it in the sense “to let go unharmed”: Chrys. *fr. in Jer.* 64.905 ὁὔσαί με ἐκ τῶν καταδιωκόντων με “save me from those who persecute me”, and Thdt. *Jer.* 81.597 μὴ παραδῶς με τοῖς καταδιώκουσί με· ὁ γὰρ ἀθῶος ἐλευθεροῦται “Do not deliver me to those who persecute me. For the innocent is set free.” Thus the rendering “and let me go unharmed from my pursuers” in the translation.

μὴ εἰς μακροθυμίαν] is commented upon by Origen: Or. *hom. in Jer.* 14.13 τί ἐστὶ τὸ μὴ εἰς μακροθυμίαν; ἐμακροθύμησας αἰεὶ ἐπὶ τὸν λαὸν ἐπὶ τοῖς ἀμαρτήμασιν, ἐπὶ δὲ τοῖς κατ’ ἐμοῦ τετολημμένοις μὴ μακροθυμήσης “What is the ‘not with patience’? You have always been patient with the people and with the sins, but do not be patient with those who are bold against me.”

16. ἀθετούτων] Gött. has ἀθετούντων. ν is written above the line.

ἐπικέκληται τὸ ὄνομά σου ἐπ’ ἐμοί] is a rendering of **עלי שמיך נקרא**. For the expression ἐπικαλέω τὸ ὄνομά τινος ἐπὶ τι/τινα, cf. 7:10.

17. ἀπὸ προσώπου] Cf. 1:8.

ὄ(τι)] Gött. has ὄτι. τι is written above the line. ὄ is most likely a scribal error.

18. ἴνα τί] Cf. 2:29.

γυνομένη ἐγενήθη] is a literal rendering of **היה והיה**, i.e. infinitive absolute and finite verb. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “has becoming become”, since the construction of the present participle with the finite verb is as strange to

Greek as it is to English. For a discussion of the Greek present participle as a rendering of the Hebrew infinitive absolute, see 3:1.

οὐκ ἔχον πίστιν] is a rendering of וְאֵין אֱמוּנָה. For a discussion of the rendering οὐκ ἔχον πίστιν, see Soisalon-Soininen 1987, 187.

19. A stroke above the line in the MS indicates a new paragraph. Since v. 19 begins at the beginning of the line, there is no space in the text which could confirm the new paragraph. However, the preceding line is shorter than the other lines, indicating a new paragraph. Thus the new paragraph in the text.

ἐὰν ... καὶ ... καί] for the construction and the rendering “if ... both ... and”, see 4:2.

ἀξίου] Gött. has ἀναξίου.

20. καὶ δώσω ... ὥς] is a literal rendering of וְ ... וְנָתַתִּי. Cf. 6:27.

οὐ μὴ δύνωνται πρὸς σέ] appears to be a literal rendering of אֵין יָכוֹל לְאָגֵדְךָ. Thus the literal rendering “they will not at all be able against you” in the present translation. For the Hebraistic use of δύναμαι πρὸς τινα, cf. 1:19.

21. ἐξερεῖσθαι] Gött. has ἐξαιρεῖσθαι. αι is written above the line.

λυτρώσομαί σε] Not in Gött.

16:1. The space between λοιμῶν and καί is quite small, but a stroke above the line in the MS confirms the new paragraph.

2. γεννηθήσεται] Gött. has γενηθήσεται.

4. ἐν θανάτῳ ... ἀποθανοῦνται] is a rendering of יָמָת ... מִמּוֹתַי. The *figura etymologica* of the Hebrew text is preserved in the Greek translation. “They will die from a death” is an attempt to preserve the *figura etymologica* in the English translation as well.

εἰς ... ἔσονται] For a discussion of the construction εἶναι ... εἰς, see 3:23.

παράδειγμα] Gött. has παράδειγμα. ε is written above the line.

5. θείασον] Gött. has θίασον. Chrysostom comments on the word: Chrys. *fr. in Jer.* 64.912 θίασον γὰρ καλεῖ τὴν καταφιλικὴν εὐδοκίαν, ἣν ποιοῦνται, καὶ ἐν συμποσίοις, καὶ ἐπὶ πένθει, πρὸς παράκλησιν τοῦ πενθοῦντος “A mourning feast [θίασος] he calls the friendly inter-

course which they have, both in parties and in sorrow, as comfort to the mourner.” And Olympiodorus on the same word: *Olymp. fr. Jer.* 93.664 εἰς ἐστίασιν εὐφροσύνης ἢ καὶ πένθους “to a feast in joy or even in sorrow.”

6. κόψονται] Gött. has κόψονται.

ἐντομίδας] ἐντομῖς is a neologism. Thus the “neologism” “incutting” in the English translation.

ποιήσουσιν] Gött. has ποιήσωσιν.

7. μητροί] Gött. has ἐπι μητροί.

8. συναθίσαι] Gött. has συγκαθίσαι. γ is written above the line.

9. ἐνώπιον τῶν ὀφθαλμῶν] is a rendering of לַעֲיִן. For a discussion of the rendering ἐνώπιον τῶν ὀφθαλμῶν and the use of the definite article, see Sollamo 1979, 150, and BDR, § 214.6.

10. καὶ ἔσται ... καὶ ἐρεῖς] For a discussion of this construction, see 5:19. To begin the apodosis καὶ ἐρεῖς (v. 11) with καὶ is poor Greek, and is a result of the literal translation of וַאֲמַרְתָּ, which begins the Hebrew apodosis. Thus the literal rendering “and you will say” in the present translation. For Greek apodosis introduced by καὶ, see 4:2.

ἅπαντα] Gött. has πάντα.

τὰ ῥήματα] is a rendering of הַדְּבָרִים. For a discussion of the rare rendering ῥήμα of דְּבַר, see 1:1.

11–13. ἀνθ' ὧν ... καὶ ἀπορίψω] As in v. 10 the apodosis is introduced by καὶ, and again for the same reason, viz., the literal translation, here of וְהִטַּלְתִּי. Again the result is very poor Greek. However, here in v. 13 it is also possible to take καὶ as an adverb. Thus the rendering “I will also throw ... away” in the present translation. For a discussion of the construction, see 7:7.

ἐνκατέλιπον] is the spelling of the first example, while the second example is spelled ἐγκατέλιπον. Gött. has ἐγκατέλιπον in both examples. γ is written above ἐνκατέλιπον.

ὀπίσω] Cf. 2:5.

12. ὑπὲρ τοὺς πατέρας] For the comparative use of ὑπὲρ with the accusative, see Johannesson 1910, 45, Johannesson 1926, 219, and CS, § 94.

πορεύεσθε] πορεύε is written one line εσθε on the following. This is most likely the reason for the dittography of ε. It should be noted, however, that it cannot be excluded that the second ε in πορεύε is secondary, although it looks original in the manuscript.

ὀπίσω] Cf. 2:5.

13. ἀπορίψω] Gött. has ἀπορορίψω.

τὴν γῆν] Gött. has γῆν.

14. ὁ ἀναγαγὼν ... ὃς ἀνήγαγεν] appear to be renderings of the same Hebrew expression הַעֲלֶה אֶת־בְּנֵי יִשְׂרָאֵל (in 23:7 and 23:8 the same expression is rendered ὃς ἀνήγαγεν and ὃς συνήγαγεν). The different renderings are most likely not due to a different Hebrew *Vorlage*, but rather an example of variation in translation. For a discussion of the Hebrew *Vorlage*, see McKane 1986, 374–375. For variation between relative clause and participle cf., e.g., Matt. 7:24 πᾶς ... ὅστις ἀκούει, 7:26 πᾶς ὁ ἀκούων and Heb. 9:2, ἥτις λέγεται 9:3 ἡ λεγομένη.

τοὺς υἱοὺς Ἰσραὴλ ... τὸν οἶκον Ἰσραὴλ] The equivalent for these expressions in MT is אֶת־בְּנֵי יִשְׂרָאֵל in both verses (cf. 23:7 τὸν οἶκον Ἰσραὴλ (MT אֶת־בְּנֵי יִשְׂרָאֵל), and 23:8 τὸ σπέσμα Ἰσραὴλ (MT אֶת־זֶרַע אֶת־בֵּית יִשְׂרָאֵל)). For a discussion of the relation between the Hebrew text and the Greek translation, see McKane 1986, 374.

15. οὗ ... ἐκεῖ] ἐκεῖ is redundant in Greek, and it has been rendered by the equally redundant “there” in the English translation. For a discussion of the construction, see 7:12.

16. ἀλεεῖς] For the spelling, see Thackeray 1909, 84.

τοὺς πολλοὺς] Gött. has πολλοὺς.

17. ἀπέναντι τῶν ὀφθαλμῶν] is a rendering of עֵינַי מִנֶּגֶד. For a discussion of the rendering ἀπέναντι τῶν ὀφθαλμῶν and the use of the definite article, see Sollamo 1979, 155.

18. διὰ πάσας τὰς κακίας] Gött. has διπλᾶς τὰς ἀδικίας.

ἐν τοῖς θνησιμαίοις τῶν βδελυγμάτων αὐτῶν] Theodoret comments on the expression: Thdt. Jer. 81.601 θνησιμαῖα δὲ τῶν βδελυγμάτων καλεῖ τὴν τῶν υἱῶν καὶ τῶν θυγατέρων σφαγὴν, ἣν τοῖς εἰδώλοις προσέφερον “Carcasses of the abominations he calls the sacrifices of sons and daughters, which they offer to the idols.”

25. *The Vanity of Idols and the
Blessing of Trusting in the Lord (16:19–17:10)*

For this section it should first be noticed that the verses 1–4 of BHS are missing in most Greek manuscripts as well as in *Vaticanus*.

The transition from the previous section is harsh. The present section opens with a confession by Jeremiah that he depends upon the Lord, and that idols are vain. This fact is acknowledged and underlined by the Lord, who also points out the vanity in trusting a human and the blessing of trusting the Lord.

The section contains a rare example of a relative clause with three different verb forms: present, future, and subjunctive. Interesting are also the comments of the early interpreters on the characteristics of the plant discussed in verse 6.

19. σύ] Not in Gött.

ἡμέραις] Gött. has ἡμέρα.

20. εἰ] For concessive εἰ without a concessive particle, see 14:12. Chrysostom remarks on the verse: Chrys. *fr. in Jer.* 64.913 πῶς γὰρ τὸ ποιηθὲν Θεός; “For how is the made God?” or “How can the created be God?” And Olympiodorus on the same verse: Olymp. *fr. Jer.* 93.665 τὸ τῆς ἐνανθρωπήσεως “About the incarnation.”

17:5. ὃς ... ἔχει ... στηρίσει ... ἀποστῆ] The relative clause with three different verb forms is strange. According to BDR, § 378, the clause is final, but it is hard to see how the relative clause could have been taken in a final sense. It should be noticed that the relative clause is not totally logical, since the subject of ἀποστῆ (*Sinaiticus* has ἀπέστη) is ἡ καρδιά, and perhaps the clause καὶ ... αὐτοῦ should be taken as an independent clause. Anyhow, the subjunctive ἀποστῆ is strange, unless the particle ἄν is understood. Thus the rendering “will depart” (implying ἄν) in the present translation.

τὴν ἐλπίδα ἔχει] appears to be a rendering of פִּטְבִּי. For a discussion of τὴν ἐλπίδα ἔχει, see Soisalon-Soininen 1987, 187.

στηρίσει σάρακα βραχίονος αὐτοῦ ἐπ’ αὐτόν] Olympiodorus comments on the expression: Olymp. *fr. Jer.* 93.665 καὶ πεποιθὼς ἦ ἐπὶ τῇ δυνάμει αὐτοῦ “And he may put his trust in his strength.”

6. ἡ ἀγριομυρική] Gött. has ἀγριομυρική. The early commentaries comment on the plant: Chrys. *fr. in Jer.* 64.916 ἄκαρπον τοῦτο τὸ δένδρον, καὶ ἐν ἐρήμοις αἰεὶ διαιωόμενον, οὐκ ἀγόμενον εἰς ἐργασίαν τινά, οὐδὲ κομῶν τοῖς καρποῖς.—ἀσθενὲς τὸ ξύλον τοῦτο “This tree bears no fruit, and always grows in deserts, not leading to any tillage, nor being loaded with fruit.—This tree is weak.” Olymp. *fr. Jer* 93.665 τοῦτο τὸ φυτὸν καὶ ἐν τῷ ζῆν ἡμιθανὲς ἐστὶ καὶ κεκαυμένον· λέγεται δὲ ἀποθνήσκειν, ὅταν ὑετὸς ἔλθῃ ἐπ’ αὐτῷ “This plant is half dead and scorched even when it is living. It is said to die when rain comes upon it.”

καὶ ἐν ἐρήμῳ] Gött. has ἐν ἐρήμῳ.

ἥτις] For the use of the indefinite relative pronoun instead of the relative pronoun ἧ, see BDR, § 293, CS, § 71.

7. τῷ κῶ] is a rendering of כִּי־בִי. For the definite article with κύριος, see Introduction.

8. ῥίζαν αὐτοῦ οὐ] Gött. has ῥίζας αὐτοῦ καὶ οὐ.

ἀβροχίας] Gött. has ἀβροχίας.

9. καὶ ἄνθρωπος] is obviously a misinterpretation of חַיָּוִי. חַיָּוִי here most likely is not the noun “man”, but a verb with the meaning “to be weak, sick, incurable”. The same misinterpretation is found in v. 16.

According to McKane 1986, 397, the comment of Chrysostom could contain a text with a double rendering of חַיָּוִי, first as “hidden” and then as “man”: Chrys. 64.916 καρδία βαθεῖα κεκρυμμένη ἄνθρωπός ἐστι, καὶ τίς γνώσεται αὐτόν; “Man is a heart, deep and hidden, and who will know him?” (McKane’s translation of Chrysostom “Man is deep and hidden and who can know him” is strange.)

26. *Jeremias Praises the Lord and His
Justice. Sabbath Observance (17:11–17:27)*

While it is unclear who is the speaker in the first verse, it is clear that Jeremiah is the speaker of the following seven verses, in which he praises the Lord and prays that he will protect him and punish those who have deserted the Lord. The remaining nine verses are devoted to Sabbath observance. The Lord tells Jeremiah to stand in the gates of Jerusalem and remind the people not to bring any burdens into Jerusalem and not

to work on the day of Sabbath. The Lord also points out the blessings of keeping the Sabbath day holy as well as the consequences of violating it.

The text of the first verse is interesting from both a text-critical and a translation-technical point of view. Though the text of *Vaticanus* might be secondary, it is still this text that is commented upon by the early commentators, i.e., this is the text that was read in the early church. Further, since the early commentators mostly had no access to the Hebrew *Vorlage*, they interpreted the text as if it was an original Greek text; thus they supplied what is usually supplied in common Greek expressions (see also v. 26). However, a participle a few verses later makes it clear that this, of course, is no guarantee that the interpreters understood all expressions in the same way. Further, there are a few extremely literal renderings as well as one of the rare examples of a dittography in the text of *Vaticanus*. Finally, the translator for some unknown reason varies his translation of what most likely were similar expressions in the *Vorlage*, rendering one into a future form and the other into an imperative.

11. ἐφώνησεν] Not in Gött. According to Ziegler it is secondary. For a discussion of the passage, see Ziegler 1958, 95, and McKane 1986, 399. Though Ziegler might be right that ἐφώνησεν is secondary, the text interpreted by the early commentators is the text with ἐφώνησεν, e.g., Olympiodorus: *Olymp. fr. Jer.* 93.665 ὁ πέριδιξ, ὡς φασι, ὑπερήφανος ὢν, διὰ τῆς φωνῆς τοὺς ἀλλοτρίους προσκαλεῖται νεοτούς. οἵτινες γνόντες ὕστερον ὅτι οὐκ εἰσὶν αὐτοῦ, καταλιμπάνουσιν αὐτόν “The partridge, so they say, being proud, with his voice he calls for other chicks. Later, when they have realized that they do not belong to him, they desert him.”

ποιῶν] the nominative ποιῶν forms an anacoluthon. Thus the anacoluthon is marked with a dash in the English translation too. For the not very uncommon anacoluthon consisting of a participle in the nominative case, see BDR, §466.4.

μετὰ κρίσεως] is a literal rendering of *בְּשֵׁפֶט*. Thus the literal rendering “with judgement” in the present translation.

ἐπ’ ἐσχάτων] sc. ἡμερῶν. For the ellipsis of ἡμερῶν, see BDR, §241.2 and Smyth 1956, §1027b. The ellipsis of ἡμερῶν was most likely not the intention of the translator of Jeremiah, but it is very likely that this is what the early readers had in mind. This is actually also what Chrysostom has in his commentary: *Chrys. fr. in Jer.* 63.917 ἐκεῖνος καλέσας ἡκούσθη μόνον· ἐπ’ ἐσχάτων τῶν ἡμερῶν αὐτοῦ ἔσται ἄφρων. τοῦτ’

ἔστιν ἐλεγχθήσεται οὐχὶ τὰ οἰκεῖα συλλέγων, ἀλλὰ τὰ ἀλλότρια “When he called, it was only heard: ‘in his last days he will be a fool’. I.e., he will be reproached, when he gathers, not what belongs to him, but what belongs to others”

ἐγκαταλίψουσιν] Gött. has ἐγκαταλείψουσιν. ε is written above the line.

13. ἐπὶ τῆς γῆς γραφήτωσαν] The much discussed expression is commented on by Olympiodorus: *Olymp. fr. Jer.* 93.665 οἱ Θεοῦ ἀφροσύνητες, φησὶ, μὴ ἐν οὐρανῷ, ἀλλ’ ἐν γῆ γραφήτωσαν, κατὰ τὸ, γῆ εἶ, καὶ εἰς γῆν ἀπελεύσῃ “Those who have revolted, he says, will be written, not in heaven, but in earth, in accordance with ‘you are earth and you will return to earth.’”

τὸν ᾠν] is a rendering of וְהָיָה . For the use of the definite article with κύριος, see Introduction.

15. ἐλθάτω] For the form (instead of ἐλθέτω), see CS, § 18.

16. ἐγὼ δὲ οὐκ ἐκοπίασα κατακολουθῶν ὀπίσω σου] Chrysostom appears to have taken the participle as a concessive participle inserting the concessive particle καὶ and paraphrasing it: *Chrys. fr. in Jer.* 64.917 ἀλλ’ ἐγὼ, φησὶν, οὐκ ἀπέκαμον καὶ ὀνειδίζόμενος “But I, he says, was not exhausted, though I was insulted.” Origen, on the other hand, takes it in the sense that a man following the Lord (Jesus) does not become weary, referring to *Matt.* 11:28 δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. Obviously, the participle can be taken in both senses, but the concessive meaning is most likely a bit more far-fetched. Thus the participle is not taken as a concessive participle in the present translation.

ὀπίσω] Cf. 2:5.

ἡμέραν ἀνθρώπου] Cf. v. 9

ἐπίστη] For the form (instead of ἐπίστασαι), see Thackeray 1909, 217, and CS, § 17.

17. Olympiodorus comments on this verse: *Olymp. fr. Jer.* 93.665, 668 ἐν τῇ ἐπιπόνῳ καὶ ἐταστικῇ τῆς κρίσεως ἡμέρᾳ μὴ ὡς ἀλλότριος καὶ ἀντίδικος ἀντικαταστῆς μοι, ὦ Κύριε, ἀλλὰ φειδόμενός μου συγχώρησόν μοι τὰ ἁμαρτήματα “In the painful and inquisitorial day of judgement, do not oppose me as a stranger and an adversary, Lord, but sparing me forgive me my sins.” Though the adversative interpretation of the partici-

ple is possible, the text of Olympiodorus rather has the character of an exposition, even adding another finite verb. Thus no adversative particle is added in the translation. Cf. Brenton, who added “but”, and NETS, which takes it in a temporal sense.

γενηθῆς ... εἰς] For a discussion of the construction γίνεσθαι εἰς, see 2:14.

18. σύντριμμα σύντριψον αὐτούς] is a rendering of שברון שברם. The *figura etymologica* of the Hebrew *Vorlage* is preserved in the Greek translation. Thus the *figura etymologica* in the English translation. The construction of συντριβω with the double accusative is only found here in the Septuagint and seems to be at least very rare outside the Septuagint too. Thus the rendering “break them a ... breach” in the English translation.

19. ἐν ταῖς πύλαις] Gött. has ἐν πύλαις.

ἐν αἷς ... ἐν αὐταῖς] Both examples of ἐν αὐταῖς (for the third, see below) are redundant in Greek, and are rendered by the equally redundant “by them” in the English translation. For redundant pronouns in Greek translated from Semitic originals, see 2:6.

βασιλεῖς Ιουδα καὶ ἐν αἷς ἐκπορεύονται ἐν αὐταῖς] The second example of this is, of course, a dittography.

20. ἀκούσατε) is written in the margin.

τὸν λόγον] Gött. has λόγον.

Ἰουδαία] is a rendering of יהודה. For a discussion of the renderings of יהודה in Jeremiah, see McLean 1997, 71–72, and 79–80.

21. ἔρατε] Gött. has αἶρατε. αι is written above the line.

ἐκπορεύεσθε] Gött. has εἰσπορεύεσθε. According to Ziegler 1958, 44, the confusion between ἐκ- and εἰσ- is due to their similarity, especially in uncials EK—EIS, and the right form, εἰσπορεύεσθαι, is found in v. 27.

ταῖς πύλαις] is a rendering of בשער. The same Hebrew expression with a verb of motion is rendered by διὰ τῶν πυλῶν in v. 24 and v. 25, by ταῖς πύλαις in v. 27 and by ἐν ταῖς πύλαις in 22:4.

22. πᾶν ... οὐ] is a rendering of לֹא ... כָּל. According to BDR, § 302.1 this construction is rare outside Biblical Greek. Thus the literal translation “not ... every”. Cf. CS, § 88, and Tabachovitz 1956, 87–91.

οὐ ποιήσετε] is a rendering of **לֹא תַעֲשׂוּ**. None of the imperatives in this verse are translations of Hebrew imperatives, and it is hard to see why the translator chose to translate this imperfect form into a future and the previous imperfect **וְלֹא תִוְצִיאוּ** into the imperative **καὶ μὴ ἐκφέρετε**. If he preferred the aorist tense, he could have used the prohibitive subjunctive as he does in 5:10 and 51:4 (MT has jussive in these examples). For the use of future tense instead of imperative, see BDR, § 362 and Thackeray 1909, 194.

ἔκλειναν] Gött. has ἔκλιναν.

ἔκλειναν τὸ οὐ̃ς] Cf. 25:4.

23. ὑπὲρ τοὺς πατέρας] For the comparative use of ὑπὲρ with the accusative, see Johannessohn 1910, 45, Johannessohn 1926, 219, and CS, § 94.

24–25. καὶ ἔσται ... καὶ εἰσελεύσονται. For a discussion of this construction, see 5:19.

24. εἰσακούσητε] Gött. has ἀκοῆ ἀκούσητε. For a discussion of the construction found in Gött., see 3:1.

διὰ τῶν πυλῶν] Cf. v. 21.

τοῦ μὴ ... πᾶν] is a literal rendering of **כִּל ... בְּכֹל**. Thus the literal translation “so that ... not ... every”. For the construction **μὴ ... πᾶς**, see v. 22.

25. καὶ εἰσελεύσονται] introduces the apodosis corresponding to the protasis introduced by **ἐὰν εἰσακούσητε** in verse 24. For the rendering “also” of the **καὶ** introducing the apodosis, see 7:7.

διὰ τῶν πυλῶν] Cf. v. 21.

ἐφ’ ἄρμασιν καὶ ἵπποις αὐτῶν] is a rendering of **בְּרֶכֶב וּבַסּוּסִים**. The same phrase is rendered by **ἐφ’ ἄρμάτων καὶ ἵππων** in 22:4.

ἵπποις αὐτῶν] Gött. has ἵπποις.

26. κυκλόθεν] For the use of **κυκλόθεν** as a preposition, see CS, § 97h.

Βενιαμειν] Gött. has Βενιαμιν.

γῆς πεδινη̃ς] Gött. has τῆς πεδινη̃ς. According to Ziegler 1958, 44, γῆς is a scribal error for τῆς.

ἐκ τῆς πρὸς νότον] For the common ellipsis of γῆς, see CS, § 45, BDR, § 241.1 and Smyth 1956, § 1027b. Hence the rendering “the land towards the south”.

θυσίαν καὶ θυμιάματα] Gött. has θύματα, which is a conjecture by Ziegler. For a discussion of the text, see Ziegler 1958, 103–104, and McKane 1986, 415.

μαννα] Gött has μαναα. Cf. 48:5. μαννα appears to be a rendering of the Hebrew word *מננה* “offering”. It is not possible to know what the translator or the later readers could have understood by μαννα in this context, but it should be noticed that there are no discussions of the expression in the early commentaries and no variant renderings in any manuscripts.

27. διὰ τῶν πυλῶν] Cf. v. 21.

καὶ ἔσται ... καὶ ἀνάψω] For a discussion of this construction, see 5:19. καὶ ἀνάψω introduces the apodosis corresponding to the protasis introduced by ἐὰν μὴ εἰσακούσητε. For the rendering “also” of the καὶ introducing the apodosis, see v. 24 and 7:7.

*27. Jeremias at the Potter's. Jeremias Accusing the People.
Jeremias Crushing a Jar. Jeremias and Pašḳōr (18:1–20:6)*

The frames of the following section are two tasks assigned to Jeremias by the Lord, and the imprisonment of Jeremias. Each task has its own significance, the first for Jeremias and the second for the people. The first task, which is also the first paragraph of the present section, is perhaps one of the most well-known pericopes in the book of Jeremias. The Lord tells Jeremias to go to the potter's. The significance of this task is that the Lord can do with the people what the potter can do with his clay, i.e., if he is not satisfied with the vessel he has produced he can use the clay to make another one. The Lord goes on to declare that even if he has decided to do good or evil to a nation, he will change his mind if that nation turns around either from good to bad or from bad to good. Then the Lord tells Jeremias to say to the people that he has decided evil against the people and he urges them to turn around, but the people declares that they will not do so. Thus the evil consequence of the refusal to turn around is as inevitable as the laws of nature. Instead of turning around, the people decides to silence Jeremias, who cries to the Lord for help and reminds the Lord that he spoke good on behalf of the people. Jeremias also asks the Lord not to forget the sins of the people, but to punish them severely.

The Lord assigns the second task to Jeremias, who is told to get an earthen jar and take some of the elders and some of the priests to the

common burial ground and repeat to the people what he said before, that the Lord has decided evil against them, because of their iniquity, their apostasy, and their idolatry. Therefore, the people will be handed over to their enemies and slaughtered and turned into food for birds and beasts. The city will be broken down and turned into an example for all to see. Now Jeremiah is told to crush the jar before the people and tell them that the Lord will crush the city and people in the same way and turn them into a burial place, because of their idolatry.

Then Jeremiah repeats the prophecy to the people in the court of the house of the Lord.

For the prophecy in the court of the house of the Lord, Jeremiah is arrested by the chief of the house of the Lord, Paskōr, and put in some kind of restraint. When he is released from the restraint, he tells Paskōr that he and his friends will personally be punished in the same way as the rest of the people, and be brought to Babylon. It should be noted that this is the first, but by no means the last, time that Babylon is mentioned in the text.

As expected this quite long section contains a number of interesting linguistic features beside the usual literal renderings of the Hebrew text. In 18:4 there is another example of variation in spelling in one and the same verse. In 18:7, 9 the expression πέρους seems to have a meaning different from what is usually attributed to it. Interestingly enough, Origen has a discussion of the expression in his commentary of the passage. The comment by Origen is also discussed in a note by Nautin in his French translation of Origen. In the present translation the interpretation by Origen is followed. In 18:7–10 the mode of some verbs is unclear and presupposes the supplementation of conjunctions. However, the supplementation is supported by the early interpreters, who presuppose the conjunctions in their commentaries. Another example where an early interpreter is followed is 19:7. There Olympiodoros gives the meaning “council” of βουλή rather than “counsel”. A small detail that still should be noted is the use of a comparative form (18:11), though there are no comparative forms in Hebrew. Given the fact that Jeremiah is a very literal translation, the use of comparative forms can most likely tell us something of the competence of the translator. There are also two unique readings in *Vaticanus*, 18:20 and 19:5, of which the first adds the relative pronoun ὃ, while in the latter the same pronoun is missing. Perhaps this is just a coincidence, but being quite close it could also be possible that someone added the missing pronoun in the wrong place in some earlier manuscript. Interesting is the rendering καταράκτης of כַּתְּרָה, which is

only found in Jeremiah. The word *καταράκτης*, waterfall, could hardly have made any sense to a reader of the Greek text.

3–4. *αὐτός*] For *αὐτός* used as a personal pronoun, see BDR, § 277.3, and CS, § 13.

4. *ἔπεσεν*] Gött. has *διέπεσε*.

ἀγγίον] Gött. has *ἀγγεῖον*. ε is written above the line. It should be noted that *ἀγγίον* is the spelling of the first example of this word in this verse in *Vaticanus*, while in the second example it is spelled *ἀγγεῖον*.

ἦρσεσεν ἐνώπιον] is a rendering of *יִשְׂרָאֵל בְּעֵינֵי*. *ἀρέσσω ἐνώπιον/ ἐναντίον* appears to be at least very rare outside the Septuagint and texts related to the Septuagint. Thus the literal rendering “seemed good before” in the English translation. For a discussion of the rendering *ἐνώπιον* of *בְּעֵינֵי*, see Sollamo 1979, 130, and BDR, § 214.6.

ποιῆσαι] Gött. has *τοῦ ποιῆσαι*.

5. A stroke above the line in the MS indicates a new paragraph. Since v. 5 begins at the beginning of the line, there is no space in the text which could confirm the new paragraph.

6. *εἰ*] is a rendering of the Hebrew interrogative particle *ה*. According to BDR, § 440.3 the use of *εἰ* to introduce a direct question is a Hebraism, cf. CS, § 100. See also 2:28. Thus the literal rendering “if” in the English translation.

ποιῆσαι ὑμᾶς] For a discussion of *ποιέω* with accusative, see Helbing, 1928, 3–5.

ἔσται] Gött. has *ἔστε*.

ταῖς χερσίν] Gött. has *χερσί*.

7. *πέρας*] The meaning of *πέρας* is problematic. *πέρας* seems to be a rendering of *גֵּרַם*, which usually is rendered by “moment”. This meaning is not attested for *πέρας*, which usually is rendered by “limit, end, boundary”. LEH suggests “at last” for this verse. LSJ gives, among several others, the translation “final decision”, which would make good sense here, but the only reference given by LSJ is the orator Dinarchus living in the IV/III century BC.

Chrysostom comments on the verse: Chrys. *fr. in Jer.* 64.920 *μη γὰρ ἐπειδὴ εἶπον ἅπαξ, ἐκβῆναι δεῖ*; “For surely when I say once, it does not have to be fulfilled, does it?” Perhaps the *ἅπαξ* is an interpretation

of πέρας. Theodoret, on the other hand, comments: Thdt. 81.608 *Jer.* καὶ γὰρ εἰ καταψηφίσομαι ἔθνος, καὶ ἀπειλήσω τιμωρίαν ἐσχάτην “For even if I will condemn a nation and threat it with a final threat ...”. Perhaps ἐσχάτην is an interpretation of πέρας, but as in the previous example the interpretation might be taken from the context.

Origen discusses the verse and the expression πέρας: Or. *hom. in Jer.* 18.6 *πέρας λαλήσω ἐπὶ ἔθνος ἢ καὶ ἐπὶ βασιλείαν.* δόξει ἀπλῶς τὸ πέρας (εἰρησθαι), εἴρηται δὲ τοιοῦτον. ἐν τῷ λαλήσω ἐπ’ ἔθνος ἢ βασιλείαν, τὸ πέρας τοιοῦτόν ἐστι. κατασκάψω λέγεται τῷ προτέρῳ ἔθνει τὸ πέρας, τῷ δευτέρῳ ἔθνει ἀνοικοδομήσω ὑμᾶς, καὶ πάλιν ἐκρίζωσω τοῖς προτέροις λέγεται, καὶ καταφυτεύσω τοῖς δευτέροις. ἄρ’ οὖν ἐπεὶ εἴρηται τὸ πέρας, δεῖ γενέσθαι τὸ πέρας; “A determination I will announce about a nation or even about a kingdom. τὸ πέρας seems to have been spoken simply, but it has been spoken like this. In the ‘I will announce about a nation or about a kingdom’ τὸ πέρας is like this: ‘I will break’ is called the determination to the first nation, to the second nation ‘I will rebuild you.’ And again ‘I will pluck up’ it is called to the first ones and ‘I will plant’ to the second ones. Therefore, since the determination has been spoken, does the determination have to be fulfilled?” Then follows a discussion about the possibility that God changes his mind. Nautin 1977, 194–195, comments on his French translation in a note on πέρας: “Si je comprends bien, Origène veut dire ceci: le mot πέρας, «enfin», n’est pas à prendre comme une expression banale, mais il a un sens fort, il signifie que Dieu assigne comme *fin* à la première nation la destruction et à la seconde la reconstruction. En somme, dans la phrase πέρας λαλήσω ... τοῦ ἐξᾶραι αὐτούς, Origène nous invite à considérer πέρας non comme une expression adverbiale mais comme le complément d’objet du verbe λαλήσω: «Je parlerai d’une *fin* ... (qui sera) de les détruire». There seems to be good reason to believe that Origen’s interpretation of πέρας is the same as the interpretation by the translator of Jeremiah, and anyhow this is a possible interpretation by an early reader of the present text, and thus it is also the interpretation adopted in the present English translation.

7–10. λαλήσω ... ἐπιστραφή ... λαλήσω ... ποιήσωσιν] Both examples of λαλήσω can be either future or subjunctive. ἐπιστραφή and ποιήσωσιν, on the other hand, are subjunctive. However, subjunctive in a main clause is quite out of place here, and a conjunction has to be supplied. Some commentators supply the conjunction εἰάν, e.g., Chrysostom in *Chr. exp. in Ps.* 55.470 καὶ εἰάν μετανοήσωσιν ἐπὶ τῇ κακίᾳ ... “and

if they change their mind about the evil ...”, and Origen in *Or. hom. in Jer.* 18.6 καὶ ἐὰν ἐπιστρέψῃ τὸ ἔθνος ἐκεῖνο ἀπὸ τῶν κακῶν αὐτῶν “and if that nation turns back from their evil ...”. Other commentators instead supply a conjunction before λαλήσω, taking it either as a future, so Theodoret: *Thdt.* 81.608 *Jer.* εἰ καταψηφίσομαι ... “if I will condemn ...” or as a subjunctive, so Olympiodorus: *Olymp. fr. Jer.* 93.668 ἐὰν ἀποφαίνωμαι “If I appear.” For the present translation λαλήσω is twice taken as future, ἐπιστραφῆ and ποιήσωσιν are taken as subjunctive and ἐάν is supplied to ἐπιστραφῆ and ποιήσωσιν. Thus “if” is supplied in the English translation, but put within brackets.

8. καὶ μετανοήσω] If ἐπιστραφῆ is taken as introducing a protasis, then καὶ μετανοήσω introduces the apodosis. For καὶ introducing the apodosis, see 7:7. καὶ is here taken as an adverb. This is also the interpretation by Chrysostom: *Chrys. exp. in Ps.* 55.470 μετανοήσω καὶ γὰρ “I too will change my mind”.

πάντων τῶν κακῶν] Gött. has τῶν κακῶν.

9. καὶ πέρας λαλήσω] Olympiodorus comments on the expression: *Olymp. fr. Jer.* 93.668 ἐὰν ἀποφαίνωμαι “If I appear.” For πέρας, cf. v. 7.

βασιλείαν] Gött. has ἐπὶ βασιλείαν.

10. ἐναντίον μου] is a rendering of בְּעֵינַי. For a discussion of ἐναντίον, see 7:30.

11. καὶ λογίζομαι ... λογισμὸν] is a rendering of מַחְשָׁבָה ... וְחֵשֶׁב. The *figura etymologica* in the Hebrew text is preserved in the Greek translation. “I am planning a plan” is an attempt to preserve it in the English translation too.

ἀποστραφήτω δῆ] For a discussion of the construction and the rendering “indeed”, see 5:21.

καλλίονα ποιήσετε] is a rather free, but quite idiomatic rendering of הֵיטִיב. This comparative καλλίονα is the only comparative in LXX of καλός. Usually the root טוּב is rendered by some construction with βελτίων or κρείττων (in Jeremiah only βελτίων (33:13 and 42:15)). For the use of comparative forms in the LXX, though there are no comparative forms in Hebrew, see Thackeray 1908, 181.

12. ὀπίσω] Cf. 2:5.

13. A stroke above the line in the MS indicates a new paragraph. Since v. 13 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph. However, the preceding line is shorter than the other lines, indicating a new paragraph. Thus the new paragraph in the text.

ἐρωτήσατε δὴ] For a discussion of the construction and the rendering “indeed”, see 5:21.

14. ἐκλίψουσιν] Gött. has ἐκλείψουσιν. ε is written above the line.

μαστοί] appears to be a rendering of יָדָא “breast”, while MT has יָדָא “field”. The interpretation of μαστοί seems to have caused the early commentators some problem. Chrysostom interprets it as a proper noun: *Chrys. fr. in Jer.* 64.920 ἀκρόρειά τις ἦν πέτρα καλουμένη Μαστοί “Some mountain height was a rock called Breasts.” According to Theodoret: *Thdt. Jer.* 81.609 αἱ πηγαι, φησιν, ἀπαύστως ἀναβλύζουσιν “The springs, he says, pour forth unceasingly”, and Olympiodorus: *Olymp. fr. Jer.* 93.668 πέτρα ὁ Χριστός, μαστοὶ δὲ ὁ τροφίμος λόγος ... νοοῦνται δὲ μαστοὶ καὶ ἡ νέα, καὶ ἡ παλαιὰ διαθήκη “The rock is Christ, the breasts the nourishing word ... the breasts are apprehended, both the New and the Old Testament.” Though the interpretation varies considerably between the early commentators, the meaning “breast” of μαστοί appears to be accepted. For a discussion of the problematic Hebrew text, see McKane 1986, 429–432.

χειών] Gött. has χιών.

ἐκκλινεῖ] Gött. has ἐκκλινεῖ.

μὴ ἐκκλινεῖ ὕδωρ βιαίως ἀνέμῳ φερόμενον] Theodoret comments on the expression: *Thdt. Jer.* 81.609 τὸ ῥύμη φερόμενον ὕδωρ τετροιμμένην τρίβον ὁδεύει “The water brought by violence follows a worn track”, and Olympiodorus: *Olymp. fr. Jer.* 93.668 οὐκ εἰσὶν ἐν τῷδε τῷ βίῳ κλυδωνιζόμενοι, ὥσπερ ὕδωρ ὑπὸ βιαίου ἀνέμου φερόμενον; “Surely, they are tossed about by waves in this life, just like water brought by a violent wind, are they not?” For a discussion of the relation to the Hebrew text, see McKane 1986, 431.

15. ἀσθενήσουσιν ἐν ταῖς ὁδοῖς αὐτῶν σχοίνους αἰωνίους] σχοίνους αἰωνίους seem to be the object of ἀσθενήσουσιν, which consequently has a transitive meaning here. The transitive meaning of ἀσθενήσουσιν seems to be restricted the Septuagint and texts related to the Septuagint. For the transitive meaning of ἀσθενέω, see Muraoka 2002, 71. Many MSS, and the commentaries commenting upon the verse, have σχοίνους

αἰωνίοις, taking it with ταῖς ὁδοῖς, thus also taking ἀσθενήσουσιν in the common intransitive sense. This also appears to be the meaning of MT. On the meaning of σχοίνους Chrysostom comments: *Chrys. fr. in Jer.* 64.921 τουτέστι, τῆς γῆς τὴν κληρονομίαν “I.e., the inheritance of the land.”

τοῦ ἐπιβῆναι τρίβους οὐκ ἔχοντας ὁδὸν εἰς πορείαν] The expression οὐκ ἔχοντας ὁδὸν εἰς πορείαν is perhaps a free rendering of אֲלֵךְ בְּרֵגֶל פְּלִיִּלִּים, or a rendering of a different Hebrew text. Anyhow the expression ὁδὸν εἰς πορείαν seems to have no parallels, and thus the quite literal rendering in the English translation. Chrysostom seems to have another text: τοῦ ἐπιστῆναι τρίβους οὐκ ἐχούσας ὁδόν, on which he comments: *Chrys. fr. in Jer.* 64.921 τοιαύτην ὄδευσαν ὁδὸν ἄβατον καὶ τραχείαν “They travelled such a way, impassable and rough”. For a discussion of the gender of τρίβους, see Ziegler 1958, 44, and Thackeray 1909, 146.

16. διά] is written above the line.

κινήσουσιν] Gött. has κινήσουσιν.

τὴν κεφαλὴν αὐτῶν] For the singular κεφαλὴν, cf. 14:4.

18. λογισώμεθα ... λογισμὸν] Cf. v. 11.

πατάξωμεν αὐτὸν ἐν γλώσσῃ] Theodoret comments on the expression: *Thdt. Jer.* 81.612 συκοφαντίαν ὑφάνωμεν κατ’ αὐτοῦ “Let us contrive a sycophancy against him.”

20. εἰ] seems to be a rendering of the interrogative particle ἦ. For εἰ introducing direct questions, see v. 6.

συνελάλησαν ῥήματα κατὰ τῆς ψυχῆς μου] For a discussion of the relation to MT and to v. 22, see McKane 1986, 439. For ῥήματα, cf. 1:1.

καὶ τὴν κόλασιν αὐτῶν ἔκρυψάν μοι] has no equivalent in MT. McKane 1986, 439, referring to verse 22 καὶ παγίδας ἔκρυψαν ἐπ’ ἐμέ, interprets the sense of the clause “And they have concealed their snares to trap me”. Chrysostom comments on the clause: *Chrys. fr. in Jer.* 64.924 τουτέστι, τὴν τιμωρίαν ἀποκρυψάμενοι ὡς φίλοι προσήεσαν “I.e., hiding the punishment they came [to him] as friends.” And Olympiodorus: *Olymp. fr. Jer.* 93.669 ἄλλα διὰ γλώττης προφέροντες, τὴν κατ’ ἐμοῦ ἀπώλειαν κρυπτῶς ἐμηχανῶντο “Though they uttered something else with their tongue, they secretly devised the destruction against me.” Thus the literal rendering “punishment” of κόλασιν.

κατὰ πρόσωπόν σου] is a literal rendering of לְפָנַי, but since κατὰ πρόσωπόν σου is also a common Greek expression it is rendered by “before” in the English translation.

ὃ ὑπέρ] Gött. has ὑπέρ. The relative pronoun ὃ is odd. It is only found in *Vaticanus* and has no equivalent in MT. The clause might look like a relative clause with an incorporated antecedent, but this could hardly have been the intention of the translator of Jeremiah. Thus it seems that the reading of *Vaticanus* is secondary. For incorporated antecedent, see BDR, § 294.5.

21. λειμών] Gött. has λιμόν.

εἰς χεῖρας μαχαίρας] is a rendering of עַל-יַד־יְהוָה. For a discussion of the rendering εἰς χεῖρας μαχαίρας and the personification of μαχαίρα, see Sollamo 1979, 208.

22. οἰκείαις] Gött. has οἰκίαις.

ἐνεχείρισαν λόγον] For a discussion of the relation to MT and to v. 20, see, McKane 1986, 439.

σύνλημψίν] Gött. has σύλλημψίν. λ is written above the line.

23. ἀθωώσης] seems to be the original reading and ἀθώωσης, which is found in Gött., seems to be a correction by a later hand.

ἀπὸ προσώπου] Cf. 1:8.

ποίησον ἐν αὐτοῖς] is commented upon by Helbing 1928, 7: “Da ἐν nicht nur für כָּ, sondern auch für אֵת eintritt, so dürfte es griechisch möglich sein und bezeichnet die Person, an der die Tätigkeit ausgeübt wird”. Thus the rendering “deal with them” in the English translation.

19:1. A stroke above the line in the MS indicates a new paragraph. Since v. 1 begins at the beginning of the line, there is no space in the text which could confirm the new paragraph.

τότε εἶπεν κ̄ς] seems to be a rendering of כֹּה אָמַר יְהוָה, which usually is rendered by τάδε λέγει κύριος in the first part of Jeremiah and by οὕτως εἶπεν κύριος in the second part. 19:1 is the only example in Jeremiah where כֹּה is rendered by τότε. BHS suggests אַז instead of כֹּה referring to τότε of the Septuagint. Ziegler 1958, 22, notes that τότε most likely is not an error for τάδε, since τάδε always is followed by λέγει and not εἶπεν. See, however, τάδε εἶπεν κ̄ς in 30:13, where Ziegler has τάδε λέγει κύριος. For a detailed discussion of the different renderings of כֹּה אָמַר יְהוָה in the Septuagint, see Tov 1976, 56–58.

βῆικον] is a rendering of בקבוק “wine-jar”. This Semitic loan word βῆικος is found already in Herodotus and Xenophon.

τῶν προεσβυτέρων] is a rendering of וְיָקִי. Cf. 6:11.

2. πολυανδρεῖον] For a discussion of πολυανδρεῖον, see 2:23.

τῶν τέκνων] According to Ziegler 1958, 22, τῶν τέκνων is a rendering of בני בניהם or בנייהם, which was in the *Vorlage* of the translator (a corruption of בְּנֵי־הַנָּחַל), while υἱῶν is a later addition causing the doublet.

τῶν προθύρων] Cf. 1:15.

θαρσεῖς] Gött. has χαρσιθ. The accent in the MS is θαρσεῖς. For the various renderings of חַרְסִית, see the *apparatus criticus* of Gött.

λόγους τούτους] Gött. has λόγους.

3. ἐρεῖς αὐτοῖς] Gött. has ἐρεῖς.

τὸν λόγον] Gött. has λόγον, which is a conjecture by Ziegler.

ἐν] is written above the line.

παντὸς ἀκούοντος αὐτά] is a literal rendering of כֹּל־שֹׁמֵעַ. παντὸς ἀκούοντος could be taken either as a hyperbaton (cf. KG, 1.600–601) or perhaps as a misuse of the genitive absolute, though it is probable that neither was the intention of the translator and he only translated literally. Thus the literal rendering in the English translation. For a discussion of the genitive absolute in the Septuagint, see Soisalon-Soininen 1987, 175–180.

5. τῆ Βααλ] Gött. has τῆς Βααλ. For the feminine article and its translation, see 2:8.

πυρί οὐκ] Gött. has πυρί, ᾧ οὐκ. The relative pronoun is only missing in *Vaticanus*.

6. ἔτι] is written above the line.

διάπτωσις] is a rendering of תַּפְת. There are eight examples of תַּפְת in MT of Jeremiah. Seven are rendered in LXX: Ταφεθ 7:31, 32bis; διάπτωσις 19:6; τὴν διαπίπτουσαν 19:12; ὁ διαπίπτων 19:13; τῆς διαπτώσεως 19:14. Chrysostom comments on the expression in 19:13: *Chrys. fr. in Jer.* 64.925 τουτέστιν, ὅπου ἔπεσαν οἱ Βάρβαροὶ ποτε τῇ πόλει ἐπελθόντες “I.e., where the barbarians fell, when they once came upon the city.”

πολυανδρεῖον] For a discussion of πολυανδρεῖον, see 2:23.

7. τὴν βουλήν] could be either the counsel or the council. MT has בְּצַע, which is usually rendered by “counsel”. Olympiodorus comments

on the expression: Olymp. *Jer.* 93.669 ἀντὶ τοῦ, τοὺς βουλευσαμένους τὴν κακὴν βουλήν “which means, those who make the bad decision.” Thus, following Olympiodorus, in the present translation τὴν βουλήν is rendered by “the council”.

ἐν χειρὶ] is a literal rendering of עַבְדִּי. For the Hebraizing use of ἐν χειρὶ instead of a preposition, see BDR, § 217.2c.

τῶν ζητούντων] Gött. has ζητούντων.

δώσω ... εἰς] For a discussion of this expression, see 6:27 and 9:11.

8. κατάξω] Gött. has κατατάξω, which is a conjecture by Ziegler, who refers to Job 7:12; 35:10. Rahlfs, following several other manuscripts, has τάξω. κατάξω can be future of both κατάγω and κατάγνυμι. κατάγνυμι appears to make better sense and is chosen for the present translation.

9. πολιορκία] Gött. has ἐν πολιορκία.

10. συντρίψεις] Gött. has συντρίψεις.

κατ’ ὀφθαλμοῦς] is a literal rendering of עַל עֵינַי. For a discussion of the expression, see Sollamo 1979, 147–149, 331–332, who claims that the expression is no Hebraism. She gives classical parallels but also notices that the expression is not found in her comparative material of early Koine Greek. Cf. Gal. 3:1.

11. συντρίψω] Gött. has συντρίψω.

συντρίβεται] Gött. has συντρίβεται.

ὅτι] Gött. has ἔτι.

12. τὴν διαπίπτουσαν] Cf. v. 6.

13. ὁ διαπίπτων] Cf. v. 6.

ἀπὸ τῶν ἀκαθαρσιῶν αὐτῶν] Gött. has τῶν ἀκαθαρσιῶν.

οἰκείαις] Gött. has οἰκείαις.

14. τῆς διαπτώσεως] Cf. v. 6.

οὗ ... ἐκεῖ] ἐκεῖ is redundant in Greek, and it has been rendered by the equally redundant “there” in the English translation. For a discussion of the construction, see 7:12.

15. καὶ ἐπὶ πάσας τὰς πόλεις αὐτῆς] is not found in Gött. According to Ziegler 1958, 99, it is a later insertion as a more precise rendering of ועל-כל-ערי. An ε is written above πόλεις in the MS.

20:1. ἦν καθεσταμένος ἡγούμενος] καθίστημι with the participle seems to be at least a very rare construction. Thus the literal rendering in the English translation.

τοῦ Ἰερεμίου προφητεύοντος] is a rendering of אֶת־יְרֵמְיָהוּ נָבֵא. τοῦ Ἰερεμίου προφητεύοντος should most likely not be taken as a genitive absolute, but as the object of ἤκουσεν. Thus καὶ οὗτος ... οἴκου π̄ν should be taken as a parenthesis. For a discussion of the genitive absolute in the Septuagint, see Soisalon-Soininen 1987, 175–180.

2. καταράκτην] Gött. has καταρράκτην. The rendering καταράκτης of תַּכְפַּחַּהּ is only found in Jeremiah. According to LEH, who quote LSJ, καταρ(ρ)άκτης is “some kind of punitive restraint (whether dungeon, stocks, or other means)”. Chrysostom, Theodoret and Olympiodorus comment on καταράκτην: Chrys. *fr. in. Jer.* 64.925 τουτέστιν, εἰς τὸ συγκλειστήριον ... ἀπὸ τοῦ σχήματος ὠνόμασεν “I.e., into the prison. ... He named it after its appearance”. Thdt. *Jer.* 81.613 ὑπόγειον δέ τινα τόπον λέγει. πολλὰ δὲ τοιαῦτα εἶχεν οἰκήματα ὃ ὑπὸ Σολομῶντος οἰκοδομηθεὶς νεῶς “He talks about an underground place. The temple built by Solomon had many such rooms.” Olymp. *fr. Jer.* 93.669 ἐν ἰδιάζοντι τόπῳ τοῦ ναοῦ “In a secluded place of the temple.” However, since the comments given by the early commentators are more of an exegesis than an interpretation of the meaning of the word καταράκτης, the common rendering “waterfall” is used in the present translation. Muraoka 2009, 382, has “gate through which a large quantity of water rushes downwards” for καταρράκτης and “a shaft leading to an underground water-channel (?)” for Jer. 20:2 and 36:26.

3. καταράκτου] Gött. has καταρράκτου. Cf. v. 2.

ἐκάλεσεν ... τὸ ὄνομα] For this expression and its translation, see 11:16.

4. A stroke above the line in the MS indicates a new paragraph. Since v. 4 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph. However, the preceding line is shorter than the other lines, indicating a new paragraph. Thus the new paragraph in the text.

κατακόψουσιν] Gött. has κατακόψουσιν αὐτούς. Though the pronoun αὐτούς is missing in *Vaticanus* it is supplied in the English translation, since the pronoun most likely was supplied by the reader.

ἐν μαχαίραις] seems to be a rendering of בַּחֶבֶל. This is the only example in Jeremiah of the plural of μάχαιρα. Thus the plural in the English translation.

5. τὴν πᾶσαν ἰσχύν] The attributive position of πᾶς is quite rare and “denotes the whole regarded as the sum of all its parts” Smyth 1956, § 1174. Cf. CS, § 63. Thus the rendering “all of the strength”. Several MSS have another word order, e.g., *Alexandrinus*: πᾶσαν τὴν ἰσχύν.

τοῦ βασιλέως] Gött. has βασιλέως.

6. οἷς ... αὐτοῖς] αὐτοῖς is redundant in Greek, and is rendered by the equally redundant “to them” in the English translation. For redundant pronouns in Greek translated from Semitic originals, see 2:6.

28. *Jeremias' Lamentation (20:7–18)*

The whole section is one long lamentation by Jeremiah over his troublesome situation. He describes how his mission as a prophet has become a burden to him, because of all the resistance. He tried to leave his mission, but he could not hold out against his calling. Instead he praises the Lord for being his helper, and the one who will avenge him. However, although he has just proclaimed his trust in the Lord, he curses the day of his birth, and wishes that he had been killed and not taken care of when he was born; why was he born to see this disaster?

Beside several very literal renderings, the impact of the early interpreters on the translation of the present section should especially be mentioned. In the first verse it is not clear with what an adverbial expression should be taken. Thus the interpretation by Origen is followed. More important, however, is the interpretation of γελάσομαι and ἐπικαλέσομαι. The verbs can be taken in both an active and passive sense (although being middle forms). The active sense was most likely the intention of the translator (though this is called into doubt by a modern translation), while the interpretation by Chrysostom and Theodoret is that at least γελάσομαι should be taken in a passive sense. Origen (who had access to the Hebrew text!) and Olympiodorus, on the other hand, take both in an active sense. In the present translation γελάσο-

μαι is taken in a passive sense, while ἐπικαλέσομαι is taken in an active sense.

7. καὶ ἠδυνάσθη] is a literal rendering of לַחֲזַק. Thus the literal rendering “you were able” in the present translation. For the Hebraistic absolute use of δύναμαι, see 1:19.

πᾶσαν ἡμέραν] can be taken both with the preceding ἐγενόμην εἰς γέλωτα (so Ziegler, MT) and with the following (so Rahlfs). Origen comments: Or. *hom. in Jer.* 20.5 ... ὅτι οὐδὲ ἡμέρας ὀλίγας τινὰς ἐποίησεν ὁ προφήτης μυκτηριζόμενος, ἀλλὰ πᾶσαν ἡμέραν διετέλεσε μυκτηριζόμενος “... for neither a few days was the prophet sneered at, but ‘every day I have continually been sneered at.’” Following Origen πᾶσαν ἡμέραν is taken with the following in the present translation.

8. πικρῶ λόγῳ μου] The dative is, according to Helbing, 1928, 259, causal.

γελάσομαι ... ἐπικαλέσομαι] seem to be renderings of קָצַח (or did the translator perhaps read קָצַח?) and כָּרַח. The Hebrew verbal forms are active and these Greek middle verbal forms usually have an active meaning, and this is most likely also the intention of the translator of Jeremiah, though Diamond 1990, 47, renders it by “For by my bitter speech, I will be derided”. Nevertheless, γελάσομαι is taken in a passive sense by Chrysostom and Theodoret. They comment on the expression: Chrys. *fr. in Jer.* 64.928 τουτέστιν, ἐφ’ αἷς προλέγω συμφοραῖς γελῶμαι, ὡς ψευδόμενος. τὴν δὲ αἰτίαν μάλιστα τῆς λύπης, ἀπὸ τῶν ὑπὸ τοῦ Πασχώρ εἰς αὐτὸν γενομένων ἔσχηκε. δῆλος γὰρ ἐστὶν οὗτος, ὅτι ὡς δύσφημον καὶ ψευδόμενον ἐνέβαλεν εἰς τὸ δεσμοτήριον, δίκας ἀπαιτῶν τῆς λοιδορίας “I.e., by the misfortunes which I foretell, I am laughed at, as if I were lying. His most important reason for sorrow was what Paschor had caused him. For it is clear that he had put him in prison as slanderous and lying, demanding satisfaction for the abuse.” Chrys. 64.929 τουτέστι, γελασθήσομαι. οὐκ ἤρκεσέ μοι, φησὶν, ἡ πικρία, ἀλλὰ καὶ γέλωσ· οὐκ ἤρκεσεν ἡ ὀδύνη τῆς ψυχῆς, ἀλλὰ καὶ χλευασία “I.e., I will be laughed at. The bitterness, he says, was not enough for me, but there was also laughter. The pain of the soul was not enough, but there was also mockery.” Thdt. *Jer.* 81.613 δάκνουσι τὸν προφήτην οὐχὶ αἰ εἰς αὐτὸν γιγνόμενα ταλαιπωρία τε καὶ αἰκία, ἀλλ’ αἰ κατὰ τῶν θεῶν λογίων τολμώμενα κωμωδία “Not the miseries and sufferings which hit him bite the prophet, but the ridicules which are dared against the divine words.” Perhaps also ἐπικαλέσομαι is taken

in a passive sense by Theodoret. By Chrysostom, on the other hand, ἐπικαλέσομαι is taken in the active sense: *Chryst. fr. in Jer.* 64.928 τοῦτο γὰρ βούλεται εἰπεῖν, ὅτι ἐπιβοῶμαι σε, ὡς βιαζόμενος παρὰ σοῦ “For this he wants to say: I call upon you as being violated by you”. For future middle forms with passive meaning, see Smyth 1956, §807, and BDR, §79.

Origen takes both γέλασομαι and ἐπικαλέσομαι in an active sense. It should be noted, however, that Origen also had access to the Hebrew text. After a long exegesis of πικρῶ λόγῳ μου γέλασομαι, Origen sums up the word of the prophet: *Or. hom. in Jer.* 20.6 οἶδα ὅτι ἐπὶ τῷ πικρῶ λόγῳ μου τὸ τέλος ἐστὶ γελᾶν, γελᾶν δὲ τὸν τῶν μακαριζομένων γέλωτα. καὶ τοῦτο τάχα εἰδὼς ὁ προφήτης ἔλεγεν· ὅτι πικρῶ λόγῳ μου γέλασομαι· ἤδη πικρῶ λόγῳ, ἀλλ’ οὐκ ἤδη γελῶ, ἀλλὰ πικρῶ λόγῳ μου γέλασομαι “I know that the result of my bitter word is to laugh, but to laugh the laughter of the blessed. Most likely knowing this the prophet said: ‘For by my bitter word I will laugh.’ ‘Bitter word’ now, but not laugh now, but ‘by my bitter word I will laugh’”. And on ἀθεσίαν καὶ ταλαιπωρίαν ἐπικαλέσομαι he comments, e.g., ἀθεσίαν καὶ ταλαιπωρίαν ἐπικαλέσομαι ὡς τὸν θεὸν οὕτω τὴν ἀθεσίαν, ὡς τὸν κύριον οὕτω τὴν ταλαιπωρίαν “‘I will call on faithlessness and misery.’ As God, so faithlessness, and as the Lord, so misery.” Olympiodorus, finally, takes γέλασομαι in an active sense and appears to have ἀθεσίαν as the object of γέλασομαι: *Olymp. fr. Jer.* 93.669 ὅτι πικρῶ λόγῳ μου γέλασομαι ἀθεσίαν· ἔστι γὰρ γέλως πικρός, ὑπὸ συνοχῆς ψυχῆς ἐκφερόμενος. καὶ διὰ τοῦ γέλωτος τούτου, φησὶν, ὑποδείκνυμι, ὅτι ταλαιπωρῶ ὑπ’ αὐτῶν “‘For with my bitter word I laugh at faithlessness. For bitter laughter exists uttered by an oppressed soul. And by this laughter, he says, I show that I suffer misery by them.’”

It is hard to decide in which sense γέλασομαι should be taken in the present translation. The passive meaning appears to make better sense in the context, but this meaning is not the common one and it is not apprehended by all readers. On the other hand, the active meaning requires quite a bit of exegesis to make good sense, which is indicated by both Origen and Olympiodorus. Origen could also have been influenced by the Hebrew text. Thus the passive meaning is adopted in the present translation. For ἐπικαλέσομαι the active meaning is adopted, since this meaning appears to be adopted by most early readers. Diamond 1990, 48–49 takes ἐπικαλέσομαι in a passive sense and renders the passage: “faithlessness and distress, will I be nicknamed”, while NETS take both

verbs in an active sense: “because I will laugh with my bitter speech; I will call upon faithlessness and wretchedness”.

γλευασμόν] Gött. has εἰς γλευασμόν.

9. ὀνομάσω τὸ ὄνομα] seems to be a rendering of אוֹכְרֵנוּ. Apparently the translator of Jeremiah has taken the suffix נוּ to refer to the following שׁם and not to the preceding דְּבַר־יְהוָה. For a discussion of the Hebrew text, see McKane 1986, 473. Anyhow, the translation produces a *figura etymologica* which apparently has no equivalent in MT. The *figura etymologica* is preserved in the English translation by “name ... name”. The text given by Chrysostom, whether considered to be a quotation by Chrysostom or not, can also be mentioned. Here Chrysostom has ὀνομάσω instead of λαλήσω, thus producing yet another *figura etymologica*: Chrys. fr. in Jer. 64.929 οὐ μὴ ὀνομάσω ἐπὶ τῷ ὀνόματι αὐτοῦ.

ἐπὶ τῷ ὀνόματι] Cf. 11:21.

ὁστοῖς] Gött. has ὁστέοις.

10. {κυκλόθεν}] The second κυκλόθεν is only found in *Vaticanus* and is apparently a dittography.

ἐπισύστητε καὶ ἐπισυστῶμεν ἐπ’ αὐτῷ] Gött. has αὐτῷ instead of ἐπ’ αὐτῷ. For a discussion of ἐπισυνίστημι with dative, with or without ἐπί, see Helbing 1928, 285.

δυνησόμεθα αὐτῷ] is a literal rendering of לוֹ נוֹכַלְהּ. Thus the literal rendering “we will be able against him” in the present translation. For the Hebraistic use of δύναμαι αὐτῷ, see 1:19.

11. ὁ δὲ ἄρ] is a rendering of וְיְהוָה. Gött. has καὶ κύριος. For a discussion of the rare use of the adversative particle δέ and the definite article with κύριος, see Introduction.

13. ἄσατε τῷ ἄρ αἰνέσατε αὐτῷ] For the dative, cf. BDR, §187.3. τῷ ἄρ is a rendering of לִיְהוָה. For the definite article with κύριος, see Introduction.

14. ἐν ἧ ... ἐν αὐτῇ] ἐν αὐτῇ is redundant in Greek, and is rendered by the equally redundant “on it” in the English translation. For redundant pronouns in Greek translated from Semitic originals, see 2:6.

15. εὐφραίνόμενος] seems to be a rendering of the Hebrew infinitive absolute שׂמח. In MT the infinite absolute שׂמח is followed by a finite

verb of the same root, thus forming the well-known Hebrew expression discussed in 3:1. Several Greek MSS have rendered the finite form of שׁמַח by a finite form of εὐφροαίνω.

18. [ἵνα τί] Cf. 2:29.

29. *Judgement and Warning (21:1–22:30)*

Israel is under attack by Babylon and the king sends his servants to ask Jeremiah what will happen; will the Lord save his people again? Apparently, Jeremiah was acknowledged as a true prophet, despite his being harshly treated by the people. However, the answer given by Jeremiah makes it quite clear why he has been treated thus. It confirms the worst-case scenario; not only will the Lord not save his people, but he will himself fight against them, and destroy them. And those left he will give into the hands of their enemies, i.e., the Babylonians. Nonetheless the Lord offers the people a way to be saved: those who surrender to the Babylonians will be saved, while those who do not will be killed. But handing themselves over to the Babylonians is not enough; they also have to make righteous judgements, and take care of those who suffer. Then Jeremiah is told to go down to the king and personally repeat that they have to amend their way of living, and if they do, there will always be a king of David sitting on the throne. On the other hand, if they do not listen to the word of the Lord, the house of the king will be destroyed. The remaining part of this section, i.e., almost the whole chapter 22, is devoted to the Lord's reproach of the people and what will be the consequences of their iniquity. The people has deserted the covenant of the Lord and been idolatrous; therefore the city will be destroyed and turned into an example. Sellēm, the king, as well as those who have followed him, are pitiable. They will never return to Jereusalem, but they will die in exile, because they have been unrighteous, they have fed themselves at the expense of the poor and needy, i.e., they have not known the Lord, instead they are committed to iniquity. Consequently, they will be totally abandoned and dishonoured. Although Iekonias is precious to the Lord, he will throw him away and deliver him into the hands of the Chaldeans.

This section contains several interesting features, the first of which are the erased letters in 21:8. Apparently, the text originally contained something that cannot be found in any other manuscript. In 21:13 yet

another letter has been erased, and the interpretation of the translator of 21:13 is awkward, and produces a text which is quite different from MT. Further, there are a couple of passages (22:4, 6) where the literal rendering of the *Vorlage* produces a Greek text which most likely was understood in a different way by the early readers than it was intended by the translator. There is also one example (22:6, ἀρχή) where the interpretation in the present translation follows the interpretation of Chrysostom. In 22:13 the syntax is not very clear, but most likely the meaning of the Greek text is not the same as the meaning of the Hebrew text. Finally, the text of 22:24 has been quoted in the New Testament, Rom. 14:11.

1. Μανασσαιου] Gött. has Μασσαιου. It has been indicated in the MS by a later hand that the initial letters Μα should be deleted and another Μ is added before ν, thus producing the name Μνασσαιου.

τὸν Πασχωω] The definite article could indicate that the translator of Jeremiah regarded Πασχωω as a known person, thus identifying him with Πασχωω of chapter 20. However, Πασχωω of chapter 20 is apparently another person (cf. McKane 1986, 495). For the use of the definite article with proper nouns, see BDR, § 260.

2. τὸν κύριον] is a rendering of אֲת־יְהוָה. For the use of the definite article with κύριος, see Introduction.

4. A stroke above the line in the MS indicates a new paragraph. Since v. 4 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph.

ἐν οἷς ... ἐν αὐτοῖς] ἐν αὐτοῖς is redundant in Greek, and is rendered by the equally redundant “with them” in the English translation. For redundant pronouns in Greek translated from Semitic originals, see 2:6.

συνκεκλειότας] Gött. has συγκεκλειότας. γ is written above the line.

εἰς τὸ μέσον] is a rendering of אֶל-תּוֹךְ. For a discussion of the rendering εἰς τὸ μέσον, see Sollamo 1979, 267.

7. οὕτως λέγει] Gött. has λέγει though all MSS and versions have οὕτως λέγει. According to Ziegler 1958, 95, οὕτως is secondary, since אֲנִי-יְהוָה is always rendered without οὕτως, and οὕτως has been added in agreement with the rendering οὕτως εἶπεν κύριος.

πόλι] Gött. has πόλει. ε is written above the line in the MS.

λειμοῦ] Gött. has λιμοῦ.

φείσομαι ἐπ' αὐτοῖς] is perhaps a rendering of עֲלֶיהֶם (or אַחֲמוֹס) (MT has third person singular without object). For φείδομαι with ἐπί, see 15:5.

οἰκτιρήσω] Gött. has οἰκτιρήσω.

8. τὴν ὁδὸν ... τῆς ζωῆς] Between τὴν ὁδὸν and τῆς ζωῆς approximately about 6–9 letters have been erased in the MS. From the very faint letters which are left in the MS and what could be seen in the first facsimile of the text, the letters might have been TOY . Y ... Y.

δέδωκα πρὸ προσώπου] is a rendering of נָתַן לְפָנַי. For a discussion of the rendering δέδωκα πρὸ προσώπου, see Sollamo 1979, 54.

9. πόλι] Gött. has πόλει. ε is written above the line in the MS.

ἀποθανῖται] Gött. has ἀποθανεῖται. ε is written above the line in the MS.

λειμοῦ] Gött. has λιμοῦ.

συγκεκλειότας] Gött. has συγκεκλειότας. γ is written above the line.

ἔσται ... εἰς] For a discussion of the construction εἶναι ... εἰς, see 3:23. Olympiodorus comments on ἔσται ἡ ψυχὴ αὐτοῦ: *Olymp. fr. Jer.* 93.672 ἀντὶ τοῦ, κερδανεῖ τὴν ψυχὴν αὐτοῦ “which means, he will gain his soul.”

10. ἐστήρικα τὸ πρόσωπόν μου] See 3:12.

εἰς κακὰ ... εἰς ἀγαθὰ] Cf. 14:11.

12. Δαυειδ] Gött. has Δαυιδ.

κρίνατε ... κρίμα] appears to be a rendering of מִשְׁפַּט ... דִּינֵי. The *figura etymologica* of the Greek is not found in the *Vorlage*, but is preserved in the English translation by “Judge a judgement”.

πρωί] Gött. has τὸ πρωί. Olympiodorus comments on κρίνατε πρωί: *Olymp. fr. Jer.* 93.672 τὸ πρωῒ, ἀντὶ τοῦ, ταχέως μετανοήσατε “The ‘in the morning’ which means, quickly change your mind.”

καὶ ἐξέλεσθε] Not in Gött. According to Ziegler 1958, 95, καὶ ἐξέλεσθε is a later more exact rendering, while κατεσθύνετε is a misreading of the translator of Jeremiah, who took צִיָּלוּ as a form of צַל and not of צַלָּ.

καὶ οὐκ ἔσται ὁ σβέσων] is a literal rendering of וְאֵין מַכְבֵּהוּ.

13. A stroke above the line in the MS indicates a new paragraph. Since v. 13 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph.

τὸν κατοικοῦντα ... τοὺς λέγοντας] is a rendering of ישבת ... האמרים, i.e., participle feminine singular and participle masculine plural. The change from feminine singular to masculine plural in Hebrew is a *constructio ad sensum*. The feminine singular most likely refers to Jerusalem (cf. McKane 1986, 511. See also Chrysostom *fr. in Jer.* 64.936–937 and Theodoret *Jer.* 81.617, who both note the divergent interpretation of the Greek), which inhabits “the valley” (העמק), the “rock of the plain” (צור המישר). The translator of Jeremiah took צור as Σορ, viz., Tyre, and thus changed the feminine singular into a masculine singular, which produced the change from masculine singular to masculine plural in the Greek text.

τὴν κοιλάδα ... Σορ] One letter has been erased in the MS between κοιλάδα and Σορ. A very faint A can be seen in the MS. Most likely the original reading of the MS was Ασορ. Cf. Josh. 19:37. For the transliteration of צור by Σορ, which is usually translated by Τύρος, see Thackeray 1909, 166–167.

πεδεινήν] Gött. has πεδινήν.

κατοικητήριον] Gött. has κατοικητήριον ἡμῶν.

22:1. τοῦ βασιλέως] Gött. has βασιλέως.

2. Δαυειδ] Gött. has Δαυιδ.

3. ἐκ χειρός] is a rendering of מיד. For a discussion of the rendering ἐκ χειρός, see Sollamo 1979, 194–195.

προσήλυτον] For the rendering of προσήλυτος by newcomer, see 7:6.

ἐκχέητε] For some reason the translator of Jeremiah preferred the present subjunctive here, instead of the preceding present imperatives. Some MSS have present subjunctive here too.

4. ποιοῦντες ποιήσητε] is a literal rendering of עשו תעשו, i.e. infinitive absolute and finite verb of the same root. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “you doing do”, since the construction of the present participle with the finite verb is as strange to Greek as it is to English. For a discussion of the Greek present participle as a rendering of the Hebrew infinitive absolute, see 3:1.

καὶ εἰσελεύσονται] is a rendering of וַיָּבֵא, where the Hebrew connective particle ו is rendered by καί. Both וַיָּבֵא and καὶ εἰσελεύσονται here introduce the apodosis. καί is taken as an adverb here, and rendered by “also”. Though this was most likely not the intention of the translator, it is most likely the most natural way to take it, since a connective καί is totally out of place. Thus καί is rendered by “also” in the present translation. Cf. 7:7.

διὰ τῶν πυλῶν] Cf. v. 21.

Δαυειδ] Gött. has Δαυιδ.

5. εἰς ... ἔσται] For a discussion of the construction εἶναι ... εἰς, see 3:23.

6. ἀρχή] Chrysostom comments on ἀρχή: *Chrys. fr. in Jer.* 64.937 ὡσπερ ἡ Γαλαὰδ ἀρχή ἐστὶ τοῦ Λιβάνου· ἐπίδοξος γὰρ αὕτη παρὰ πάσας τὰς παρὰ τὸν Λίβανον πόλεις κεμέναι· οὕτω καὶ σὺ τῶν λοιπῶν πόλεων ἀρχεῖς “Just as Galaad is head of Libanon, for it is more glorious than all the cities situated on Libanon, so you too are head of the other cities.”

ἐὰν μὴ] is a rendering of אִל־מֵא. For a discussion of Hebrew oaths introduced by מֵא, see 2:28 and 15:11.

θῶ σε εἰς ἔρημον] is a rendering of וַיִּשְׁתַּחֲמַדְךָ מִדְּבַר, which is usually rendered by “I will make you a desert” (NRSV), “I will make a wilderness of you” (McKane 1986, 518), “if I do not make you a wilderness” (NETS). Most likely the translator of Jeremiah had something similar in mind, but this was most likely not how it was interpreted by the subsequent reader. Thus the more literal rendering “I will not ... put you into a desert” in the present translation. For a discussion of the construction of τίθημι with the double accusative, see 1:5. Cf. also 13:16.

7. ἄνδρα ὀλεθρεύοντα] Gött. has ὀλεθρεύοντας, ἄνδρα, which is according to MT.

ὀλεθρεύοντα] An o is written above the first ε of ὀλεθρεύοντα in the MS.

8. ἐρεῖ] Gött. has ἐροῦσιν. ἐρεῖ is only found in *Vaticanus*.

10. κλάυσατε κλαυθμῶ] is a rendering of בָּכּוּ בָּכּוּ, i.e., a finite verb with an infinitive absolute of the same root. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica*

has also been preserved in the translation “Bewail with a bewailing”. For a discussion of this Hebrew construction and its renderings, see 3:1.

ἐπιστρέφει] Gött. has ἐπιστρέψει.

11. There might be a new paragraph here, but the space between αὐτοῦ and διότι is very small and there is no stroke in the margin indicating a new paragraph. Thus there is no new paragraph in the present edition.

Ιωσεια] Gött. has Ιωσία in both examples. For the genitive ending -α, see 1:3.

ἔτι] Gött. has ουκἔτι.

12. μετόκεισα] Gött. has μετόκισα.

οὔ ... ἐκεῖ] ἐκεῖ is redundant in Greek, and it has been rendered by the equally redundant “there” in the English translation. For a discussion of the construction, see 7:12.

13. The syntax of v. 13 is not very clear. With no rendering of הַי (in the text of Gött. it is rendered by ὦ and Origen *Or. fr. 12 in Jer.* has οὐαί) the participle ὁ οἰκοδομῶν can be taken with ἐργᾶται, which is not the meaning of MT, or it can be taken as a *nominativus pendens* (cf. CS, § 53, BDR § 466.2–4). Further, the rendering of עֲבַד בְּרַעְוָה יַעֲבֹד by παρὰ τῷ πλησίον αὐτοῦ ἐργᾶται produces a Greek which is strange. Usually the verb עֲבַד with the preposition בְּ has the meaning “use someone as slave”. Thus the rendering by NRSV “who makes his neighbours work”, which is hardly the meaning of the Greek text.

If ὁ οἰκοδομῶν is taken with ἐργᾶται, a possible translation of the Greek text is the one given in the present English translation. If ὁ οἰκοδομῶν is taken as a *nominativus pendens* τῷ refers to the same person as ὁ οἰκοδομῶν, thus producing a text similar to the text given by Theodoret: *Thdt. Jer.* 81.621 παρ’ αὐτῷ ὁ πλησίον αὐτοῦ ἐργάζεται δωρεάν “For him his neighbour works without wages”. Unfortunately, the early commentators give no clues to how they took the text.

It should be noticed that this is the first example of ἐργάζομαι in Jeremiah, and that it is a rendering of עֲבַד. עֲבַד is usually rendered by δουλεύω in the Septuagint, but from here on the translator of Jeremiah mostly renders עֲבַד by ἐργάζομαι. For a discussion of the change of translation, see Janzen 1973, 54–57, Tov 1976, 50–51. Cf. McKane 1996, 688–689. It should also be noticed that the use of ἐργάζομαι as “to serve someone” seems to be peculiar to Jeremiah and Baruch. Thus the literal rendering “work for”. The use of ἐργάζομαι with παρὰ is also odd, but

it could have been influenced by the use of δουλεύω with παρὰ (e.g., Demosthenes 18.129). Only here ἐργάζομαι is construed with παρὰ, whereas in all other examples (34:5, 7, 9bis, 10; 35:14; 37:8, 9; 41:14, 18; 47:9) it is construed with the dative case, but without a preposition. Cf. Tov. 1976, 51.

ὁ οἰκοδομῶν] Gött. has ὁ οἰκοδομῶν.

ἐργᾶται] For the Attic future form, see Helbing 1907, 86, CS, § 21, and Schwyzer 1959, 1.785.

οὐ μὴ ἀποδώσει] For the future tense, see BDR, § 365.

14. ῥειπιστά] Gött. has ῥιπιστά.

15. It should be noted that there is great variation between the different readings of the Greek text in this verse. Chrysostom, Theodoret and Origen comment upon a text which is closer to MT, but differs quite a bit from the text of *Vaticanus*.

μή] is a rendering of the Hebrew interrogative particle ה. For a discussion of the interrogative particles in Greek and Hebrew and the translation, see 5:9.

μή ... σου] Olympiodorus comments: Olymp. fr. Jer. 93.673 ἐξήλωσας, φησὶ, τὸν πατέρα σου Ἄχαζ, καὶ ἐσπούδασας νικῆσαι αὐτὸν ἐν ἀσεβείᾳ “You have been jealous, he says, of your father Ahaz, and you have been eager to beat him in impiety.”

παροξύνῃ ἐν] According to Helbing 1928, 212, παροξύνω with ἐν is a Hebraism. Thus the literal rendering of ἐν by “in”.

πείονται βέλτιον ... κρείμα] Gött. has πίονται βέλτιον ἦν ... κρέμα. The comparative βέλτιον appears to have no equivalent in MT. For a discussion of the relation between the Greek text and MT or another possible *Vorlage*, see McKane 1986, 529. For a discussion of the Greek construction, cf. 45:20.

16. ἔκριναν κρίσιν] is a rendering of a text similar to קרנו קר of MT (the Greek has third person plural while MT has third person singular). Anyhow the *figura etymologica* of the Hebrew text has been preserved in the Greek translation, and the *figura etymologica* has also been preserved in the English translation by “they did ... judge a judgement”.

ἔκριναν] Gött. has ἔκριναν.

οὐ] is a rendering of the Hebrew interrogative particle הלה. For a discussion of the interrogative particles in Greek and Hebrew and the translation, see 7:19.

17. καλή ἀλλ' εἶς] Gött. has ἀλλ' ἢ εἶς, which is a conjecture by Katz. According to Ziegler 1958, 99, καλή is a logical addition, which is facilitated by the phonetic and graphic similarity to ἀλλ' ἢ, and also by the missing complement.

ἐκχέειν] For a discussion of the uncontracted form, see Thackeray 1909, 243.

18. A stroke above the line in the MS indicates a new paragraph. Since v. 18 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph.

Ιωακειμ] Gött. has Ιωακιμ.

Ιωσεια] Gött. has Ιωσία. For the genitive ending -α, see 1:3.

καὶ ἐπὶ τὸν ἄνδρα] Gött. has οὐαὶ ἐπὶ τὸν ἄνδρα.

οὐδὲ μὴ κλαύσονται] For the future tense, see BDR, § 365.

19. ταφήν ... ταφήσεται] is a rendering of יקבר ... קבורה. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation, and the *figura etymologica* has also been preserved in the English translation by “He will be buried with a burial”.

συμψησθείς] is a rendering of the infinitive absolute סחוב. This is the only example in Jeremiah of a predicative aorist participle in the nominative case placed before the principle verb, with the exception of the participles forming *figurae etymologicae* discussed in 3:1, and ἀναλαβόντες in 4:6, which is used with an imperative. Hence the very common predicative aorist participles in the nominative case rendering Hebrew consecutive forms, found especially in the Pentateuch and in the historical books, are totally absent from Jeremiah. For a discussion of these participles, see Walser 2001.

20. κρᾶξον] Gött. has κέκραξον.

21. παραπτώσει] LXX has παράπτωσις where MT has שליו “prosperity”. For a discussion of the relation between MT and LXX, see McKane 1986, 535.

22. τοὺς ποιμένας σου ... ποιμανεῖ] is a rendering of תרעה ... רעיך. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation and it has also been preserved in the English translation by “will shepherd ... your shepherds”.

ἄτεμωθήση] Gött. has ἄτιμωθήση.

23. κατοικοῦσα] is a rendering of יִשְׁבֹּת. For a discussion of the participle κατοικοῦσα and its rendering, see 10:17.

ὀδύνας] Gött. has ὀδύνας ὠδῖνας.

24. ζῶ ἐγὼ λέγει $\bar{\alpha}\bar{\nu}\bar{\nu}$] For the quotation in Rom. 14:11, see Introduction.

ἐάν] is explicitly taken as a concessive ἐάν by Theodoret: Thdt. *Jer.* 81.625 εἰ καὶ δακτύλιος γένοιτο, καὶ ἐπὶ τῆς δεξιᾶς μου τεθείη χειρὸς, ἐκεῖθεν αὐτὸν ἐκσπάσω “Even if he would become a ring, and be put on my right hand, I will pull him off from there.” Thus ἐάν is taken as a concessive ἐάν in the present translation.

γενόμενος γένηται] looks like a literal rendering of יהיה יהיה, i.e. infinitive absolute and finite verb. Though there is no equivalent of the infinitive absolute היה in MT, it is likely that the translator of Jeremiah had an infinitive absolute in his text (cf. Gen. 18:18; Num. 30:7; 1 Kings 13:32; Jer. 15:18). The *figura etymologica* of the reconstructed Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “having become becomes”, since the construction of the present participle with the finite verb is as strange to Greek as it is to English. For a discussion of the Greek present participle as a rendering of the Hebrew infinitive absolute, see 3:1.

γένηται ... σε] For the change from third person to second person, see the commentaries, e.g., McKane 1986, 540–541, on the Hebrew text, where the same change occurs.

Ιωακειμ] Gött. has Ιωακιμ.

25. τῶν ζητούντων] Gött. has ζητούντων.

ἀπὸ προσώπου] Cf. 1:8.

ὧν ... αὐτῶν] αὐτῶν is redundant in Greek, and is rendered by the equally redundant “their” in the English translation. For redundant pronouns in Greek translated from Semitic originals, see 2:6.

26. ἀπορίψω] Gött. has ἀπορρίψω. ρ is written above the line in the MS.

οὔ ... ἐκεῖ] ἐκεῖ is redundant in Greek, and it has been rendered by the equally redundant “there” in the English translation. For a discussion of the construction, see 7:12.

28. ἡτεμώθη] Gött. has ἡτιμώθη.

οὔ ... αὐτοῦ] αὐτοῦ is redundant in Greek, and is rendered by the

equally redundant “for it” in the English translation. For redundant pronouns in Greek translated from Semitic originals, see 2:6.

ὅτι] Gött. has ὅ τι. Theodoret and some Lucianic MSS have διότι, thus explicitly taking the clause as causal, while Gött. apparently takes it as a relative clause. Theodoret is followed in the present translation.

ἐξεοίφη] Gött. has ἐξεοοίφη.

29. A stroke above the line in the MS indicates a new paragraph. Since v. 29 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph.

30. τοῦ σπέρματος] Gött. has σπέρματος.

Δαυειδ] Gött. has Δαυιδ.

30. *The False Shepherds Will Be Punished.*
A New Shepherd (23:1-6, 9-40, 7-8)

The whole section is concerned with the leaders of the people and especially with the false prophets. It begins with a short reproach of the leaders of the people, who have neglected and misled them. However, the Lord will return those who have been exiled and give them new shepherds so that they can prosper. There is also a promise of a king from the house of David, who will do justice. Then Jeremiah cries out his pain over the iniquity and its consequences. Although it is quite clear that Jeremiah is speaking in verse 9 and equally clear that the Lord is the speaker from verse 11 the transition from Jeremiah to the Lord is all but clear. Anyhow, the Lord describes the wickedness of the priests and prophets, which has become as bad as that of Sodom and Gomorra. Consequently, the prophets will be punished. Then the Lord addresses the people and warns them of the false prophets, who promise peace in spite of the iniquity of the people. Instead of peace the Lord will pour out his fury upon the impious. The Lord points out the fact that nothing can be hidden from him who fills heaven and earth, and he goes on to reprove the false prophets for their false prophecies and their misleading of the people. Again the consequences of false prophecies are repeated; the prophets and the city will be destroyed and turned into an eternal example. At the end of the section, in verses 7 and 8, the Lord repeats his promise of a future restoration of the people.

Before turning over to the linguistic peculiarities of the section the sequence of the verses should be noted. Verses 7 and 8 have, for some unknown reason, been placed at the end of the chapter in the Greek version of the text. Interesting, but also difficult to translate, are the expressions ἀνατολή (v. 5), and ὑπόστημα/ὑπόστασις (vv. 18 and 22). Although the comments by the early interpreters can be of some guidance for the understanding of the latter expressions, there is a wide range of possibilities for translating all three expressions. Therefore, any translation by necessity has to be a compromise. Interesting is also the only example in Jeremiah of a conditional clause with an unreal condition, which can tell something of the translator's knowledge of Greek. In verse 26, ΕΣΤΕ of the manuscript could be taken as either ἔσται (= ἔσται), which is most certainly the way it was taken by the translator, or as ἐστέ, which is the way it was accented by the scribe who added the accents to the text. In the present translation the text and accent of *Vaticanus* is followed, while alternative translations are given in the commentary. Further, half of v. 30 and the whole v. 31 are missing owing to one of the very few haplographies in *Vaticanus*. Beside the two unique readings of *Vaticanus* just mentioned, there are another three unique readings in vv. 29, 32, and 40.

1. ὃ ποιμένες] Gött. has ὃ οἱ ποιμένες.

2. ἐκδικῶ ἐφ'] is a literal rendering of לַעֲדִיקָא. For a discussion of ἐκδικέω with ἐπί, see 15:3.

3. ἐπὶ πάσης τῆς γῆς] Gött. has ἀπὸ πάσης τῆς γῆς. For the rendering "on the whole earth", cf. McKane 1986, 558.

οὗ ... ἐκεῖ] ἐκεῖ is redundant in Greek, and it has been rendered by the equally redundant "there" in the English translation. For a discussion of the construction, see 7:12.

5. Δαυειδ] Gött. has Δαυιδ.

ἀνατολήν] is a rendering of נִמְצָא. The meaning "shoot" is not attested before the Septuagint, but since the verb ἀνατέλλω is used of plants springing up as early as Theophrastus (4–3 century BC), the meaning "shoot" is not very far-fetched. Thus the rendering "shoot" in the English translation. For a discussion of the term ἀνατολή as a messianic term, see Lust 2004, 45–46, 52–53. Lust argues on p. 52 that "In the Greek-speaking early Christian communities, no special attention was given

to Jer. 23,5.” “On the other hand, one must admit that the early Church frequently used the term ἀνατολή as an image or as a title for Jesus.”

καὶ βασιλεύσει βασιλεύς] is a rendering of מלך מלך. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation, and thus is also preserved by “a king will be king” in the English translation.

ἐπὶ τῆς γῆς] For the rendering “on the earth”, cf. v. 3.

6. καὶ σωθήσεται] Gött. has σωθήσεται.

τὸ ὄνομα ... ὃ καλέσει] For this expression and its translation, see 11:16.

ὄνομα αὐτοῦ] Gött. has ὄνομα.

כָּס יוֹסֵדֵעַ] כָּס looks like a secondary double rendering. According to Ziegler 1958, 92, the translator had קוֹצֵדֵעַ or קוֹצֵדֵעַ in his text. Cf. McKane 1986, 564, and Lust 2004, 43–45.

ἐν τοῖς προφήταις] Rahlfs, following MT, has these words at the beginning of v. 9.

9. ἀπὸ προσώπου] Cf. 1:8.

10. ἀπὸ προσώπου] Cf. 1:8.

δρομός] Gött. has δρόμος.

οὕτως] Gött. has οὐχ οὕτως. For a discussion of οὐχ οὕτως, which, according to McKane, “makes poor sense”, see McKane 1986, 571.

13. τῆς Βααλ] For the feminine article and its translation, see 2:8.

14. χειρῶν πολλῶν] Gött. has χειρῶν πονηρῶν.

15. ψωμῶ] Gött. has ψωμίζω.

16. ἑαυτοῖς] Gött. has αὐτοῖς.

17. πᾶσιν ... καρδίας] According to Ziegler 1958, 96, and Janzen 1973, 28, παντὶ τῷ πορευομένῳ πλάνη καρδίας αὐτοῦ is a doublet of πᾶσιν τοῖς πορευομένοις τοῖς θελήμασιν αὐτῶν, though they do not agree about the origin. Cf. McKane 1986, 579.

οὐκ] Gött. has οὐχ. χ is written above the line in the MS.

18. ὑποστήματι] is a rendering of כּוּס “counsel”. In 6:11 it is rendered by συναγωγή, in 15:17 by συνέδριον, and in 23:22 by ὑπόστασις. The

meaning “counsel” for ὑπόστημα is not attested elsewhere, and the only other example of the word in the Septuagint is in 2 Sam. 23:14, where it obviously means “camp”. According to LEH ὑπόστημα has the meaning “camp” here too, but in a metaphorical sense. Chrysostom and Olympiodorus comment on the expression: Chrys. *fr. in Jer.* 64.948 τουτέστι, τίς τούτων τῶν ἐναντιουμένων τοῖς προφήταις ἀνέμεινε θεῖαν ἐν-ἐργειαν “I.e., who of these who opposed the prophets waited for the divine activity”, Olymp. *fr. Jer.* 93.676 τίς γὰρ ἐπλησίασε τῷ Θεῷ, ἵνα καὶ ἀκούσῃ τῶν λόγων αὐτοῦ; “For who came close to God, to listen to his words?” Obviously, the exact meaning of ὑπόστημα is hard to grasp, both how it was intended by the translator of Jeremiah and how it was taken by the readers. Most likely the meaning is not very far from the meaning of ὑπόστασις in v. 22, since both examples are renderings of the same Hebrew word, and since the context is approximately the same: someone is standing (ἵστημι) listening to the word of Lord (see also the comments of Olympiodorus on vv. 18 and 22). However, it should be noted that the translator most likely was aware of the fact that he used different renderings in v. 18 and v. 22, and that there is a definite article in v. 22, but not in v. 18 (though there is no article in v. 18 nor in v. 22 in MT, and there are no variant readings in the MSS either for ὑποστήματι in v. 18 or for τῇ ὑποστάσει in v. 22). The renderings “foundation” of ὑπόστημα and “fundament” of ὑπόστασις in v. 22 in the present translation are tentative and are chosen to correspond to each other.

19. συνσεισμόν] Gött. has συσεισμόν.

20. ἕως ποιήσῃ] Gött. has ἕως ἂν ποιήσῃ.

〈ἂν στήσῃ αὐτὸ ἀπό〉 is written in the margin.

στήσῃ] Gött. has ἀναστήσῃ.

ἀπό] For the expression ἀπὸ ἐγχειρήματος cf. ἀπὸ προσώπου in vv. 8 and 9.

ἐπ’ ἐσχάτου τῶν ἡμερῶν] is rendering of באחרית הימים. For a discussion of this Hebraistic expression, see BDR, § 264.5.

αὐτό] Gött. has αὐτά.

21. καὶ ... καί] For the adversative use of καί, see Blomqvist 1979, 46.

καὶ αὐτοί] For the use of καὶ αὐτοί, see 18:3-4.

οὐδὲ ἐλάλησα] Gött. has οὐκ ἐλάλησα.

22. εἰ ἔσθῃσαν ... εἰ ἤκουσαν ... ἂν ἀπέστρεφον] is the only example in Jeremiah of the particle ἂν with indicative of a historical tense to denote unreality. Though there is only one example of this construction, it still can tell us that the translator of Jeremiah had a quite good knowledge of Greek. Cf. 1:2.

ὑποστάσει] is a rendering of תַּיִס. ὑπόστασις is a word with very many meanings. According to LEH the meaning here is the “being of God”, which is quite far from the meaning “camp” suggested by the same dictionary for ὑπόστημα in v. 18. Chrysostom and Olympiodorus comment on the verse: Chrys. *fr. in Jer.* 64.948 τουτέστιν, εἰ ἐνέμενον τοῖς ἔμοις νομίμοις, καὶ τὴν παρ’ ἐμοῦ χάριν ἀνέμενον, πάντως ἂν εὐσέβειαν τὸν λαὸν ἐδίδασκον “I.e., if they had abode by my commandments, and waited for my grace, they would surely have taught the people piety.” Olymp. *fr. Jer.* 93.676 ἀντὶ τοῦ, εἰ ἐπλησίασάν μοι· ἢ οὕτως· εἰ τὴν ὑπόστασιν τῆς προφητείας παρ’ ἐμοῦ ἔσχον, τουτέστι, εἰ παρ’ ἐμοῦ ἦσαν σοφισθέντες, τὸν λαὸν μου ἀπέστρεφον ἂν ἀπὸ τῶν πονηρῶν ἐπιτηδευμάτων αὐτῶν “which means, if they had come close to me, or thus, if they had had the essence of their prophecy from me, i.e., if they had become wise by me, they would have turned my people away from their evil practices.” For the rendering “fundament” in the present translation and the relation between ὑπόστασις and ὑπόστημα, see v. 18.

καὶ ... ἂν ἀπέστρεφον] καὶ seems to have no equivalent in MT. In MT עַמִּי אֵל, rendered by τὸν λαὸν μου, is the object of the Hifil יַשְׁמַע, and שׁוּבוּ is verb and object rendered by ἂν ἀπέστρεφον αὐτούς. In LXX, on the other hand, τὸν λαὸν μου is the object of ἀπέστρεφον (the translator of Jeremiah obviously did not take יַשְׁמַע as Hifil), which is oddly repeated by αὐτούς. The misinterpretation of יַשְׁמַע has resulted in a double object of ἀπέστρεφον. Thus αὐτούς is taken as an apposition of τὸν λαὸν μου in the present translation and the clause is rendered by “they would ... have turned my people, them”.

Further, the apodosis is here introduced by καὶ, For the rendering “also” of καὶ introducing the apodosis, see 7:7.

23. εἶμι] Gött. has εἶμι, λέγει κύριος. Above ι in εἶμι in *Vaticanus* a sign indicates that λέγει קָס, which is written in the margin, should be added to the text.

24. εἶ] is a rendering of אֵל, which produces the Hebraism discussed in 2:28 and 14:22 above.

κρυβήσεται ... ἐν κρυφαίοις] is a rendering of *במסתרים ... יסתר*. The *figura etymologica* of the Hebrew text is preserved in the Greek translation, and is also preserved in the English translation by “will hide in hidden places”.

μὴ οὐχί] is a rendering of *הלוה*. There are two examples of μὴ οὐχί in LXX (Job 22:12. There are another four examples of μὴ οὐχί in *Vaticanus*, in the B-text of Judg.: 6:13; 9:38; 10:11; 15:2). In all examples μὴ οὐχί is a rendering of *הלוה*. Questions introduced by μὴ οὐ expect an affirmative answer. For such questions, see LSJ, BDR, §427.2b. For the interrogative particle *הלוה* and its renderings, see 7:19.

25. προφητεύουσιν] Gött. has οἱ προφητεύουσιν.

ἐπὶ τῷ ὀνόματι] Cf. 11:21.

ἠνυπνιασάμην ἐνύπνιον] seems to be a free rendering of *חלמתי חלמתי*, i.e., the repetition of the same verbal form by a verbal form and a corresponding noun. Of course, it is possible that the translator of Jeremiah had another *Vorlage*, but given the very high frequency of *figura etymologica* in Jeremiah, it is also possible that he chose to use a more common rendering for the quite unusual repetition of verbs in MT. Cf., however, the rendering *καλαμᾶσθε καλαμᾶσθε* of *עולל עולל* in 6:9. The *figura etymologica* ἠνυπνιασάμην ἐνύπνιον has been preserved in the English translation by “I have dreamt a dream”.

26. ἐστέ] Gött. has ἔσται. Most likely ἔσται is the original reading, which was misspelt into ἔστε (for the interchange of *αι* and *ε*, see Thackeray 1909, 77–78). Since there were no accents in the early MSS, the scribe who added the accents in *Vaticanus* took ἔστε as ἐστέ and added the accent on the final *ε*. It should also be noted that there are no changes in the MS, e.g., adding *αι* above the line, which is quite common in other examples of misspellings. Thus it is likely that the early readers of the MS took ΕΣΤΕ as ἐστέ. Thus the rendering “will you be” in the present translation. If ἔστε = ἔσται is read, the text could be translated: “How long will there be lies in the heart of the prophets who prophesy”, or a subject could be supplied as in Brenton’s translation: “How long shall *these things* be in the heart of the prophets that prophesy lies”.

ἐν τῷ] Gött. has καὶ ἐν τῷ.

27. ἐπελάθοντο] Gött. has ἐπελάθοντο.

νόμου] Gött. has ὀνόματος, which is a conjecture by Spohn. According to Ziegler 1958, 45 עמי seems to be a doublet. He also refers to exam-

ples in LXX where ὄνομα is mixed up with νόμος. Cf. McKane 1986, 589.

τῆ Βααλ] For the feminine article and its translation, see 2:8.

28. ἐν ᾧ ... πρὸς αὐτόν] πρὸς αὐτόν is redundant in Greek. Therefore, the equally redundant “to him” in the English translation. For redundant pronouns in Greek translated from Semitic originals, see 2:6.

οὕτως οἱ λόγοι μου λέγει ᾗς] Not in Gött. The text is found in all MSS, except λέγει ᾗς, which is missing in some MSS.

29. οὐχ ἰδοῦ οἱ λόγοι] Gött. has οὐχὶ οἱ λόγοι. οὐχ ἰδοῦ is only found in *Vaticanus*. It should be noted that according to Gött. δοῦ in ἰδοῦ could have been added by a later hand in *Vaticanus*, since it is written at the end of the line, and since the χ of οὐχ is odd before ἰδοῦ. It should also be noted, however, that without δοῦ this is the shortest line in this column. κ is written above χ in the MS.

30. προφήτας] After προφήτας, owing to a haplography in *Vaticanus*, the rest of the verse, v. 31 and the beginning of v. 32 (λέγει κύριος ὁ θεὸς τοὺς κλέπτοντας τοὺς λόγους μου ἕκαστος παρὰ τοῦ πλησίον αὐτοῦ 31 ἰδοῦ ἐγὼ πρὸς τοὺς προφήτας τοὺς ἐκλαμβάνοντας προφητείας γλώσσης καὶ νυστάζοντας νυσταγμὸν ἑαυτῶν 32 ἰδοῦ ἐγὼ πρὸς τοὺς προφήτας “says Lord, God, those who steal my words, everyone from his neighbour. 31 See, I am against the prophets who receive prophecies from tongue and sleep their sleep 32 See, I am against the prophets) are missing.

32. οὐ διηγοῦντο] Gött. has διηγοῦντο. οὐ is only found in *Vaticanus*. It is hard to see how οὐ could have come into the text, but there is nothing in the MS indicating that οὐ should be deleted.

ὠφέλειαν ... ὠφελήσουσιν] is a literal rendering of וְיַעֲלֶיךָ ... לְהוֹעִיל, i.e. infinitive absolute and finite verb of the same root. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “they have not profited any profit”. For a discussion of the translation of this Hebrew construction, see 3:1.

33. λῆμμα] is a rendering of נַשְׂמָה or מַשְׂמָה here as well as in all seven examples in Jeremiah (23:33–38). The play on the Hebrew word, if any,

is apparently not possible in the Greek text, where λῆμμα only has its common meaning of “[prophetic] message”. For a detailed discussion of the complicated Hebrew text, see McKane 1986, 597–604.

καὶ ἐρεῖς] introduces the apodosis corresponding to the protasis introduced by καὶ ἐὰν ἐρωτήσωσι. Since καὶ in καὶ ἐρεῖς hardly can be taken as an adverb, καὶ is rendered by “and”, thus producing an English translation in which “and” is as redundant as καὶ is in the Greek translation. For a discussion of the apodosis introduced by καὶ, see 7:7 and 7:25.

34. ὁ προφήτης] Gött. has καὶ ὁ προφήτης.

οἱ ἱερεῖς] Gött. has ὁ ἱερεύς.

ὁ προφήτης καὶ οἱ ἱερεῖς καὶ ὁ λαός] has been taken as a *nominativus pendens* (cf. CS, § 53, BDR § 466.2–4) in the present translation. The anacoluthon is preserved in the present translation and marked by a dash.

καὶ ἐκδικήσω] The anacoluthon at the beginning of this verse is even more accentuated by the odd καὶ before ἐκδικήσω. However, it is also possible to take καὶ as an adverb, *also*. Though this was most likely not the intention of the translator, it is perhaps the most natural way to take it, since a connective καὶ is totally out of place. Thus καὶ is rendered by “also” in the present translation. For a discussion of the apodosis introduced by καὶ, see 7:7.

35. A stroke above the line in the MS indicates a new paragraph. Since v. 35 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph. However, the preceding line is shorter than the other lines, indicating a new paragraph. Thus the new paragraph in the text.

ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ] For the use of ἀδελφός as a reciprocal pronoun, cf. 13:14.

36. τῷ ἀνθρώπῳ ἔσται] Gött. has ἔσται τῷ ἀνθρώπῳ.

λόγος αὐτοῦ] Gött. has λόγος.

37. διὰ τί] Gött. has τί.

38. ὁ $\overline{\theta\zeta}$ ἡμῶν] Gött. has ὁ θεός. ἡμῶν is only found in *Vaticanus*. According to Gött. it is a doublet from v. 37.

40. εἶς] Gött. has ἐφ'. φ is written above the line in the MS. εἶς is only found in *Vaticanus*.

ἀπειμίαν] Gött. has ἀτιμίαν.

ἧτις] For the use of the indefinite relative pronoun instead of the relative pronoun ἧ, see BDR, § 293, CS, § 71.

7. ὃς ἀνήγαγεν] as well as ὃς συνήγαγεν in v. 8 seem to be renderings of the expression הַרְחִיק אֶת־הַיָּדָיִם. For a discussion of these expressions, see 16:14.

τὸν οἶκον Ἰσραηλ] Cf. 16:14.

8. ὃς συνήγαγεν] See v. 7.

τὸ σπέρμα Ἰσραηλ] Cf. 16:14.

οὗ ... ἐκεῖ] ἐκεῖ is redundant in Greek, and it has been rendered by the equally redundant “there” in the English translation. For a discussion of the construction, see 7:12.

ἀπεκατέστησεν] For the double augment, see BDR, § 69.3. There is an ο written above the first augment in the MS.

31. *Two Baskets of Figs (24:1–10)*

In the first verse of the present section Naboukodonosor is mentioned for the first time in the Greek version of Jeremiah. Henceforth he will be a central figure in the book of Jeremiah, though he is not mentioned half as often in the Greek version as in the Hebrew one. The theme of this section is the fourth vision of Jeremiah, a vision of two baskets full of figs—the one with very good figs, the other with very bad figs. The interpretation of the vision is that those of the people that have gone into exile are like the good figs, whom the Lord will return into their land, and to whom he will give a heart to know the Lord and be the people of the Lord. Sedekias and those who are left in the city and those in Egypt, on the other hand, are like the bad figs, who will be scattered into foreign countries and die there.

From a linguistic point of view there is not much to be said about the present section, but there are two peculiarities in the text of *Vaticanus* that should be mentioned. First, the odd dittography of *Vaticanus* in verse 1, and second, the unique reading turning Ἰουδα into Ἰουδαίους have to be noted.

1. κειμένους κατὰ πρόσωπον] The equivalent for κειμένους in MT is **כִּי־דַבְּרָם**. According to Sollamo 1979, 57, “the translator possibly read the verb **דַּבַּע** (Qal.pt.) instead of **דַּבַּע** (ho.pt.pl.)”.

Ιωακειμ] Gött. has Ιωακιμ.

πλησίους] Gött. has πλουσίους. ου is written above the line in the MS.

{Ιερουσαλημ και ἤγαγεν αὐτούς εἰς}] Not in Gött. The addition, which is only found in *Vaticanus*, is obviously a dittography.

ἄρχοντας] Here Ιουδα is added above the line in the MS.

3. λείαν ... λείαν] Gött. has λίαν ... λίαν.

5. Ἰουδαίους] Gött. has Ιουδα. Ἰουδαίους is only found in *Vaticanus*. For a discussion of the renderings of **יְהוּדָיִם** in Jeremiah, see McLean 1997. εἰς ἀγαθά] Cf. 14:11.

6. στηριῶ τοὺς ὀφθαλμούς μου] Cf. 3:12.

εἰς ἀγαθά] Cf. 14:11. The second example of εἰς ἀγαθά is not found in Gött.

οὐ μή] Chrysostom comments on the expression: Chrys. *fr in Jer.* 64.952 ὁρᾷς ὅτι τὸ, οὐ μή, οὐκ εἰς διηνεκές ἐστι; καὶ γὰρ καθεῖλεν αὐτούς “Do you see that the ‘οὐ μή’ does not mean forever? For he actually tore them down.”

καθελῶ αὐτούς] Gött. has καθελῶ.

ἐκτείλω] Gött. has ἐκτίλω.

7. ἔσονται ... εἰς ... ἔσομαι ... εἰς] For a discussion of the construction εἶναι ... εἰς, see 3:23.

8. βρωθήσεται] ε is changed to ο, and ν is added above the line in the MS to produce βρωθήσονται.

ὑπολελειμμένους] Gött. has ὑπολελειμμένους. ε is written above the line in the MS.

9. οὗ ... ἐκεῖ] ἐκεῖ is redundant in Greek, and it has been rendered by the equally redundant “there” in the English translation. For a discussion of the construction, see 7:12.

10. λειμόν] Gött. has λιμόν.

τῆς γῆς ἧς ἔδωκα] For the attraction of the relative, see BDR, § 294.2, Wallace 1995, 338–339, and Smyth 1956, § 2522. Cf. 42:15 and Sollamo 1992, 45.

32. *Judgement on Iouda, Ierousalēm,
and on the Family from the North (25:1–13)*

In the following section Jeremiah delivers another prophecy containing judgements from the Lord on the people of Judah and Jerusalem. The Lord declares that he has warned the people repeatedly for the last twenty-three years, and urged them to turn away from their evil practices and from their idolatry. However, the people have not listened. Therefore the Lord will send an enemy from the north to destroy the people, who will serve the nations for seventy years. After these seventy years the Lord will punish the people whom the people of Judah and Jerusalem have served.

Like the previous section, this section does not offer any linguistic peculiarities except the common literal renderings of Hebrew expressions, a few of which could especially be pointed out. First, in verses 3 and 4, there are two different renderings of the verb כָּשַׁח, both of which produce peculiar Greek expressions. Second, the expression προσέχω with οὓς in various cases is discussed in some detail.

1–2. The indentation of the left margin in vv. 1 and 2 follows the MS.

1. Ἰωακειμ] Gött. has Ἰωακιμ.

Ἰωσεια] Gött. has Ἰωσια. Cf. Ἰωσια in v. 3. For the genitive ending -α, see 1:3.

3. Ἰωσια] For the genitive ending -α, see 1:3.

ἐλάλησα ... ὀρθρίζων καὶ λέγων] for a discussion of this construction, see 7:25. Olympiodorus comments on ὀρθρίζων: *Olymp. fr. Jer.* 93.677 τὸ ὀρθρίζων, ἀντὶ τοῦ, μετὰ σπουδῆς “The ‘rising early’ instead of ‘diligently’”.

4. ἀπέστελλον ... ὄρθρου ἀποστέλλων] for a discussion of the first person singular and the whole construction, see 7:25, and Aejmelaeus 2002, 467–468.

προσέσχετε τοῖς ὡσὶν ὑμῶν] is a rendering of אָזַנְתֶּם אֶת־אָזְנוֹכֶם. The same Hebrew expression is used eight times in Jeremiah (7:24, 26; 11:8 (not in LXX); 17:23 (LXX 17:22); 25:4; 34:14 (LXX 41:14); 35:15 (LXX 42:15); 44:5 (LXX 51:5)), and another nineteen times in MT without אָ (2 Kings 19:16; Is. 37:17; 55:3; Psalms 17:6; 31:3; 45:11; 49:5; 71:2; 78:1; 86:1; 88:3; 102:3; 116:2; Proverbs 2:2; 4:20; 5:1, 13; 22:17; Dan. 9:18). The

expression is rendered by various Greek expressions: προσέχω with the accusative of οὖς (Jer. 7:24, 26; Dan. 9:18), προσέχω with the dative of οὖς (Is. 55:3 (ὄπιον); Jer. 25:4); κλίνω with the accusative of οὖς (2 Kings 19:16; Psa. *passim*; Jer. 17:23 (LXX 17:22); 34:14 (LXX 41:14); 35:15 (LXX 42:15); 44:5 (LXX 51:5)), ὑπακούω with οὖς as subject (Prov. 2:2); παραβάλλω with the accusative of οὖς (Prov. 4:20; 5:1, 13; 22:17), εἰσακούω (Is. 37:17).

Beside the examples mentioned above there are four examples of προσέχω with οὖς in LXX: Neh. 1:6, 11; Psa. 9:38 (MT 10:17); 129:2 (MT 130:2). In all four examples προσέχω is a rendering of כָּשַׁךְ, and οὖς is in the accusative case.

προσέχω with the instrumental dative is found in a few examples in LXX: Gen. 34:3 τῇ ψυχῇ; Ex. 9:21 τῇ διανοίᾳ; Deut. 32:46 τῇ καρδίᾳ; Job 1:8 τῇ διανοίᾳ; Sir. 16:24 τῇ καρδίᾳ; Is. 55:3 τοῖς ὀπίοις. Cf. Helbing 1928, 295. Apparently, the example in Jer. 25:4 can also be taken as an instrumental dative. Why the translators of Isaiah and of Jeremiah in one example each use the rendering προσέχω with the instrumental dative is not clear, but it is not totally unlikely that the passages have influenced each other. For the different renderings of the Hebrew expression in Jeremiah, cf. Tov 1976, 58. However, Tov does not discuss the instrumental dative.

5. κατοικήσεται] Gött. has κατοικήσατε. According to Ziegler 1957, most MSS, including *Vaticanus*, read κατοικήσατε. Most likely Ziegler is right that κατοικήσεται is an itacistic misspelling for κατοικήσατε. Most likely the middle form κατοικήσεται (which is never found on the TLG-disc) indicated that κατοικήσεται should be taken as κατοικήσατε, though nothing in the MS indicates that the readers of the MS took κατοικήσεται as κατοικήσατε. In the present translation κατοικήσεται is taken as κατοικήσατε.

ἐπὶ τῆς γῆς ἧς ἔδωκα] For the relative attraction, see BDR, § 294, and Sollamo 1992, 45.

6. ὀπίσω] Cf. 2:5.

8. A stroke above the line in the MS indicates a new paragraph. Since v. 8 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph.

9. δώσω ... εἰς ... εἰς ... εἰς] For a discussion of this expression, see 6:27 and 9:11.

10. ὁσμὴν μύρου] For a discussion of this expression and its relation to the Hebrew text, see Ziegler 1958, 45–46, McKane 1986, 624, and Aejmelaeus 2002, 473–474.

11. ἔσται ... εἰς] For a discussion of the construction εἶναι ... εἰς, see 3:23.

12. ἐν τῷ πληρωθῆναι] For a discussion of this construction as typical of the Septuagint, see Wifstrand 2005, 32.

ἐβδομήκοντα] τὰ is added before ἐβδομήκοντα above the line in the MS.

θήσομαι αὐτοὺς εἰς ἀφανισμόν αἰώνιον] For a discussion of this construction and its rendering, see 1:5.

13. τὴν ἐκεῖνην] Gött. has τὴν γῆν ἐκεῖνην. γῆν is added above the line in the MS.

33. Concerning Ailam (25:14–26:1)

This section contains the first prophecy concerning the nations, which will be the subject of the following eleven sections. It should be noticed that these sections are placed at the end of the Hebrew version of Jeremiah. The first prophecy concerning the nations, which is directed against Ailam, comes quite unexpectedly, since there is nothing in the previous section that indicates that there should come a number of prophecies concerning the nations. The content of the prophecy against Ailam is that the Lord will destroy Ailam, but at the end of time he will restore those of Ailam who have been brought into captivity.

Linguistically interesting is the unique reading in *Vaticanus* with a missing negative in v. 16, which makes the cryptic content of the verse even more cryptic.

14. The indentation of the left margin in v. 14 follows the MS.

τὰ Αἰλαμ] According to McKane these words are not original in the Septuagint. For a discussion of v. 14 and its relation to its *Vorlage*, see McKane 1996, 1108–1109. For a discussion of the oracle against Αἰλαμ, see Peels 2000.

15. συνετριβή] Gött. has συντριβήτω.
τὸ τόξον] Gött. has τόξον.

16. ἔσται] Gött. has οὐκ ἔσται. οὐκ is added above the line in the MS. οὐκ is only missing in *Vaticanus*. Though the missing οὐκ is most likely a scribal error, the text with οὐκ is not unproblematic. The nominative οἱ ἐξωσμένοι Αἰλαμ is not possible to construe with anything else. LXX (with οὐκ) seems to be a rendering of a text following MT. MT has the singular יְבוּא, which is rendered by ἦξει. The singular יְבוּא leaves נְדָהּ צִלְיָהּ without construction the same way as its rendering οἱ ἐξωσμένοι Αἰλαμ is left without construction. According to BHS, several MSS have the plural יְבוּאוּ, which makes good sense, as would the plural rendering ἦξουσιν, provided that אֶשֶׁר is rendered by οὗ and not by ὅ. If Gött. gives the original translation, the translator most likely only made a very literal translation. Anyhow, it is hard to see how this text could have made any sense to the translator of Jeremiah.

17. πτοήσω ... ἐναντίον] For a discussion of the expression and of the literal rendering of ἐναντίον by “before”, see 1:17.

κατά] Gött. has κακά. Ziegler 1958, 46, refers to 6:19 ἐπάγω ... κακά, τὸν καρπὸν ἀποστροφῆς αὐτῶν. Cf. McKane 1996, 1246.

ὀπίσω] Cf. 2:5.

ἐξαναλώσαι] It is not totally clear if the subject of ἐπαποστελῶ should also be taken as subject of ἐξαναλώσαι, or if μάχαιραν should be taken as the subject. Theodoret comments on μάχαιραν: Thdt. *Jer.* 81.737 πάλιν μάχαιραν αὐτοῦ τοὺς Βαβυλωνίους ἐκάλεσε· δι’ αὐτῶν γὰρ καὶ τούτους εἰσεπράξατο δίκας “Again he calls the Babylonians his own sword. For by them he also exacted penalty of them.” Following Theodoret μάχαιραν is taken as subject of ἐξαναλώσαι in the present translation.

19. καὶ ἔσται ... καὶ ἀποστρέψω] For a discussion of this construction, see 5:19. ἀποστρέψω is a rendering of אָשׁוּב, but καὶ seems to have no equivalent in MT. To introduce the apodosis by καὶ is poor Greek; hence it is probable that the translator of Jeremiah made a literal translation of a text with וְשָׁבְתִי. Thus the literal rendering “and I will return” in the present translation.

ἐπ’ ἐσχάτου τῶν ἡμερῶν] is rendering of בְּאַחֲרֵית הַיָּמִים. For a discussion of this Hebraistic expression, see BDR, § 264.5.

καὶ ἀποστρέψω] Gött. has ἀποστρέψω.

26:1. βασιλεύοντος Σεδεκίου βασιλέως] For a discussion of the genitive absolute in the Septuagint, see Soisalon-Soininen 1987, 175–180.

34. Concerning Egypt (26:2–12)

The second prophecy concerning the nations is directed against Egypt. The Lord urges the Egyptian army to take up its weapons (ironically according to Chrysostom). He also turns to the mercenaries from Ethiopia, Libya and Lydia, with the same request. The reason is that the Lord will take vengeance on his enemies; the sword of the Lord will get drunk with their blood. Ironically (according to Chrysostom and Theodoret) the Lord asks for medicine for the wounded warriors, though there can be no cure.

This section contains a number of examples where the texts differ between the manuscripts. There is also one example where the text can be taken in various ways, and is taken in various ways by the early commentators.

2. The indentation of the left margin in v. 2 follows the MS.

τῇ Αἰγύπτῳ] is a literal rendering of לְמִצְרַיִם. The dative τῇ Αἰγύπτῳ makes poor sense without the superscription in v. 1, which is missing in the Septuagint. The same dative is found in 29:8; 30:1, 6, 12; 31:1.

Χαρμεις] Gött. has Χαρχαμεις.

Ιωακειμ] Gött. has τοῦ Ιωακιμ.

3–4. According to Chrysostom this passage is ironical: Chrys. *fr. in Jer.* 64.1020 ἦτοι εἰρωνευόμενος τοῦτό φησι “Surely, he says this ironically.”

3. προσαγάγετε] could also be taken in the intransitive sense “advance”.

4. καὶ ἐπισάξατε] Gött. has ἐπισάξατε.

περικεφαλαίαις] Gött. has περικεφαλαίαις. αι is written above the line in the MS.

προσβάλετε] Gött. has προβάλετε. προσβάλετε is only found in *Vaticanus*.

5. αὐτοί] For the use of αὐτοί as a demonstrative pronoun, see BDR, § 277.3, and CS, § 13.

πτοῶνται] Gött. has πτοοῦνται. ου is written above the line in the MS. For the confusion of forms in -άω and -έω, see Thackeray 1909, 241–242.

εἰς τὸ ὀπίσω] Gött. has ὀπίσω.

φυγῆ ἔφυγον] is a rendering of מָנוּס נָסוּ. The *figura etymologica* of the Hebrew text is preserved in the Greek translation, as well as in the present translation, by “they fled a flight”.

6. ἠσθένησεν] Gött. has ἠσθένησαν.

καὶ πεπτώκασιν] Gött. has πεπτώκασιν.

ἐπὶ βορρᾶν] can be taken either with the preceding or with the following. In the present translation Gött. is adopted, and it is taken with the following.

τὰ παρὰ τὸν Εὐφράτην] It is not clear to what τὰ refers. Brenton, who takes ἐπὶ βορρᾶν with the preceding, translates “the forces at Euphrates”, thus adding “forces”. If ἐπὶ βορρᾶν is taken with the following, τὰ παρὰ τὸν Εὐφράτην can be taken as a qualifier to ἐπὶ βορρᾶν. τὰ, then, refers to the place/places at Euphrates, hence it is rendered by “by Euphrates” in the present translation. παρὰ is a rendering of עַל-יַד. For a discussion of the rendering παρὰ, see Sollamo 1979, 211.

8. ὡσεὶ] Gött. has ὡς.

τὴν γῆν ... τοὺς κατοικοῦντας] Gött. has γῆν ... κατοικοῦντας.

9. The space between v. 8 αὐτῆ and v. 9 ἐπίβητε is quite small and there is no stroke in the margin indicating a new paragraph.

καθωπλισμένοι ὅπλοις] The *figura etymologica* of the Greek text appears to have no equivalent in MT, but it is preserved in the present English translation by the rendering “armed with armour”.

ἀνάβητε] Gött. has ἀναλάβετε, which is a conjecture by Spohn. All MSS and versions have ἀνάβητε. For a discussion of the passage and its relation to the Hebrew text, see McKane 1996, 1116.

10. כָּוֹ תֹּוֹ תֹּוֹ] Gött. has τῷ κυρίῳ θεῷ. MT has לְאֲדֹנָי יְהוִה צְבָאוֹת. There are three examples of the same Hebrew expression in MT. In LXX the equivalent is τῷ κυρίῳ below and τῷ κυρίῳ θεῷ in 25:27. The same names are used in the expression נְאֻם-אֲדֹנָי יְהוִה צְבָאוֹת, for which LXX has the equivalent λέγει κύριος ὁ θεός σου in 2:19, εἶπεν κύριος in 30:5, and λέγει κύριος in 27:31. Apparently the translator of Jeremiah had a different *Vorlage* in these examples, but he also seems to have had some problems finding a good rendering.

ἡ μάχαιρα $\overline{\kappa\omega}$] Gött. has μάχαιρα τοῦ κυρίου.

πλησθήσεται] Gött. has ἐμπλησθήσεται.

θυσία τῷ $\overline{\kappa\omega}$] Theodoret comments on the expression: Thdt. *Jer.* 81.709 ἐπειδὴ δίκας τῆς ἀσεβείας ἔδωκαν οἱ Αἰγύπτιοι καὶ τοῦ Θεοῦ βουληθέντος ἀνηρέθησαν, διὰ τοῦτο θυσίαν κέκληκε τὴν ἐκείνων σφαγὴν “Because the Egyptians were punished for the impiety, and when God wanted it, they were killed, therefore he calls the slaughter of them a sacrifice.”

τῷ $\overline{\kappa\omega}$] Cf. $\overline{\kappa\omega}$ τῷ $\overline{\theta\omega}$ above. For the definite article with κύριος, see Introduction.

11. Γαλααδ] can be taken both as vocative, so Chrysostom, and as dative, so Theodoret and Olympiodorus: Chrys. *fr. in Jer.* 64.1020 Γαλααδ γὰρ τοὺς Ἰσραηλίτας λέγει, ἀπὸ τοῦ τόπου ὀνομάσας τοὺς ἐνοικοῦντας “For Galaad he calls the Israelites, naming the inhabitants by the place.” Thdt. *Jer.* 81.709 γεωργεῖ δὲ μάλιστα ταύτην ἢ Γαλααδ “Galaad produces a lot of this [viz. resin].” Olymp. *fr. Jer.* 93.704 ἡ Γαλααδ ἔχει μὲν τὴν ῥητίνην “Galaad has the resin”. In the present translation Γαλααδ is taken as dative.

λάβε ... Αἰγύπτου] According to both Chrysostom and Theodoret, Jeremiah is ironical in this passage: Chrys. *fr. in Jer.* 64.1020 καὶ τοῦτο εἰρωνεύομενος· ὅτι ὅσα ἂν ποιήσης, καὶ συμμάχους ὅσους ἂν καλέσης, ταῦτα περιττά “And this he said ironically, for whatever you do and however many allies you call, this is superfluous.” Thdt. *Jer.* 81.709 εἴρηκε δὲ ταῦτα κατ’ εἰρωνείαν, δεικνὺς τὸ τοῦ πάθους ἀνήκεστον “But he said this ironically showing the incurability of the suffering.”

ῥητείνην] Gött. has ῥητίνην.

τῇ παρθένῳ] Gött. has παρθένῳ.

θυγατρὶ Αἰγύπτου] Olympiodorus comments on the expression: Olymp. *fr. Jer.* 93.704 θυγατέρα δὲ Αἰγύπτου, τὴν περιχώρον ὀνομάζει “Daughter of Egypt he calls the region around.”

τὸ κενόν] Gött. has κενόν.

12. μαχητὴς πρὸς μαχητὴν] Chrysostom comments on the expression: Chrys. *fr. in Jer.* 64.1020 τουτέστι, καὶ ὁ σύμμαχος, καὶ ὁ ἔξαρχος “I.e., both ally and leader”.

35. *Egypt Will Be Punished. A Promise to Iakōb (26:13–28)*

The third section concerning the nations is yet another prophecy against Egypt, but also quite unexpectedly a promise of future salvation for Israel. The destruction of Egypt has already begun, and it is executed by the king of Babylon. Most interesting, however, is the reference to the Greek sword, and especially the explanations and interpretations of the Greek sword given by the early commentators. Apparently, the Greek sword is a misinterpretation of the Hebrew text, most likely made by the original translator. Anyhow, the mercenaries of Egypt have fled and Egypt will be destroyed and brought into captivity. The people of Israel, on the other hand, will be saved and returned to its land, but it will not be left unpunished.

Beside the very interesting reference to the Greek sword, and the common literal renderings of the Hebrew text, this section contains a number of very literal renderings that should be mentioned. The first example is the expression ἐν χειρὶ in v. 13, which is even commented upon by Olympiodorus. Second, there is a very literal absolute use of κατοικέω in v. 19, and third, there is a literal but unusual rendering of a Hebrew infinite absolute in v. 28.

13. The indentation of the left margin in v. 13 follows the MS.

ἐν χειρὶ Ἰερεμιου] looks like a literal rendering of ביד ירמיהו, but MT has אל-ירמיהו here. Cf., e.g., 44:2, where ἐν χειρὶ Ἰερεμιου is a literal rendering of ביד ירמיהו. For the Hebraizing use of ἐν χειρὶ instead of a preposition, see BDR, §217.2c. Olympiodorus comments on the expression: *Olymp. fr. Jer.* 93.704 λέγεται Θεὸς ἐν χειρὶ λαλεῖν τῶν προφητῶν, ἐπειδὴ πάντα ὅσα ἤκουσαν οἱ προφῆται ποιεῖν, ἐποίουν. χειρὶ γὰρ ἢ πρᾶξις. ἢ καὶ ἐπειδὴ πάντα τὰ μνησόμενα ὑπὸ τοῦ Θεοῦ, ὑπὸ τῶν προφητῶν εἰς ἔργον ἐχώρει “God is said to be speaking by the hand of the prophets, because everything which the prophets heard that they should do, they did. For the deed is made by the hand. Or, since everything which is revealed by God is brought about by the prophets.”

γῆν] Gött. has τὴν γῆν.

14. σμίλακα] Gött. has σμίλακα. Chrysostom comments on σμίλαξ: *Chrys. fr. in Jer.* 64.1021 τουτέστι, τὴν δύναμίν σου, ἢ τὴν ἀσφάλειαν· ἐχρήσατο δὲ μεταφορᾶ. σμίλαξ γὰρ ἄκανθὰ ἐστὶν ἐπὶ πολὺ ἐκτεινόμενη, ἣ κέχρηται μάλιστα ἐν τοῖς ἀγροῖς, οἱ φραγμοὺς ποιῶντες, διὰ τὸ περιπλοκαῖς κερῆσθαι πολλαῖς, καὶ ἀσφαλῆ τὸν φραγμὸν

ἐργάζεσθαι “I.e., the strength or the security. He used a metaphor. For bindweed [σμίλαξ] is a thorn extending widely, used mostly in the fields by those who make walls, because it is very trailing and it makes the walls firm.”

15. For a discussion of the text of this verse and its relation to the Hebrew text, see Ziegler 1958, 96, and McKane 1996, 1127.

ἀπὸ σοῦ] Not in Gött. ἀπὸ σοῦ is only found in *Vaticanus*.

ὁ ἐκλεκτός] is bracketed in Gött.

16. ἔπεσαν ... ἐλάλει] Gött. has ἔπεσεν ... ἐλάλουν.

ἀπὸ προσώπου] Cf. 1:8.

μαχαίρας Ἑλληνικῆς] is a rendering of הַיָּוֹנִי הַרֶבֶב “destroying sword” (NRSV). For a discussion of the complicated Hebrew expression, which according to McKane is “ungrammatical”, see McKane 1996, 1129. Cf. Sharp 1997, 494. According to Chrysostom Ἑλληνικῆς is a rendering of the proper name יוֹ, i.e., Ἴάωνες the Ionians = “Ἕλληνες the Greeks. יוֹ is rendered by Ἑλλάς in Is. 66:19 and Ezek. 27:13. Chrys. *fr. in Jer.* 64.1021 ὁ γὰρ Ἐβραῖος οὕτως ἔχει· ἀπὸ μαχαίρας ὀξειάς καὶ σφοδρᾶς. ἔστιν δὲ κἀνταῦθα ἀπὸ τῆς ἐπωνυμίας ἢ ἐναλλαγῆ τῆς ἑρμηνείας. τὸ γὰρ Ἰωάνναν σημαίνει Ἑλληνες, ἐπειδὴ ἀπὸ τούτου Ἴωνες. τὸ δὲ ἰῶνα σημαίνει τὸ ὀξὺ καὶ τμητικόν. ἀπὸ οὗν τῆς ὁμοιότητος, ἀντὶ τοῦ, μαχαίρας ὀξειάς, μαχαίρας Ἑλληνικῆς ἠρμῆνευσαν “For the Hebrew has it thus: ‘By a sharp and strong sword. The variation of interpretation is also due to the derived name. For Ἰῶνανν’ refers to the Greeks, since Ἰωνians’ is derived from it. Ἰῶνα’, on the other hand, refers to what is sharp and cutting. Thus, from the likeness, instead of ‘a sharp sword’ they interpret it as ‘a Greek sword.’” The exegesis of Theodoret takes no account of the Hebrew text: Thdt. *Jer.* 81.712 εἰκὸς μὲν καὶ τινὰς τῶν Ἑλλήνων τῷ Βαβυλωνίων βασιλεῖ συστρατεῦσαι· ἠγοῦμαι δέ, ὅτι κατ’ αὐτὸν καὶ τῶν Μακεδόνων προλέγει τὴν δυναστείαν· ὁ γὰρ Ἀλέξανδρος τῶν Αἰγυπτίων καταλύσας τὴν βασιλείαν Μακεδόσι δουλεύειν ἠνάγκασε “Apparently some of the Greeks fought together with the Babylonian king. I suppose that he also predicts the power of the Macedonians against him. For when Alexander had put an end to the kingdom of the Egyptians, he forced them to serve the Macedonians.” Olympiodorus’ comment on the passage seems to combine the comments by Chrysostom and Theodoret: Olymp. *fr. Jer.* 93.704 οἱ ἀπὸ Ἴωνος Ἕλληνες ὄντες, ὑπόφοροι ἦσαν κατὰ τὸ παλαιὸν τῶν Βαβυλωνίων, καὶ συνεμάχουν αὐτῷ ἐν τοῖς πολέμοις. ἀπὸ μαχαίρας οὖν

Ἑλληνικῆς, ἀντὶ τοῦ, τῶν συμμάχων τοῦ Βαβυλωνίου “Those from Ion, who were Greeks, were from of old subjects to tribute to the Babylonians, and they fought together with him in the wars. Hence, ‘by a Greek sword’ means the allies of the Babylonian.” Cf. also 27:16 and 32:24. According to Sollamo 1979, 85, μαχαίρα here stands “for both the weapon and its user”.

17. καλέσατε τὸ ὄνομα] For this expression and its translation, see 11:16.

Σαων εσβει εμωηδ] The Hebrew words שׂאון העביר המועד are left untranslated.

εσβει] Gött. has εσβι.

18. τὸ Ἰταβύριον] scil. ὄρος = Θαβώρ (Tabor). For mountains expressed adjectivally, see Thackeray 1909, 170.

Κάρμηλος ὁ ἐν] Gött. has Κάρμηλος ἐν.

19. κατοικοῦσα θύγατερ Αἰγύπτου] κατοικοῦσα is a very literal rendering of תּוֹשֵׁבִי. The use of κατοικέω without a reference to the place inhabited is only found in Jeremiah (further 27:45; 28:1, 24, 35bis) in the Septuagint and seems to be at least very rare outside the Septuagint. Thus the literal rendering “dwelling”. Cf. 31:18 and 19, where participles of שׁוֹב are rendered by participles of κάθημαι. For a discussion of the participle κατοικοῦσα and its rendering, see 10:17.

εἰς ... ἔσται] For a discussion of the construction εἶναι ... εἰς, see 3:23.

κληθήσεται οὐαί] Gött. has καυθήσεται, which is a conjecture by Wutz. All MSS and versions have κληθήσεται.

διὰ τὸ μὴ ὑπάρχειν] Cf. 2:15 παρὰ τὸ μὴ κατοικῆσαι.

21. σειτευτοί] Gött. has σιτευτοί.

τρεφόμενοι ἐν αὐτῇ] Not in Gött. The words are regarded as a doublet by Ziegler and thus deleted. Cf. Ziegler 1958, 47, 100.

22. φωνὴ ὡς ὄφεως συρίζοντος] Olympiodorus comments on the expression: *Olymp. fr. Jer.* 93.705 φωνὴ αὐτῶν, ὡς ὄφεως. ἢ στεναζόντων φησὶ καὶ φευγόντων· ἐπειδὴ, φεύγων ὁ ὄφις συρίζει “Their sound is like that of a snake. Or of men groaning, he says, and fleeing. Because when the snake flees it hisses.” For συρίζοντος and its relation to the Hebrew text, see Ziegler 1958, 24, and McKane 1996, 1132–1133.

πορεύονται] Gött. has πορεύσονται.

ἀξείναις] Gött. has ἀξίνας.

23. πληθύνει] πληθύνω is usually the transitive counterpart of the intransitive πληθύω. The two forms seem to have been mixed up already before the time of the Septuagint, and the intransitive use of πληθύνω should most likely not be ascribed to the translator of Jeremiah.

ὑπέρ ἀκριδᾶ] For the comparative use of ὑπέρ with the accusative, see Johannesson 1910, 45, Johannesson 1926, 219, and CS, §94.

24. ἡ θυγάτηρ] Gött. has θυγάτηρ.

25. Ἀμμων] Gött. has Ἀμων.

27. σόζων] Gött. has σόζω.

τῆς αἰχμαλωσίας] Gött. has γῆς αἰχμαλωσίας.

28. ἡ ἀπτόητος καὶ τρυφερὰ παρεδόθη] Not in Gött.

⟨ἔθνει⟩] is written above the line.

ἀθῶν οὐκ ἀθοώσω] is a literal rendering of קִנִּי אֲלֵךְ קִנִּי, i.e. infinitive absolute and finite verb of the same root. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “unpunished I will not leave you unpunished”. For a discussion of the translation of this Hebrew construction, see 3:1.

ἀθῶν ... ἀθοώσω] Gött. has ἀθῶν ... ἀθώσω.

36. Concerning Babylon (27:1–28:58)

The following section is the longest section of Jeremiah in *Vaticanus*, and it contains the whole of chapter 27 and most of chapter 28. The whole section is directed against Babylon, but nevertheless, after only three verses there is a quite unexpected prophecy concerning Israel. The first three verses draw up the theme of the section; haughty Babylon has been caught by an enemy from the north, and it will be destroyed. The prophecy concerning Israel, on the other hand, is about future salvation. The Lord will bring back his people to Sion, because he will keep his everlasting covenant. Moreover, the blame for the sins of the people is put on their leaders, who have led them astray, and turned them into prey for all their enemies. After this short parenthesis the prophecy again turns against Babylon. The Lord repeats that Babylon will be caught by an enemy from the north, but he also gives a first indication of the reason

for the destruction, viz. that Babylon has been plundering the inheritance of the Lord, and especially the joy and boasting over the plundering. As in the prophecy against Egypt there is a reference to the Greek sword, which again, of course, is the same misinterpretation of the Hebrew text as in the previous section. The first prophecy concerning Israel is followed up by yet another one a little later, but this time it forms a more integral part of the prophecy against Babylon, who is being punished because of its harshness against the people of Israel. Israel will be restored to its inheritance, and more importantly, the iniquity and the sins of Judah and Israel will be taken away, because the Lord will be merciful to them. After the second prophecy the rest of the section is devoted to the prophecy against Babylon, of which the reasons for the destruction form an important part. Beside the previously mentioned reasons, the resistance of Babylon against the Lord is also brought forward, the nature of which is not totally clear, although it is clear that Babylon was some kind of instrument in the hand of the Lord. The prophecy, which covers most of this section and goes on to the end of it, is a mixture of lengthy graphic descriptions of the destruction of Babylon that has already taken place and equally lengthy graphic descriptions of the coming destruction. Babylon will be utterly destroyed, and there is no cure or healing for Babylon. The Lord urges everyone to take part in the destruction, and particularly the king of the Medians is pointed out. At the same time all non-Babylonians are urged to flee in order to avoid the destruction. In the middle of the description of this destruction, there is a section, 28:15–19, presenting the Lord as creator and in addition pointing out the vanity of idolatry. This description is a repetition of 10:12–16.

Being the longest section of Jeremiah in *Vaticanus*, it has, of course, a large number of those common literal renderings which have been discussed earlier, as well as a number of more unique linguistic peculiarities, which will be noted in the following. The first example (27:7) is a reading where the first word can be taken either in the nominative or in the dative case. Anyhow, the rendering of the translator of the whole expression was most likely taken in a different way by the early readers than by the original translator himself, who most likely had something close to the Hebrew text in mind. Further, the four participles of *κατοικέω* (27:45; 28:1, 24, 35) should be mentioned, although they are possible in Greek outside the Septuagint or texts related to the Septuagint. Nevertheless, the use of these participles is the result of very literal renderings of the Hebrew *Vorlage*. In 28:5 the translator of Jeremiah apparently had a *Vor-*

lage differing from MT, and the rendering produces a text in which the preposition ἀπό can be taken in an unusual, but not unparalleled, meaning, which seems to be confirmed by one of the early commentators. Very interesting is the section 28:15–19, which is a repetition of 10:12–16. In the Hebrew version the texts are almost identical, but in the Greek version the text in chapter 28 seems to be a fresh translation and not a copy of the translation found in chapter 10. Thus the two translations form an excellent example of the variation in translation of the translator. Interesting is also the misinterpretation of a Hebrew place-name in 28:27 into ἄρατε, which however, most likely is a misinterpretation not of the Hebrew text, but of an original transliteration of the original translator. Finally, in the last verse of the section, there are two finite verbs preceded by a negative, which could, and according to one of the early commentators should, be taken with both verbs. The opinion of the commentator is followed in the present translation. Interestingly enough, according to Ziegler the negative is most likely a product of the original translator, and has no equivalent in the Hebrew text.

1. The indentation of the left margin in v. 1 follows the MS.

2. ἀκουσὰ ποιήσατε] For the causative form, see CS, § 72d.

Βῆλος] Gött. has [Βηλ]. According to Ziegler 1958, 96, Βηλ and the following παρελύθη Μαρωδαχ are doublets of the original ἡ ἀπτόητος ἡ τρυφερά. Theodoret comments on Βήλ: Thdt. *Jer.* 81.740 εἶδωλον ἦν σφόδρα παρὰ τῶν Βαβυλωνίων τιμώμενον· καὶ τινὲς μὲν Δία τοῦτο καλοῦσι, τινὲς δὲ Κρόνον “It was an idol highly honoured by the Babylonians. Some call it Zeus and some Cronos.”

παρδόθη Μαιωδακ] Gött. has [παρελύθη Μαρωδαχ], cf. Βῆλος above. παρελύθη is a conjecture by Spohn. All MSS and versions have παρεδόθη. Cf. Ziegler 1958, 24–25. According to Thackeray 1909, 99–100, παρδόθη in *Vaticanus* is a syncopated form of παρεδόθη. ε is written above the line in the MS. The spelling Μαιωδακ is only found in *Vaticanus*. Most MSS have Μαιωδαχ. Theodoret comments on Μαιρωδάχ: Thdt. *Jer.* 81.740 καὶ τὸν πρῶτον Βαβυλωνίων βασιλεύσαντα Μαιρωδάχ ὠνόμασαν “And they called the first king of the Babylonians Mairōdach.”

3. ἔθνος ... οὔτος] is a rendering of אֱתֶנּוּם ... הוּא. The masculine pronoun οὔτος corresponds to the neuter noun ἔθνος. Either it is a *constructio ad sensum* or οὔτος is just a literal rendering of the masculine pronoun אֱתֶנּוּם.

οὗτος θήσει τὴν γῆν αὐτῆς εἰς ἀφανισμόν] For a discussion of this construction and its rendering, see 1:5.

4. οἱ υἱοί] Gött. has υἱοί.

κλέοντες] Gött. has κλαίοντες. αι is written above the line in the MS. τὸν ᾠ] is a rendering of הַיְיָ־תֵא. For the use of the definite article with κύριος, see Introduction.

5. Σειων] Gött. has Σιων.

τὸ πρόσωπον ... δώσουσιν] The expression πρόσωπον δίδοναι is also found in 49:15; 2 Chr. 20:3; Ezek. 15:7; Dan. 9:3; 10:12,15; 11:17, 18, Tob. 3:12, but seems to be at least very rare outside the Septuagint and texts related to the Septuagint. Thus the very literal translation “they will set their face”.

7. κατανάλισκον] For the imperfect without augment, see Thackeray 1909, 260. For the conative sense of the imperfect, see Smyth 1956, § 1895, and Wallace 1995, 550–552.

νομή δικαιοσύνης] Rahlfs has νομῆ δικαιοσύνης, but only Rahlfs has the dative νομῆ instead of the nominative νομή. δικαιοσύνης could be taken as a genitive of quality, and perhaps this was the intention of the translator of Jeremiah, but the early commentators do not seem to have taken it as a genitive of quality. Olympiodorus comments on the expression: *Olymp. fr. Jer. 93.713* μετὰ τὴν ἱστορίαν, πρὸς τοὺς πιστοὺς ὁ λόγος. αὐτοὶ δέ, φησὶν, εἰσὶ νομῆ τοῦ Θεοῦ ἐπὶ δικαιοσύνη ὑπὸ Θεοῦ ἐκλεχθεῖσα. ἐπειδὴ γὰρ Θεὸς τοὺς πατέρας αὐτῶν ἐκλεξάμενος ἐξήγαγεν ἐξ Αἰγύπτου, εἰκότως καὶ πρόβατα καλοῦνται, καὶ νομῆ Θεοῦ ὡσανεὶ κτήτορος “After the narrative the word is directed to the faithful. For they, he says, are a pasture of God for righteousness, chosen by God. For since God had chosen their fathers and had brought them out of Egypt, naturally he also calls them sheep and pasture of God as if he was an owner.”

τῷ ᾠ] is a rendering of הַיְיָ־ל. For the definite article with κύριος, see Introduction.

10. ἔσται ... εἰς] For a discussion of the construction εἶναι ... εἰς, see 3:23.

ἐνπλησθήσονται] Gött. has ἐμπλησθήσονται. μ is written above the line in the MS.

11. εὐφραίνεσθαι] Gött. has ἠὺφραίνεσθε. ε is written above αι in the MS. For the augment, see BDR, § 67.1c.

12. μήτηρ ἐπ' ἀγαθὰ] For a discussion of the relation to the Hebrew text, see Sharp 1997, 498.

ἐσχάτη ἐθνῶν ἔρημος] is strange. Thus the literal translation. According to McKane 1996, 1264, “ἐσχάτη ἐθνῶν ἔρημος is even more cryptic than MT”.

13. ἔσται εἰς] For a discussion of the construction εἶναι ... εἰς, see 3:23.

πᾶσα] seems to be a rendering of כּל־הּ. The absolute use of πᾶσα and its position are strange. Thus the literal rendering “all of her” at the end of the clause. *Alexandrinus* and several other manuscripts have πᾶσα ἡ γῆ.

14. πάντες τείνοντες] τείνοντες is a predicative participle, though the translator most likely just made a literal translation of the *Vorlage*, כּל־כּרְכּוּ. Anyhow, there seems to be no reason to believe that the readers took it as a predicative participle. Thus it is rendered as an attributive participle in the present translation. Cf. Ziegler 1958, 144.

τόξον τοξεύσατε] seems to be a rendering of ידו תּשֶׁק. Apparently the *figura etymologica* in the Greek text has no equivalent in the *Vorlage*, but it is preserved in the English translation by “the bow; shoot with bow and arrow”.

φείσησθε ἐπὶ τοῖς τοξεύμασιν] is a rendering of שֶׁק־לְאֵלֹמֶת. For φείδομαι with ἐπί, see 15:5.

15. κατακρατήσατε] Gött. has κατακροτήσατε, which is a conjecture by Schleusner. Almost all MSS and versions have κατακρατήσατε. Cf. McKane 1996, 1266.

αὐτήν] Gött. has ἐπ' αὐτήν.

ἐκδικεῖτε ἐπ'] is a literal rendering of כּבּוֹגְמֵו. For a discussion of ἐκδικέω with ἐπί, see 15:3.

16. κατέχοντα] Gött. has καὶ κατέχοντα. Without καὶ the neuter σπέσμα and the masculine κατέχοντα can be taken as a *constructio ad sensum*.

ἀπὸ προσώπου] Cf. 1:8.

μαχαίρας Ἑλληνικῆς] Cf. 26:16. Theodoret comments on the expression: Thdt. *Jer.* 81.741 πρὸ τῆς Βαβυλῶνος, Λυδούς ὁ Κῦρος κατεστρέφατο· ὑπέταξε δὲ καὶ Ἰωνας, καὶ Αἰολέας· ἐκ δὲ τῆς Ἑλλάδος

ἀπρωκίσθησαν οὗτοι, καὶ τὴν Ἀσίαν ὤκησαν· ἄγων τοίνυν καὶ τούτους ὁ Κῦρος ἐπεστράτευσε τῇ Βαβυλῶνι “Cyrus subdued the Lydians before Babylon. He also subjected the Ionians and the Aeolians. These had emigrated from Greece and inhabited Asia. Accordingly, Cyrus brought them too, when he marched against Babylon.”

φεύξεται] Gött. has φεύξονται.

17. ὁ πρῶτος ... ὁστᾶ αὐτοῦ] Olympiodorus comments on the verse: Olymp. fr. Jer. 93.716 ὁ πρῶτος ἔφαγεν αὐτὸν βασιλεὺς Ἀσσοῦρ. Ἀσσύριος ὢν ὁ Σεναχηρεῖμ πρῶτος τὰς δέκα φυλάς, σάρκας οὔσας ἔφαγε, τουτέστιν ἠγμαλώτισεν. καὶ οὗτος ὕστερον τὰ ὁστᾶ αὐτοῦ. ὁ Ναβουχοδονόσορ. ὁστᾶ δὲ καλεῖ τὸν Ἰούδα, ὡς σύστασιν ὄντα τοῦ παντὸς σώματος “First the king of Assour ate him. Being Assyrian Senakēreim first ate the ten tribes, who were flesh, i.e., he took them captive. And afterwards this one his bones. Naboukodonosor. He calls Iouda ‘bones’ since he is a structure for the whole body.”

ὕστερον] Gött. has ὁ ὕστερος.

τὰ ὁστᾶ αὐτοῦ] Theodoret comments on the expression: Thdt. Jer. 81.744 ἀντὶ τοῦ, τῶν προπατόρων τὰ λείψανα “This means the remains of the ancestors.”

18. A stroke above the line in the MS indicates a new paragraph. Since v. 18 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph.

ἐκδικῶ ἐπὶ ... ἐξεδίκησα ἐπὶ] are renderings of לֹא תִקַּח ... לֹא קַח. For a discussion of ἐκδικέω with ἐπὶ, see 15:3.

(βασιλέα] is written in the margin in the manuscript.

19. πλησθήσεται] Gött. has ἐμπλησθήσεται.

20. ἀδικεῖαν] Gött. has ἀδικίαν.

εἴλεως] Gött. has ἴλεως.

ὑπολελιμμένοις] Gött. has ὑπολελειμμένοις.

21. ἐπ’ αὐτήν ἐκδίκησον] According to McKane 1996, 1272–1273, the second example of ἐπ’ αὐτήν in this verse is a plus in LXX, which makes poor sense. Further, ἐκδίκησον is a rendering of תִּקַּח, which is a place-name in MT.

23. ἐκλάσθη] Gött. has συνεκλάσθη.

24. ἐπιθήσονται] Gött. has ἐπιθήσονται. θ is written above the line.
καὶ οὐ γνώσῃ ὡς Βαβυλῶν καὶ ἀλώσῃ] Gött. has καὶ ἀλώσῃ, Βαβυλῶν, καὶ οὐ γνώσῃ. Cf. Ziegler 1958, 47.
τῷ πῶ] is a rendering of תְּוֹ. For the definite article with κύριος, see Introduction.
25. ἦνυξεν] Gött. has ἦνοιξεν. οι is written above the line. The form ἦνυξεν is hardly possible (never found on the TLG-disc), and the commentaries have all read ἦνοιξεν. Hence ἦνυξεν is taken as ἦνοιξεν. Cf. ἀνοίξατε in v. 26, Thackeray 1909, 94, and Introduction.
τῷ πῶ] Cf. 26:10. For the definite article with κύριος, see Introduction.
26. ἐραυνήσατε] Gött. has ἐρευνήσατε. ε is written above the line in the MS.
κατάλιμμα] Gött. has κατάλειμμα. ε is written above the line in the MS.
27. αὐτῆς πάντας τοὺς καρπούς] Gött. has πάντας τοὺς καρπούς αὐτῆς.
28. A stroke above the line in the MS indicates a new paragraph. Since v. 18 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph.
Σειων] Gött. has Σιων.
29. ἐντίνοντι] Gött. has ἐντείνοντι. A secondary ε is written between τ and ι.
τοῦ Ἰσραηλ] Gött. has Ἰσραηλ.
31. ὑβρίστρειαν] Gött. has ὑβρίστριαν.
λέγει πς] Cf. 26:10.
ὁ καιρός] Gött. has καιρός.
32. αὐτήν] could refer both to ἡ ὑβρίστρεια and to ἡ ὑβρις (so Brenton), but it is more likely to refer to ἡ ὑβρίστρεια, especially since the following αὐτῆς obviously refers to ἡ ὑβρίστρεια.
33. οἱ υἱοὶ ... οἱ υἱοί] Gött. has υἱοὶ ... υἱοί.
ἐξαποστειλε] Gött. has ἐξαποστειλαι. αι is written above the line in the MS.

34. κρῖσιν κρῖνεῖ] is a rendering of ריב ריב, i.e., infinitive absolute with finite verb of the same root. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation as well as in the present English translation. For a discussion of the translation of this Hebrew construction, see 3:1.

κρῖνεῖ πρὸς τοὺς ἀντιδίκους αὐτοῦ] For κρῖνω with πρὸς, see Mayser 1934, 501.

κρῖνεῖ] Gött. has κρῖνεῖ.

35–38. A verb has to be supplied, preferably a form of εἶναι. For the omission of forms of εἶναι, see Smyth 1956, §944–945, McKay 1994, 66, and BDR, §127–128.

37. σύμμικτον] is a rendering of ערב. Gött. has σύμμεικτον. There are another four examples of the same Hebrew noun in MT, two in Jeremiah (32:6, 10 (MT 25:20, 24)) rendered by σύμμικτος, and one each in Ex. 12:38 and Neh. 13:3, both rendered by ἐπίμικτος. Hence, if there was a reference in the Hebrew text of Jeremiah to Ex., this reference was most likely not noticed by the reader of the Greek translation. Cf. McKane 1986, 637.

ἐν μέσῳ] Cf. 12:16.

38. οὗ κατεκαυχῶντο] Gött. has κατεκαυχῶντο. It should be noted that the relative pronoun οὗ also could be accentuated as the negative οὐ. The scribe who added the accents in *Vaticanus* wrote οὗ, which is also the text translated in the present translation.

39. ἰνδάματα] Theodoret comments on ἰνδάματα: Thdt. *Jer.* 81.745 *ἰνδάματα δὲ τὰς τῶν δαιμόνων φαντασίας καλεῖ* “‘Appearances’ he calls the illusions of the demons.”

40. παροικήσει] Gött. has παροικήση.

42. ἐνχειρίδιον] Gött. has ἐγχειρίδιον. γ is written above the line in the MS. Chrysostom comments on ἐνχειρίδιον: Chrys. *fr. in Jer.* 64.1033 *τουτέστιν, ἀσπίδα· τοῦτο γὰρ ἐρμηνεύει τὸ ἐγχειρίδιον, τῷ περὶ τὸ ἐν τῇ χειρὶ φέρεσθαι* “I.e., shield. For this interprets the ἐγχειρίδιον by the ‘to carry in the hand’”. The term ἐγχειρίδιον seems to be applicable to any hand-weapon including a shield. The mere fact that Chrysostom comments on such a common term implies that his comment is more

of an exegesis than an interpretation. Hence ἐγχειρίδιον is rendered by “hand-weapon” in the present translation.

ἐφ’ ἵπποις ἰπάσονται] is a rendering of על-סוסים ירכבו. Apparently, the *figura etymologica* in the Greek text has no equivalent in the *Vorlage*, but it is preserved in the English translation by “on horses they will ride like horsemen”.

παρασκευασμένοι] Gött. has παρεσκευασμένοι ε is written above the line in the MS.

43. ἤκουσεν ... τὴν ἀκοήν] is a rendering of שמע ... שמע. The *figura etymologica* of the Hebrew text is preserved in the Greek translation and in the English translation by “heard ... hearsay”.

αὐτούς] Gött. has αὐτοῦ.

ὠδεῖνες] Gött. has ὠδῖνες.

44. Γαιθαν] Gött. has Αιθαν.

45. τὴν βουλήν ... βεβούλευται ... λογιμοὺς ... ἐλογίσατο] are renderings of שבח ... מהשבותיו ... יעץ ... נצח. The *figurae etymologicae* of the Hebrew text are preserved in the Greek translation and in the present English translation by “the decision ... he has decided ... plans ... he has planned”.

τοὺς κατοικοῦντας Χαλδαίους] is apparently a very literal rendering of ישיב כשדים. ישיב is not found in MT, but in several other MSS. The construction of an attributive participle of κατοικέω with a proper noun, but without an object, i.e., without indicating the place being inhabited, is only found in another three examples in Jeremiah (28:1, 24, 35) and in one example in Ex 15:14, ὠδῖνες ἔλαβον κατοικοῦντας Φυλιστιμ. The construction seems to be very rare outside the Septuagint and text related to the Septuagint too, though not without parallel: Acts 22:12 τῶν κατοικούντων Ἰουδαίων; Diodorus Siculus 14.88.1 ἐξέβαλον δ’ ἐκ τούτου τοῦ λόφου τοὺς τότε κατοικοῦντας Σικελούς. Thus the literal rendering “the inhabiting Chaldeans” in the present translation.

On the other hand, the construction of the participle of κατοικέω, used as a substantive and followed by a proper noun indicating the place inhabited, is very common in the Septuagint, e.g., 25:2 τοὺς κατοικοῦντας Ἰερουσαλημ and 28:12 τοὺς κατοικοῦντας Βαβυλώνα. Apparently, the fact that כשדים can be used both of Chaldea and of the Chaldeans encouraged the translator of Jeremiah to use the quite rare construction

“the inhabiting Chaldeans” instead of the more common “the inhabitants of Chaldea”.

ἐὰν μὴ ... ἐὰν μὴ] is a rendering of אִם-לֹא ... אִם-לֹא. For a discussion of this well-known Hebraism and its translation, see 15:11.

28:1. τοὺς κατοικοῦντας Χαλδαίους] MT has יִשְׁבִי לִב קָמִי, which was most likely not what the translator of Jeremiah had in his *Vorlage*. Instead it is likely that he had יִשְׁבִי כְשָׁדִים, which appears to be the *Vorlage* of τοὺς κατοικοῦντας Χαλδαίους in 27:45, of τοῖς κατοικοῦσι Χαλδαίους in 28:24 and of τοὺς κατοικοῦντας Χαλδαίους in 28:35. For a discussion of the Hebrew text, see McKane 1996, 1295–1296.

2. ὕβριστάς ... καθυβρίσουσιν] is apparently a rendering of זָרִים זָרִים, but זָרִים is not taken as plural of זָר “stranger” as in MT, but as a plural participle of זָרָה, thus forming the *figura etymologica* which is preserved in the Greek translation and also in the present English translation. For a discussion of the Hebrew text, see McKane 1996, 1296.

3. τεινέτω ὁ τίνων] seems to be a rendering of יִדְרֵךְ הַדָּרֵךְ. MT seems to be corrupt; cf. McKane 1996, 1297. Anyhow, the *figura etymologica*, which the translator of Jeremiah apparently read in his *Vorlage*, is preserved in the Greek translation, as well as in the present translation by “Let him who draws ... draw”.

τίνων] Gött. has τείνων. A secondary ε is written between τ and ι in the MS.

καὶ μὴ] Gött. has μή.

φείσησθε ἐπὶ νεανίσκουσ] is a rendering of תַּחֲמְלוּ אֶל-בְּחָרִים. For φείδομαι with ἐπί, see 15:5.

πᾶσαν τὴν δύναμιν] is a rendering of כָּל-צְבָא. For the addition of the article, see 44:10.

5. ἀπὸ τῶν ἁγίων] MT has מִקְדוֹשׁ יִשְׂרָאֵל, i.e., it refers to the Holy One of Israel, while the translator of Jeremiah apparently read מִקְדוֹשֵׁי יִשְׂרָאֵל. ἀπὸ appears to be a rendering of מִן. מִן is rendered by “before (NRSV) or “against” (McKane 1996, 1299). However, these meanings most likely were neither the intention of the translator nor what the reader perceived. Cf., however, Brenton and NETS, who both translate “against the holy things”. Olympiodorus comments on this verse: Olymp. *fr. Jer.* 93.717 πλήρωμα γὰρ, φησὶ, τῆς ἀδικίας τῶν Χαλδαίων, τὸ καὶ τὰ σκευὴ τὰ ἅγια καὶ ἁγίους ἄνδρας μετάγειν εἰς Βαβυλῶνα “The

fullness, he says, of the iniquity of the Chaldeans was to transfer both the holy vessels and holy men to Babylon.” Obviously, Olympiodorus took τῶν ἁγίων as masculine, since he includes both vessels and men in what was transferred to Babylon. Further, it seems that he took ἀπό in the meaning “without” (cf. the discussion of ἀπό in 10:14). Thus the rendering “without” in the present translation.

6. ἐκ μέσου] is a rendering of מִתּוֹךְ. For a discussion of the rendering ἐκ μέσου, see Sollamo 1979, 268.

ἀποριφῆτε] Gött. has ἀποριφῆτε. ρ is written above the line in the MS.

ἀνταπόδομα ... ἀνταποδίδωσιν] is a rendering of גְּמוּלָה ... מַשְׁלֵם. The *figura etymologica* of the Greek text has no equivalent in the text of MT, but is preserved in the English translation by “he ... recompenses ... with a recompense”.

αὐτός] For the use of αὐτός as a personal pronoun, see BDR, § 277.3, and CS, § 13.

8. λάβετε ῥητείνην τῇ διαφθορᾷ αὐτῆς] Theodoret comments on the passage: Thdt. *Jer.* 81.748 ἀντὶ τοῦ, προσενέγκατε αὐτῇ τῆς βοηθείας τὰ φάρμακα “Instead of: bring her healing drugs”.

ῥητείνην] Gött. has ῥητίνην.

εἰαθήσεται] Gött. has ἰαθήσεται.

9. ἐγκαταλίπωμεν] Gött. has ἐγκαταλίπωμεν. γ is written above the line in the MS.

10. ἐν] Gött. has εἰς.

Σειων] Gött. has Σιων.

τοῦ θεοῦ] Gött. has θεοῦ.

11. τὰς φαρέτρας] seems to be a rendering of מִשְׁלֵטִים. For a discussion of the *Vorlage*, see McKane 1996, 1304. Cf. v. 12.

πᾶν βασιλέως Μήδων] In *Vaticanus* πνεῦμα is written as a *nomen sacrum*. For *nomina sacra*, cf. Introduction.

λαοῦ] Gött. has ναοῦ. Cf. Ziegler 1958, 48.

12. ἐπιστήσατε φαρέτρας] seems to be a rendering of הַחֲזִיקוּ הַמִּשְׁמֵר, but the combination of ἐπίστησῃ with φαρέτρα makes poor sense. Thus the literal translation “set up quivers”. Cf. v. 11.

13. κατασηνοῦντας] Gött. has κατασηνοῦσα.

εἰς τὰ σπλάγχνα σου] is strange. Hence the literal rendering. According to BHS it is a rendering of גַּמְעָם . Cf. Sharp 1997, 503.

14. κατὰ τοῦ βραχείου] Both Theodoret and Olympiodorus give the same comment on this expression: Thdt. *Jer.* 81.749 and Olymp. *fr. Jer.* 93.717 κατὰ τῆς ἑαυτοῦ δυνάμεως “According to his own power.”

βραχείου] Gött. has βραχίονος.

ἀκροίδων] Gött. has ἀκρίδων.

φθέγγονται ἐπὶ σέ] Olympiodorus comments on the expression: Olymp. *fr. Jer.* 93.717 ἀντὶ τοῦ, ὀνειδίζοντές σε “Instead of ‘reproaching you.’”

οἱ καταβαίνοντες] makes poor sense. Most likely it is a misinterpretation of דָּרַיָה , which the translator of Jeremiah read as דָּרַיָה .

15–19. In MT these verses are almost identical to 10:12–16. For a discussion of the differences in the Greek translation, see 10:12–16.

16. εἰς φωνὴν ἔθετο ἦχος ὕδατος ἐν τῷ οὐρανῷ] According to Thackeray 1909, 159 n., ἦχος is accusative. Theodoret comments on the passage: διδάσκει τὸν διὰ τῶν νεφελῶν τῆς βροντῆς ἐπιτελούμενον κτύπον “He teaches the peal accomplished by the clouds of thunder.” For a discussion of this construction and its rendering, see 1:5.

τῶν θησαυρῶν] Gött. has θησαυρῶν.

17. For the interpretation of this verse, see 10:14.

πνᾶ] In *Vaticanus* πνεῦμα is written as a *nomen sacrum*. For *nomina sacra*, cf. Introduction.

20. διασκορπίζεις ... ἔθνη] According to McKane 1996, 1310, the *Vorlage* of διασκορπίζεις is a noun פָּצַם , with the sense “sledgehammer, battleaxe”, which was taken as a Hiphil participle of פָּצַם . Theodoret comments on this passage: Thdt. *Jer.* 81.749 ἐπειδὴ τοῖς ὀπλοῖς σου κατὰ τοῦ ἐμοῦ ἐχρήσω λαοῦ, καὶ βέλη καὶ δόρατα κατὰ τούτων ἠκόντισας, κἀγὼ διασκορπιῶ ἔθνη ἐν σοί. τοῦτο γὰρ λέγει· σκορπίσας σκεδάσω κἀγὼ τὰ εἰς ἐπικουρίαν σου ἐληλυθότα ἔθνη ... “Since you have used your weapons against my people, you have hurled both arrows and spears against them, I will also scatter nations among you. This is what he says: I too will scatter and disperse the nations who have come to help you ...”

21. ἐπιβάτην] Gött. has ἀναβάτην.

23. στρατηγούς σου] Gött. has στρατηγούς. σου is odd and has no equivalent in MT.

24. τοῖς κατοικοῦσι Χαλδαίοις] For a discussion of the construction and its literal rendering, see 27:45.

Σειων] Gött. has Σιων.

κατ' ὀφθαλμούς] Cf. 19:10.

25. ἐπὶ τῶν πετρῶν] Gött. has ἀπὸ τῶν πετρῶν.

δώσω ... ὥς] Cf. 6:27.

26. λίθον εἰς γωνίαν καὶ λίθον εἰς θεμέλιον] Theodoret comments on the passage: Thdt. *Jer.* 81.752 οἱ μὲν γὰρ θεμέλιοι τὴν οἰκοδομὴν φέρουσιν, αἱ δὲ γωνίαι συνάπτουσιν “For the foundation-stones carry the building while the corner-stones join it together.”

εἰς ... ἔση] For a discussion of the construction εἶναι ... εἰς, see 3:23.

27. ἐπὶ τῆς γῆς] is a rendering of בְּאֶרֶץ. According to McKane 1996, 1317, בְּאֶרֶץ should be taken as “‘throughout the world’ rather than ‘in the land’”. McKane might be right, but since most translations seem to take it as “in the land” rather than “throughout the world”, it is reasonable to believe that the ancient readers took it that way too. Thus the rendering “in the land” in the present translation.

βελοστάσεις] is, according to McKane 1996, 1318, a misunderstanding of בַּטָּבַח, which means “military officer of high rank”.

σαλπύσατε ἐν ἔθνεσιν σάλπιγγι] is a rendering of תִּקְעוּ שׁוֹפָר בְּגוֹיִם. Apparently, the *figura etymologica* of the Greek text has no equivalent in MT. There seems to be no reason to suppose a different *Vorlage*, but the *figura etymologica* is rather created by the translator. It should also be noted that the word order of MT is not followed and that the change of word order is most likely also due to the translator. Perhaps he wanted to soften the *figura etymologica*. Anyhow, the *figura etymologica* and the word order of the Greek text are preserved in the English translation.

ἀγιάσατε] Origen comments on the expression: Or. *fr.* 42 in *Jer.* τὸ ἀγιάσατε ἔθνη ἀντὶ τοῦ ἀφορίσατε· ἀγιασμὸς γὰρ ἡ θεοῦ ὑπηρεσία. “The ‘consecrate nations’ means to separate. For the consecration is the

service of God”. Theodoret and Olympiodorus too, Thdt. *Jer.* 81.752 and Olymp. *fr. Jer.* 93.720, interpret ἀγιάσατε as ἀφορίσατε.

βασιλεῖς] Gött. has βασιλείαις.

ἄρατε παρ’ ἐμοῦ καὶ τοῖς Ασχαναζέοις] is strange. It seems to be a rendering of מִי אֲרָרַט מִי וְאַשְׁכֶׁנַז, i.e., three proper nouns “Ararat, Minni, and Ashkenaz” (NRSV). The misinterpretation of מִי (for מִמִּי) into παρ’ ἐμοῦ is quite clear and perhaps made by the original translator of Jeremiah. The misinterpretation of אֲרָרַט into ἄρατε is more difficult. Perhaps it is a secondary misinterpretation of an original transliteration of אֲרָרַט into Αραραετ, which was subsequently taken as ἄρατε. This misinterpretation could have been facilitated by ἄρατε at the beginning of the verse, and by the previous misinterpretation of מִי into παρ’ ἐμοῦ. The dative τοῖς Ασχαναζέοις is most likely due to an original dative βασιλείαις instead of βασιλεῖς. It is hard to see how the text in *Vaticanus* could have made any sense to the reader. Unfortunately, the early commentaries on this verse comment on a different text.

ἄρατε] Gött. has Αραραετ.

Ασχαναζέοις] Gött. has Ασχαναζαίοις.

28. ἀναβιβάσατε] Gött. has ἀγιάσατε.

τοὺς στρατηγούς] Gött. has στρατηγούς.

29. τοῦ θεῖναι τὴν γῆν Βαβυλῶνος εἰς ἀφανισμόν] For a discussion of this construction and its rendering, see 1:5.

καὶ μὴ κατοικεῖσθαι] Cf. 2:15 παρὰ τὸ μὴ κατοικῖσθαι.

30. καθήσονται ἐκεῖ] Olympiodorus comments on the passage: Olymp. *fr. Jer.* 93.721 ἀντὶ τοῦ, πολιορκήσουσιν αὐτήν “Instead of “They will besiege her.”

μοχλοῖ] Gött. has μοχλοί. χ is written above the line.

31. διώκων ... διώκοντος διώξεται ... ἀναγγέλλων ... ἀναγγέλλοντος τοῦ ἀναγγεῖλαι] are renderings of מִיָּד לְהִגִּיד ... מִיָּד ... מִיָּד ... רָץ רָץ יָרוּץ ... רָץ. The *figurae etymologicae* of the Hebrew text are preserved in the Greek translation as well as in the English translation. Chrysostom comments on the first example: Chrys. *fr. in Jer.* 64.1033 τουτέστι, φεύγων ἀπαντήσει πολεμίῳ, κἀκεῖνος διώξεται, ὥστε αὐτὸν ἀλῶναι “I.e., fleeing he will meet an enemy, and that one will pursue, so that he will be caught.”

32. οἱ ἄνδρες] Gött. has ἄνδρες.

33. ἄλων ... ἀλοηθήσονται] appears to be a rendering of הדרר יכה ... גרן. The *figura etymologica* of the Greek text has no equivalent in MT, but is preserved in the English translation.

34. A stroke above the line in the MS indicates a new paragraph. Since v. 34 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph.

σκότος] Gött. has σκευος, which is a conjecture by Schleusner. All MSS have σκότος or ὡς σκότος.

λεπτόν] Olympiodorus comments on the term: Olymp. *fr. Jer.* 93.721 τὸ γὰρ πολὺ ἀφεγγές λεπτόν ἐστιν “That which has very little light is slight.”

35. κατοικοῦσα Σειων] κατοικοῦσα is a very literal rendering of ישב. For a discussion of the participle κατοικοῦσα without a reference to the place inhabited, see 10:17 and 26:19.

τοὺς κατοικοῦντας Χαλδαίους] For the construction and its literal rendering, see 27:45.

τὸ αἷμά μου ἐπὶ τοὺς κατοικοῦντας Χαλδαίους] Olympiodorus comments on the passage: Olymp. *fr. Jer.* 93.721 ἀντὶ τοῦ, αἵτιόι μοι τῆς σφαγῆς οἱ Χαλδαῖοι γεγόνασιν. ἢ καὶ οὕτως· ἐκδικήσω μου τὸ αἷμα ἀπὸ τῶν Χαλδαίων “Instead of ‘The Chaldeans are responsible to me for the slaughter’ or thus ‘I will avenge my blood on the Chaldeans.’”

Σειων] Gött. has Σιων.

36. κρινῶ] Rahlfs has κρινῶ. The accent of *Vaticanus* is κρινῶ (sic), but it is not clear which accent was added first or if both are from the same hand, which is quite improbable.

καὶ ἐκδικήσω τὴν ἐκδικησίην] is a rendering of ונקמתי את־נקמתי. The *figura etymologica* of the Hebrew text is preserved in the Greek translation and in the English translation too.

37. ἔσται ... εἶς] For a discussion of the construction εἶναι ... εἶς, see 3:23.

καὶ οὐ κατοικηθήσεται] Cf. 2:15 παρὰ τὸ μὴ κατοικῆσθαι.

38. ὅτι ἅμα] Gött. has ἅμα.

39. ἐν τῇ θεομασίᾳ] Olympiodorus comments on the expression: Olymp. *fr. Jer.* 93.721 ἐν τῇ αὐτῶν θρασύτητι “In their boldness.”

καὶ ὑπνώσωσιν ὕπνον] is a rendering of *וַיִּשְׁנוּ וַיִּנְנוּ*. The *figura etymologica* of the Hebrew text is preserved in the Greek translation as well as in the English translation.

ἐγεροῦσι] Gött. has ἐξεγεροῦσι. ξε is written above the line in the MS.

40. καὶ καταβίβασον] Gött. has καταβιβάσω.

41. A stroke above the line in the MS indicates a new paragraph. Since v. 41 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph.

ἐν τοῖς ἔθνεσιν] Theodoret comments on the expression, but it should be noted that he has a slightly different text: Thdt. *Jer.* 81.753 ... *ἐν πάσι τοῖς ἔθνεσι*; δείκνυσι καὶ τῶν ἐπιστρατευσάντων τὸ πλῆθος “... by all the nations?” He also points out the multitude of those who marched against them.”

43. ὡς γῆ] Gött. has γῆ. *Vaticanus* is the only MS which has ὡς γῆ.

ἄβατος] Cf. 2:6.

οὐδὲ εἶς] Gött. has οὐδεῖς.

καταλύσει] Gött. has καταλύση.

44. καὶ ἐκδικήσω ἐπί] is a literal rendering of *עַל־תִּי־עַל*. For a discussion of ἐκδικέω with ἐπί, see 15:3.

50. τῆς] Gött. has γῆς. Only *Vaticanus* has τῆς, which is obviously a scribal error for γῆς. On the other hand, γῆς is easily supplied by the reader. Thus “land” is supplied in the translation, but put in brackets. For the ellipsis of γῆ, cf. CS, § 45, BDR, § 241.1, and Smyth 1956, § 1027b. For a discussion of the relation to the Hebrew text, see Ziegler 1958, 27, and McKane 1996, 1340.

τοῦ $\overline{\alpha\upsilon}$] is a rendering of *אֲת־יְהוָה*. For the definite article with κύριος, see Introduction.

τὴν καρδίαν] Gött. has καρδίαν.

52. (ἔρχονται)] is written in the margin.

καὶ ἐκδικήσω ἐπί] is a literal rendering of *עַל־תִּי־עַל*. For a discussion of ἐκδικέω with ἐπί, see 15:3.

πεσοῦνται τραυματαί] For a discussion of the relation to the Hebrew text, see Ziegler 1958, 27, and McKane 1996, 1342.

53. ὅτι ἐάν ... καὶ ὅτι ἐάν] seems to be a rendering of כִּי ... כִּי. The second ὅτι is odd, but perhaps the translator just repeated the first quite ordinary rendering ὅτι ἐάν of כִּי. For concessive ἐάν without concessive particle, see 14:12.

τὰ τείχη ἰσχύϊ] Gött. has ὑψος ἰσχύος. ὕψη is written in the margin in *Vaticanus*.

55. ἔδωκεν εἰς] Cf. 6:27.

56. ἐπτόηται τὸ τόξον αὐτῶν] πτοέω with τὸ τόξον is strange, cf. Ziegler 1958, 25. Theodore comments on the passage: Thdt. *Jer.* 81.756 καὶ οὐδὲν, φησὶν, ἀπόνατο τῶν τόξων “She had no use, he says, of the bows”. Following Theodore, πτοέω is rendered by “become useless”.

ὁ θς] Gött. has θεός.

57. κς ἀνταποδίδωσιν] Gött. has κύριος ἀνταποδίδωσιν αὐτῇ τὴν ἀνταπόδοσιν. αὐτῇ τὴν ἀνταπόδοσιν is most likely left out due to homoioteleuton.

καὶ μεθύσει μέθη] seems to be a rendering of השכרה. However, μεθύσει indicates that the translator of Jeremiah had more than השכרה in his text, perhaps an infinitive absolute of שכר. Cf. 3:1, and Sharp 1997, 505.

58. A stroke above the line in the MS indicates a new paragraph, but there is no space within the text which confirms the new paragraph.

κατασκαπτόμενον κατασκαφήσεται] is a rendering of ערער תהערער, i.e., infinitive absolute with finite verb of the same root. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “being broken down it will be broken down”, since the construction of the present participle with the finite verb is as strange to Greek as it is to English. For a discussion of the Greek present participle as a rendering of the Hebrew infinitive absolute, see 3:1.

ἐνπυρισθήσονται] Gött. has ἐμπυρισθήσονται. μ is written above the line in the MS.

καὶ οὐ κοπιήσουσιν λαοὶ εἰς κενόν καὶ ἔθνη ἐν ἀρχῇ ἐκλίψουσιν] Olympiodorus comments on this passage: *Olymp. fr. Jer* 93.724 οὐ κοπιήσουσι. τῷ Βαβυλωνίῳ, ἣ καὶ τῇ πλάνῃ δουλεύοντες.—οὐκ ἐκλείψουσι, φησί· τὸ γὰρ “οὐ” κατὰ κοινού κείται· ὑπὸ τῆς ἀρχῆς τῶν Βαβυλωνίων τυραννοῦμενοι “They will not labour’ for the Babylonian, or serve the

deceit.—‘They will not fade away’, he says (for the ‘not’ is used jointly), being tyrannized by the power of the Babylonians”. Following Olympiodorus the negative οὐ is taken with both κοπιάζουσι and ἐκλείψουσι. According to Ziegler 1958, 51, the negative is added by the translator; cf. Sharp 1997, 497. ἐν ἀρχῇ is taken as “by the power”, and not in its most common meaning “in the beginning”. For ἀρχή, cf. LEH.

ἐκλείψουσιν] Gött. has ἐκλείψουσιν. ε is written above the line in the MS.

37. *Jeremias’ Instructions to Seraias (28:59–28:64)*

After the previous section, which is the longest one in Jeremiah, the following section is a very short one. Again it is hard to see why this short section forms a section of its own, since it is still about Babylon, just like the previous one. Here Jeremiah gives instructions to Seraias to bring a book to Babylon, read it, bind a stone to it, and cast it into the Euphrates. The content of the book is the coming destruction of Babylon, which will be complete.

This very short section still contains a few very literal renderings, of which the apodoses introduced by καί should especially be pointed out. Interesting are also the comments by Chrysostom and Theodoret, which indicate that they had a text with the order of chapters commonly found in the Hebrew version, and not the order of chapters found in the Septuagint.

59–60. The indentation of the left margin in vv. 59 and 60 follows the MS.

59. Νηρείου] Gött. has Νηρίου.

ἔτι] Gött. has ἔται.

ἄρχων δώρων] is, according to McKane 1996, 1352, a rendering of “the obscure title שר מנחה”, and the Greek rendering could perhaps indicate cultic offerings; cf. BDAG, 267.

60. βιβλίω] Gött. has βιβλίω ἐνί. For this use of εἷς as an indefinite pronoun, see CS, §2.

61–62. ὅταν ἔλθῃς ... καὶ ὄψῃ καὶ ἀναγνώσῃ ... καὶ ἐρεῖς] is a rendering of ואמרת ... וראית וקראת ... כבאך. It is not very clear where the protasis

ends and the apodosis starts. *καὶ ὄψη καὶ ἀναγνώση* could be taken either with the protasis or with the apodosis. Either way the apodosis is introduced by *καὶ*, which is poor Greek. However, the *καὶ* could be taken as an adverb and be rendered by “also”. For a discussion of this construction, see 7:7 and 4:2. Though it would be natural to take all three future forms with the apodosis, since *ὅταν* usually requires subjunctive, it is also possible to take the future forms with *ὅταν*. For the mixing of subjunctive and future indicative in temporal clauses with *ἄν*, see BDR, §382.3-4. Since it is not clear from the Greek text where the apodosis starts, all three *καὶ* are rendered by “and”. Thus the reader of the English translation has to choose where to start the apodosis, just as the reader of the Greek text apparently has to make the same choice.

63. *καὶ ἔσται ... καὶ ἐπιδήσεις*] For a discussion of this construction, see 5:19. *ἐπιδήσεις* is a rendering of *רַקַּת*, but *καὶ* seems to have no equivalent in MT. To introduce the apodosis by *καὶ* is poor Greek, thus the literal rendering “and you will bind” in the present translation. Perhaps the translator of Jeremiah made a literal translation of a text with *רַקַּת*.

64. *ἀπὸ προσώπου*] Cf. 1:8.

Chrysostom and Theodoret have comments at the end of this chapter, which might indicate that they had an order of the text in which chapter 28 precedes chapter 52, i.e., the same order as MT: Chrys. *fr. in Jer.* 64.1036 τοῦτο τέλος τοῦ βιβλίου τοῦ προφήτου ἐπεσημίηνατο, ὁ συνθεῖς τὰ τοῦ προφήτου ῥήματα, τὰ δὲ μετὰ ταῦτά φασι ἐκ τῶν Βασιλειῶν μετενηγέχθαι, οὐδεμίαν ἀκολουθίαν ἔχοντα πρὸς τὴν τοῦ Ἱερεμίου προφητείαν “He who put the words of the prophet together indicated this as the end of the book of the prophet. What comes after that, they say, is transferred from the books of Kings, having no continuity with the prophecy of Jeremiah.” Thdt. *Jer.* 81.757 ἡ μὲν οὖν προφητεία ἐντεῦθεν ἔσχε τὸ τέλος “Therefore, the prophecy has its ending from here.”

38. *Concerning the Foreigners (29:1-7)*

The whole of this short section is a prophecy against all the foreigners, who will all be destroyed. Again it is an enemy from the north who will be the instrument of destruction. McKane 1996, 1141, comments on the Greek superscription, which differs considerably from the Hebrew

version: “It is possible that the Philistines are thereby characterized as foreigners living within the borders of Israel and are opposed to nations having their own territories.”

Beside a few of the common literal renderings, this section does not have much to discuss from a linguistic point of view. It can be noticed, however, that the Göttingen text, as several times before, is based on a conjecture, this time by Schleusner.

1. The indentation of the left margin in v. 1 follows the MS.

τοὺς ἀλλοφύλους] seems to be a rendering of פְּלִשְׁתִּים, i.e., the Philistines. For a discussion of the rendering, see McKane 1996, 1141.

2. ἔσται ... εἰς] For a discussion of the construction εἶναι ... εἰς, see 3:23. ἀλαλάξουσιν] seems to be a rendering of לָלַחַח. Cf. 4:8.

3. ποδῶν] Gött. has ἰππων, which is a conjecture by Schleusner. Cf. Ziegler 1958, 27–28.

4. ἐπερχομένη] Gött. has ἐρχομένη. Only *Vaticanus* has ἐπερχομένη. Σειδῶνα] Gött. has Σιδῶνα.

5. ἀπερρίφη] Gött. has ἀπερρρίφη. ρ is written above the line in the MS. Ενακειμ] Gött. has Ενακιμ.

6. τοῦ πῦ] is a rendering of הַיָּהִל. For the definite article with κύριος, see Introduction.

οὐκ] Gött. has οὐχ. χ is written above the line in the MS. For a discussion of the unaspirated form οὐκ before ἠσυχάζω, see Thackeray 1909, 128.

7. τὰς παραθαλασσίους ... τὰς καταλοίπους] For the common ellipsis of χώρα, see CS, § 46, BDR, § 241.1, and Smyth 1956, § 1027b. Hence the rendering “the regions on the seacoast ... the remaining regions”.

39. Concerning Idoumaia (29:8–23)

This prophecy against Idoumaia, the land of Esau, does not differ very much from the other prophecies against the nations. There is a mixture of past and future tense; finally, the land will be completely and forever

destroyed, although this time the enemy from the north is not mentioned. Instead it is the Lord himself, by the hand of Esau's brother and the surrounding nations, who is destroying the nation, which, of course, cannot resist the Lord. Again the reason for the destruction is the pride of the nation.

This section concerning Idoumaia contains a number of interesting linguistic features, the first of which is the negative in the first verse. Being the first word in the clause, it can be taken either as an interrogative particle or as a negative. In verse 9 an obscure expression is commented upon by Theodoret, whose interpretation is followed in the present translation. In both verses 9 and 10 objects are missing. In verse 9 it is added following Theodoret, while it is left out in verse 10, thus producing a translation as obscure as the Greek text. In verse 21 there are two fine examples of the skill of the translator, viz., the superlative ἐλάχιστα and the neologism ἀβατόομαι.

8. The indentation of the left margin in v. 8 follows the MS.

τῆ Ἰδουμαίᾳ] is a literal rendering of לְאֲדוּמָיִם. For the dative, see 26:2.

οὐκ ἔστιν ἔτι] is a rendering of עוֹד אֵין הֵ. Perhaps οὐκ is rather a rendering of the interrogative particle הֵ, than οὐκ ἔστιν being a rendering of אֵין, since οὐκ taken as an interrogative particle is closer to the meaning of the Hebrew text than if οὐκ is taken as a negative, and thus the translator perhaps intended οὐκ to be taken as an interrogative particle as well. However, it is not very likely that the reader without access to the Hebrew text should have interpreted οὐκ as an interrogative particle. Thus οὐκ is taken as a negative in the present translation. Cf. McKane 1996, 1214.

ᾤχετο] The imperfect is taken in a perfect sense. Thus the rendering “is gone”, in the present translation. For the special usages of the imperfect of οἴχομαι with a perfect sense, see LSJ, 1211.

9. ἠπατήθη] Olympiodorus comments on the expression: *Olymp. fr. Jer.* 93.709 ἐν ᾧ ἐπεποίθεισαν ὡς ἀσφαλεῖ, εὐθεθήσεται ἀνωφελής “In that which they had put their trust as safe, will prove to be useless.”

ὁ τόπος] Gött. has τὸ πρόσωπον, which is a conjecture by Wutz. ὁ τόπος as subject of ἠπατήθη is strange. *Sinaiticus* has τὸ πρὸς αὐτόν, which is not very suitable either. Cf. Ziegler 1958, 28, and McKane 1996, 1215.

βαθύνετε εἰς κάθεισιν] Theodoret comments on this passage: *Thdt. Jer.* 81.729 παρακελεύεται δὲ αὐτοῖς ὑπὸ γῆν κρυβῆναι· τοῦτο γάρ

ἔστι, βαθύνετε εἰς κάθισιν. “He urges them to hide under ground. For this is what ‘Dig deep for a place of refuge’ means.” Olympiodorus has a more exegetical comment: Olymp. fr. Jer. 93.709 εἰς βάθος καθίσατε, ἀντί τοῦ, ἐκδέξασθε καί μανθάνετε τὰ συμβησόμενα “Sit in a depth, which means, ‘Expect and learn what will happen.’”

Δαιδαμ] Gött. has Δεδαν.

ἤγαγον] The object of ἤγαγον is missing. ἤγαγον could be taken as an intransitive verb and be rendered “I went against him”, but an object could also be supplied from the context. Theodoret seems to supply an object: Thdt. Jer. 81.729 καί διδάσκει, ὡς αὐτὸς αὐτοῖς ἐπάγει τὴν τιμωρίαν “And he teaches that he brings punishment upon them”. Hence the object “it” is supplied in the present translation.

10. καταλίψουσιν ... καταλίμμα] seems, in one way or the other, to be a rendering of עוללו ויחרו, cf. below on καταλίμμα. Apparently the *figura etymologica* has no equivalent in MT. The *figura etymologica* of the Greek text is preserved in the English translation by “will leave ... left-over”.

καταλίψουσιν] Gött. has καταλείψουσιν. ε is written above the line in the MS.

καταλίμμα] Gött. has καλαμήματα. Cf. Ziegler 1958, 48.

ἐπιθήσουσιν χεῖρα αὐτῶν] The indirect object is missing, and has been added in some MSS—perhaps because the translator read יתיו ידו instead of MT, יד יתיו; cf. BHS. However, it is doubtful whether the translator had a text with יד יתיו, since this expression usually also has an indirect object. Rather it is a misinterpretation of a text similar to that of MT. According to Theodoret the point of the passage is to indicate the time of the event: Thdt. Jer. 81.729 διδάσκει δὲ καὶ τὸν τῆς ἐφόδου καιρὸν “He also teaches about the time of the approach”.

11. τὰ κρυπτά αὐτῶν] The rendering “hidden places” is based on the following context. Theodoret comments on the passage: Thdt. Jer. 81.729 μέγιστα ὄρη καὶ ὑψηλὰ τῇ Ἰδουμαία παράκεινται· σπήλαια τοίνυν ἐν τούτοις ὀρύττοντες, εἰς ἐκεῖνα κατέφυγον δυσμενῶν ἐπιόντων “There are big and high mountains in Idumea. Now, they had dug hide-outs in them and taken refuge in the hide-outs when the enemies approached.”

διὰ χεῖρα] Gött. has ἐπίχειρα, which is a conjecture by Rudolph. Cf. Ziegler 1958, 28–29, where Ziegler also discusses the translation of διὰ χεῖρα. Ziegler refers to Große-Brauckmann, who argues that διὰ χεῖρα should mean “because of the hand” and not “by the hand”. It is correct

that *διὰ* with accusative usually has the meaning “because of”, while *διὰ* with genitive has the meaning “by”. However, the different meanings with the different cases are not necessarily as clear-cut as Große-Brauckmann seems to argue, cf. BDAG. Thus it is possible to render *διὰ* by “by” here. Cf. McKane 1996, 1219.

αὐτοῦ γείτονος μου] Gött. has αὐτοῦ καὶ γείτονος αὐτοῦ.

12. ὑπολίπεσθαι] Gött. has ὑπολείπεσθαι. ε is written above the line in the MS.

ζήσεται] Gött. has ζήσεται. ε is written above the line in the MS.

καὶ ἐγὼ ζήσομαι] Not in Gött. For a discussion of the text, cf. Janzen 1973, 28, and McKane 1996, 1220.

καὶ χῆραι ἐπ’ ἐμὲ πεποιθήσιν] Theodoret takes this passage ironically: Thdt. *Jer.* 81.729 καὶ τοῦτο κατ’ εἰρωνείαν τέθεικεν, ὡς δηλοῖ τὰ ἔξῃς “And this he put ironically, as the following shows”, while Olympiodorus gives the following comment: *Olymp. fr. Jer.* 93.712 αἱ ἀποστᾶσαι τῶν ἐθνικῶν ψυχᾶι “The souls who have departed from that of the nations.”

13. εἶπεν] Gött. has λέγει. For a discussion of the rendering of *כה אמר הוה*, see Thackeray 1909, 11, and Tov 1976, 56–58.

ἀθωωμένη ... ἀθωωθῆς] Gött. has ἀθωωμένη ... ἀθωωθῆς. In both words *o* is corrected into *ω* in the MS. *ἀθωωμένη ... ἀθωωθῆς* is a rendering of *תנקה ... נקה*, i.e. infinitive absolute and finite verb of the same root. It should be noted that the *Vorlage* of the Greek Jeremiah most likely was not identical with MT, which has a longer text with another *תנקה*. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “being unpunished, you will ... remain unpunished”, since the construction of the present participle with the finite verb is as strange to Greek as it is to English. For a discussion of the Greek present participle as a rendering of the Hebrew infinitive absolute, see 3:1.

14. εἰς ... εἰς ... εἰς ... ἔσθη] For a discussion of the construction εἶναι ... εἰς, see 3:23.

ἄβατον] Cf. 2:6.

ἐν μέσῳ αὐτῆς] According to McKane 1996, 1221, the expression is inexplicable. ἐν μέσῳ is usually a rendering of *בְּתוֹךְ*, but here MT has *בְּצַרְרָה*. Cf. 12:16.

15. ἀκοήν ἤκουσα] is a literal rendering of שמעוּהָ שְׁמַעְתֶּם. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation, as well as in the English translation by “I heard a hearsay”.

16. μικρὸν ἔδωκά σε ... εὐκαταφρόνητον] For a discussion of the Hebraistic construction of δίδωμι with the double accusative and its literal translation, see 6:27.

17. ἡ παιγνία σου] Olympiodorus comments on the expression: Olymp. *fr. Jer.* 93.712 τὸ στρῆγός σου, ἡ ἀναξία σου “Your luxury, your unworthiness.”

νοσσειάν] Gött. has νοσιάν.

18. ἔσται ... εἶς] For a discussion of the construction εἶναι ... εἶς, see 3:23.

ἄβατον] Cf. 2:6.

19. αἱ πάροικοι αὐτῆς] Theodoret comments on the expression: Thdt. *Jer.* 81.732 καὶ ταῖς ἄλλαις πόλεσιν αἱ τοῦ πάθους ἐκοινώνησαν ταύταις “The other cities which shared the suffering with them”.

20. στήσται] Gött. has στήσεται. ε is added between σ and τ in the MS.

21. ἐὰν μὴ ... ἐὰν μὴ] Is a rendering of לֹא־אֵם ... לֹא־אֵם. For a discussion of this construction and its literal rendering, see 15:11.

συμψηθῶσιν] Gött. has συμψησθῶσιν. Cf. Thackeray 1909, 221.

τὰ ἐλάχιστα] appears to be a rendering of צַעֲרִיר, the Hebrew adjective is rendered by a Greek adjective in the superlative form. According to Thackeray 1909, 185, the superlative is a true superlative here.

ἄβατωθῆ] ἄβατόομαι is most likely a neologism of the translator of Jeremiah. Cf. Tov 1976, 47.

22. κραυγή θαλάσσης οὐκ ἠκούσθη] Gött. has κραυγή ἐν θαλάσση Σουφ ἠκούσθη, which is a conjecture by Wutz.

23. ὠδινούσης] Gött. has ὠδινούσης.

40. *Concerning the Sons of Ammōn* (30:1–5)

The following three short sections, which cover chapter 30, are directed against three of Israel's less powerful enemies: Ammon, Kedar and Damascus. The first one, directed against Ammon, starts with a question with the expected answer “no”: is it really true that there is no Israelite who can inherit the land of the Ammonites? Given the answer “no”, the Ammomites will be driven out and the land will be given to the Israelites.

Being one of the shorter sections in Jeremiah, it still contains a few very interesting linguistic features. First (v. 2), there is yet another probable neologism, underlining the skill of the translator. In verses 3 and 4 there are two very small variations in the text, the first of which is most likely a scribal error and the second an itacistic error. However, the small variations totally change the content of the text, and it is hardly likely that the variations were noticed as such by the reader of the manuscript.

1. The indentation of the left margin in v. 1 follows the MS.

τοῖς υἱοῖς Ἀμμων] is a literal rendering of לְבְנֵי עַמּוֹן. For the dative, see 26:2.

μὴ ... οὐκ ἔστιν ... οὐκ ἔστιν] appears to be a quite literal rendering of מִי ... מִי ... הֵ. For a discussion of this construction and its translation, see 5:9.

παραληψόμενος] Theodoret comments on the expression: Thdt. Jer. 81.725 *παραληψόμενον γὰρ ἀντὶ τοῦ τὸν ληψόμενον καὶ ἐπικουρήσοντα, ἑαυτὸν κέκληκε* “For he has called himself ‘one who will inherit’ instead of ‘he who will take’ and ‘one who helps.’” Olympiodorus comments: *Olymp. fr. Jer. 93.709* “*παραληψόμενος, ἀντὶ τοῦ κληρονόμος, φησὶν* “‘One who will inherit’, he says, instead of ‘heir.’”

2. φησὶν κ̄ς] is a rendering of הִוְיָה־אָמַן. For a discussion of the expression and its rendering, see 2:3.

ἔσσονται ... εἶς] For a discussion of the construction εἶναι ... εἶς, see 3:23.

ἄβατον] Cf. 2:6.

ἀκουτιῶ ἐπί] ἀκουτίζω is most likely a neologism for the Hifil of עָמַשׁ. Perhaps this is the first example of ἀκουτίζω with ἐπί. Cf. Helbing 1958, 49. Theodoret comments on ἀκουτιῶ: Thdt. Jer. 81.728 *ἀκουσθήναι ποιήσω* “I will make it heard.”

3. ἄλλαξον] Gött. has ἀλάλαξον. Only *Vaticanus* has ἄλλαξον. Perhaps it is only a scribal error, since the difference in the MS between ΑΛΑ-ΛΑΞΟΝ and ΑΛΛΑΞΟΝ is very small, especially since the horizontal stroke in Α is often very faint. It is hard to see how ἄλλαξον could make any sense here, but there is no indication that any reader has made any attempt to correct the MS. Thus the literal rendering “change” of ἄλλαξον. A possible rendering of ἀλάλαξον could be “wail”. It is, of course, also hard to tell if the reader took Εσεβων as a vocative or perhaps rather as an object of ἄλλαξον in the accusative case. Cf. 32:20 ἀλαλάξατε ποιμένες. Cf. 4:8.

ὄλετο] Gött. has ὄλετο Γαι, cf. McKane 1996, 1206.

Μελχομ] Gött. has Μελχολ, which is also the text which the scribe who filled in the text produced. However, the original M of *Vaticanus* is quite clear.

4. ἀγαλλιᾶσθε] Gött. has ἀγαλλιᾶση.

παιδίους] is a rendering of פִּיִּמָּע. Gött. has πεδίους. ε is written above the line in the MS. Obviously, παιδίους is an itacistic error for πεδίους. However, it is doubtful if the reader of the text with παιδίους noticed the error, since παιδίους “young children” fits the context as good as πεδίους “plains”. Thus the rendering “young children” in the translation. The reading παιδίους is also indicated by some MSS to Theodoret and by a marginal note in the MS “codex Marchalianus” (*Vaticanus graecus* 2125), cf. Gött. 311, and Introduction.

ἱταμίας] Gött. has ἀτιμίας. Cf. Ziegler 1958, 48–49, and McKane 1996, 1210.

Ενακειμ] Not in Gött. According to Ziegler 1958, 99, Ενακειμ is a scribal error of εν εμακειμ, which is a double rendering of פִּיִּמָּע, cf. παιδίους above.

5. εἶπεν ἄς] Cf. 26:10.

καὶ διασπαρήσεσθε ἕκαστος εἰς πρόσωπον] seems to be a literal rendering of וְהָיָה אִישׁ לְפָנָיו. Thus the literal rendering of the Greek text in the present translation. For a discussion of the equally obscure Hebrew text, see McKane 1996, 1211–1212. For a discussion of the expression εἰς πρόσωπον and its translation, see Sollamo, 1979, 32. Theodoret comments on the passage: Thdt. *Jer.* 81.728 οὐ γὰρ κατὰ ταῦτόν φεύξετε, ἀλλὰ διὰ τὴν τοῦ δέουσις ὑπερβολὴν σκεδασθήσεσθε “For you will not flee jointly, but because of the overwhelming fear you will be scattered.”

ἔστιν] Gött. has ἔσται.

41. *Concerning Kēdar* (30:6–11)

In the following section it is somewhat unclear who is really addressed by Kedar, but it is quite clear from the description that it is some kind of nomadic people. Anyhow, this people will also be destroyed, and this time by the king of Babylon.

From a linguistic point of view this short section does not contain much more than a number of the common literal renderings. However, there is an interesting comment by Olympiodorus on the various readings of the manuscripts of verse 10, which indicate something of the work of the early interpreters.

6. The indentation of the left margin in v. 6 follows the MS.

τῆ Κηδαο] is a literal rendering of קדל. For the dative, see 26:2.

βασιλίση] Gött. has τῆ βασιλίση. For the form βασιλίση instead of βασιλία, see SC, § 7.

τῆς αὐλῆς] MT has רוצה, which is usually interpreted as a proper noun. For a discussion of the possible *Vorlage* of τῆς αὐλῆς, see McKane 1996, 1238. Theodoret comments on the expression: Thdt. *Jer.* 81.736 αὐλὴν δὲ καλεῖ ἅπασαν τὴν τῶν Σαρακηνῶν στάσιν· ἐπειδὴ νομάδες εἰσὶν, ἐν σκηναῖς κατοικοῦντες “Palace he calls the whole assembly of the Saracens. Since they are nomads, they live in tents.”

πλήσατε] Gött. has πλήξατε. Cf. Ziegler 1958, 49.

8. ἐβαθύνετε] Gött. has βαθύνετε.

καθήμενοι] is a literal rendering of ישיב. For a discussion of the participle καθήμενοι and its rendering, see 10:17.

τῆ αὐλῆ] Cf. v. 6.

ἐβουλεύσατο ... βουλήν ... καὶ ἐλογίσατο λογισμόν] are renderings of מְשַׁבַּח ... שָׁבַח ... וְעָצָה ... יָעַץ. The *figurae etymologicae* of the Hebrew text are preserved in the Greek translation as well as in the English translation.

ἐλογίσατο λογισμόν] Gött. has ἐλογίσατο ἐφ' ὑμᾶς λογισμόν. For a discussion of ἐφ' ὑμᾶς in the text of Ziegler, see McKane 1996, 1240.

9. ἔθνος ... οἷς] For the *constructio ad sensum*, see BDR, § 282.3.

οὐ μοχλοί] is bracketed as secondary in Gött. Cf. Ziegler 1958, 101, and McKane 1996, 1241.

10. ἔσσονται ... εἰς ... εἰς] For a discussion of the construction εἶναι ... εἰς, see 3:23.

πνεύματι] In Jeremiah of *Vaticanus* this is the only example, out of six, where πνεῦμα is not written as a *nomen sacrum*. For *nomina sacra*, cf. Introduction.

κεκαρμένους] Gött. has κεκαρμένους. The text of *Vaticanus* has been changed into κεκαρμένους. Olympiodorus comments on the various readings: Olymp. fr. Jer. 93.712 κεκαρμένους ἀντι τοῦ, τὴν εὐπρέπειαν ἀφηρημένους· ἄλλα δὲ βιβλία ἔχουσι, κεκαρμένους, ἀντι τοῦ, συγκεχυμένους “‘Shorn’ instead of ‘bereft of dignity’. Other manuscripts have ‘mixed’, instead of ‘confused.’” Cf. Thackeray 1909, 220, and McKane 1996, 1243–1244.

11. ἄβατος] Cf. 2:6.

κατοικήσει] Gött. has κατοικήση.

ἀνθρώπου] Gött. has γηγενοῦς.

42. Concerning Damaskos (30:12–16)

The prophecy against Damascus is again a mixture of what has taken place and what will come—the destruction of Damascus.

Being the third shortest section of Jeremiah in *Vaticanus*, there is not much to attract special interest from a linguistic point of view.

12. The indentation of the left margin in v. 12 follows the MS.

τῆ Δαμασκῶ] is a literal rendering of דַּמָּשְׁקִי. For the dative, see 26:2.

Θημαρ] Gött. has Ημαθ.

ἤκουσαν ἀκοήν] is a rendering of שָׁמְעוּ ... שְׁמָעָה. The *figura etymologica* of the Hebrew text is preserved in the Greek translation as well as in the English translation. It can be noticed that the word order of the Greek text is not the same as in MT. There seems to be no good reason to change the word order of MT, and several MSS and versions have the same word order as MT. Since the Greek text usually follows the *Vorlage* the translator perhaps had a *Vorlage* with a different word order than MT.

ἐθυμώθησαν] McKane 1996, 1232, suggests that ἐθυμώθησαν could be a doublet of ἐξέστησαν. Cf. Ziegler 1958, 49.

14. ἐγκατέλιπεν] Gött. has ἐγκατέλιπεν. γ is written above the line in the MS.

πόλιν ἐμὴν κώμην ἠγάπησαν] Gött. has πόλιν αἰνετήν, κώμην ἦν ἠγάπησα; αἰνετήν is a conjecture by Schleusner.

15. φησὶν $\overline{\kappa\zeta}$] is a rendering of $\overline{\text{קח}}$. For a discussion of the expression and its rendering, see 2:3.

16. τίχει] Gött. has τείχει. An ε is added between τ and ι in the MS.

υἱοῦ Ἀδεῖ] According to Theodoret: Thdt. *Jer.* 81.733 “Υἱὸς Ἀδεῖ” ἔστιν ὄνομα “‘Son of Ader’ is a name.”

43. *Concerning Mōab* (31:1–32:24)

This section is the last prophecy against a nation, and it is directed against Moab. It covers both chapters 31 and 32, and is the second longest of the prophecies against the nations—the longest being the prophecy against Babylon, which is almost twice as long as the present one. As in previous prophecies against nations, the present prophecy is a mixture of what has happened to Moab and what will come, and just as in the previous prophecies the addressee will be utterly destroyed, and there will be no healing. Again the reason for destruction seems to be the haughtiness of the nation, which explicitly has been directed against the Lord, although the idolatry of Moab is also mentioned. Anyhow, the haughtiness will be turned into humiliation. However, there are also more unique features in the prophecy against Moab. One is the abundance of place names, which could have been useful only to someone with a rather good knowledge of the geography of Moab.

Although Moab is explicitly the addressee of this prophecy, Moab is never mentioned in chapter 32, but instead the second part of the prophecy is directed against all the nations of the world. Therefore, the second part of the prophecy is rather a finish to all the prophecies against the nations than a finish of the prophecy against Moab. It should be noted that in the Hebrew version, chapter 32 of the Septuagint is the second part of chapter 25. Jeremiah, it seems, is addressed, and he is asked to take a cup of wine from the hand of the Lord. The wine will make those who drink it sick, and it will be given to a large number of nations, which are mentioned by name. After the list of nations the Lord declares that the cup is a metaphor of the coming destruction, which will in fact fall upon all people, not only those mentioned by name. Because of the great fury of the Lord, the wounded

will be too many to bury, and will become dung on the face of the earth.

Linguistically interesting is the change of gender of Moab who, e.g., is referred to as “her” in verse 9, but as “him” in verse 11, and then again as “her” in verse 39. The text of the present section is complicated and contains a lot of variation between the manuscripts, uncertain readings, and accordingly a number of conjectures in the Göttingen edition, e.g., 31:39. There are also a number of very literal renderings, which most likely were interpreted differently by the early readers than by the translator of the text, e.g., 31:2, 25, 31, 32, 42. Interesting is also the comment of Origen and his explanation for the origin of the different readings in the manuscripts of 31:12, of which one reading can be found in *Vaticanus* and the other in the text of the Göttingen edition. In 31:36 the lack of grammatical logic in the Greek text is preserved in the translation, and a logical translation is given in the commentary. In 32:12 a verb has to be supplied, and in the present translation the interpretation by Theodoret is followed. His interpretation is also followed for the verb κρίνομαι in verse 17 in the same chapter.

1. The indentation of the left margin in v. 1 follows the MS.

τῆ Μωαβ] is a literal rendering of לְמוֹאָב. For the dative see, 26:2.

Αμαθ ... Αγαθ] Gött. has Αμασαγαβ ... Αταθ, which are conjectures by Wutz and Katz, following MT. Cf. McKane 1996, 1156.

2. ἰατρεία Μωαβ ἀγαυρίαμα] Gött. has ἰατρεία Μωαβ. For a discussion of the complicated relation to the Hebrew text, see McKane 1996, 1157.

ἐλογίσατο] Gött. has ἐλογίσαντο.

ἀπὸ ἔθνους] is a rendering of מִגּוֹי, which is usually rendered “from being a nation” (NRSV). Perhaps this was also the interpretation of the translator of Jeremiah, but it is hard to see how the reader, without access to the Hebrew, could have interpreted ἀπὸ ἔθνους the same way. Thus the literal rendering “from a nation”. Cf. also 31:42 ἀπὸ ὄχλου. Cf. McKane 1996, 1157, who notices that the Septuagint produces a different sense (though the translation given by McKane is hardly possible).

παύσιν παύσεται] MT has מְדַמֵּן תְּדַמֵּי, and the *figura etymologica* of the Greek text obviously has no equivalent in MT. However, it is likely that the translator read a *figura etymologica* in his *Vorlage*, though it is not clear what the translator had in his Hebrew text. For a discussion of

the Hebrew text, see McKane 1996, 1157–1158. Anyhow, the *figura etymologica* of the Greek text has been preserved in the English translation by “cease a ceasing”.

3. φωνήν ... ὄλεθρον ... σύντριμμα μέγα] The accusatives are left without construction in the Greek text. Hence their equivalents are also left without construction in the English translation.

5. ἐπλήσθη ... ἐν κλαυθμῷ] For πίμπλημι with dative, see Helbing 1928, 145–146, and BDR, § 195.2.

Αλωθ] Gött. has Αλαωθ.

6. αὐτῷ] Gött. has ὑμῶν. Only *Vaticanus* has αὐτῷ. The text of *Vaticanus* today reads ΑΥΜΩ. The Α is not filled in and a Ν is added above the line after Ω (thus forming ὑμῶν). According to Gött. the original text of *Vaticanus* was αὐτῶν, but it is hard to see why the ν of αὐτῶν was added above the line. According to Swete the original text of *Vaticanus* was αὐτῷ.

θέσθε] Gött. has ἔσεσθε. An object has to be supplied for θέσθε, and in the present translation “them” has been supplied. Theodoret comments on the passage: Thdt. *Jer.* 81.720 παρακαλεῦεται αὐτοῖς καὶ φυγεῖν, καὶ τοῖς ἀγροίοις ὄνοις παραπλησίως ἐν τῇ ἐρήμῳ διάγειν “He urges them both to flee and to live just the same way as the wild asses in the desert.”

7. ἐπεποιθεις ἐν ὄχυρώμασίν σου] seems to be a rendering of קטב קיבוצותי ובמעשך. For a discussion of πέποιθα with ἐν (as a rendering of ב), see Helbing 1928, 199–200. According to Helbing the dative in this verse is local, while the personal dative with ἐν is a Hebraism: “Wo es sich aber um persönliche Dative bei ἐν handelt, fügt sich die Struktur dem griechischen Sprachgeist nicht. ... In die spätere christliche Literatur ist es nicht übergegangen, woraus sich wiederum ergibt, daß es nicht verständlich war.” However, it is doubtful if ἐν should be taken in a local sense here. Theodoret comments: Thdt. *Jer.* 81.720 καὶ διδάσκων μὴ περιβόλοις θαρῶειν, ἀλλ’ ἀφθάρατω Ποιητῆ καὶ Δεσπότη “And he taught them not to have confidence in surrounding walls, but in the immortal Creator and Master”. Cf., e.g., v. 9.

συλληφθήση] Gött. has συλλημφθήση. μ is added above the line in the MS.

καὶ οἱ ἱερεῖς] Gött. has οἱ ἱερεῖς.

8. ἐξολοθρευθήσεται] Gött. has ἐξολεθρευθήσεται.

9. ἀφῆ ἀφθήσεται] MT has נצח נצי, i.e., an infinite absolute and a finite verb, but not of the same root. Most likely the translator of Jeremiah had a *Vorlage* with two verb forms of the same root forming a *figura etymologica*. For a discussion of the Hebrew text, see McKane 1996, 1163–1165. The *figura etymologica* of the Greek text has been preserved in the English translation by “she will be plagued by a plague”. Cf. 3:1.

ἀφθήσεται] Gött. has ἀναφθήσεται.

εἰς ... ἔσσονται] For a discussion of the construction εἶναι ... εἰς, see 3:23.

ἄβατον] Cf. 2:6.

πόθεν ἔνοικος] Cf. 2:15 παρὰ τὸ μὴ κατοικῖσθαι.

10. ἐπικατάρατος ὁ ποιῶν] For the omission of forms of εἶναι, see Smyth 1956, § 944–945, and BDR, § 127–128.

12. ἡμέραι αὐτοῦ] Gött. has ἡμέραι.

φησὶν πζ] is a rendering of פהי־פז. For a discussion of the expression and its rendering, see 2:3.

λεπτουνοῦσιν] Gött. has λεπτυνοῦσιν. For a discussion of the interchange of υ and ου, see Thackeray 1909, 92.

κέρατα] Gött. has κεράσματα. For a discussion of the text, see Ziegler 1958, 47–48. Origen, who has κεράσματα in his text, says that Aquila had κέρατα in his text. Ziegler, on the other hand, doubts that Aquila could have had κέρατα in his text. Or. fr. 45 in Jer. τὰ δὲ κεράσματα ὡς ἐπὶ οἴνου ῥηθέντα, Ἀκύλας ἐξέδωκεν κέρατα, ὅπερ ἀρχαῖον ποτηρίου ἐτύγγανεν εἶδος (κέρασι γὰρ ἔπινον), ὅθεν καὶ τὸ κεράσαι λέγειν παρέμεινεν “The ‘mixtures’ are said as of wine. Aquila rendered it by ‘horns’, which happened to be the ancient form of a cup (for they drank with horns), from which it also has survived to say ‘mix.’”

13. κατασχύνθη] Gött. has κατησχύνθη. For a discussion of the missing augment, see Thackeray 1909, 199.

ἀπὸ Χαμῶς ... ἀπὸ Βαυθὴλ] is a rendering of מִבַּיַת חָמֹשׁ ... מִבַּיַת בְּאוּתֵל. For the preposition ἀπὸ denoting the agent, cf. 10:14. Theodoret comments on the passage: Thdt. Jer. 81.721 ἐν τῇ Βαυθὴλ ὁ Ἰεροβοὰμ τὴν δάμαλιν ἔστησεν· διδάσκει τοίνυν ὁ προφητικὸς λόγος, ὅτι καθάπερ ὁ Ἰσραὴλ οὐδεμιᾶς ἐπικουρίας ἐκ τῶν εἰδώλων τετύγγεν, οὕτως ἡ Μωᾶβ

οὐδὲν ἀπώνατο τοῦ Χαμῶς “In Bethel Hieroboam set the calf. Thus the prophetic word teaches that just as Israel received no help from the idols, so Moab had no use of Chamos.” Hence the rendering “by Chamōs ... by Baithēl” in the present translation.

ἐλπίδος αὐτῶν] Not in Gött. The deletion is a conjecture by Ziegler, who argues that ἐλπίδος αὐτῶν is a secondary doublet of מַבְטָחַם. Cf. Ziegler 1958, 100, and McKane 1996, 1168.

14. A stroke above the line in the MS indicates a new paragraph. Since v. 14 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph. However, the preceding line is shorter than the other lines, indicating a new paragraph. Thus the new paragraph in the text.

15. Μωαβ πόλις αὐτοῦ] MT has מוֹאֵב וְעַרְיָה. For a discussion of the problematic Hebrew text, see McKane 1996, 1172–1173. The Greek text is also problematic. It is not clear why the translator of Jeremiah did not render the ו in וְעַרְיָה, why the plural עַרְיָה is rendered by the singular πόλις, why the translator rendered the feminine suffix ה by αὐτοῦ or to whom αὐτοῦ refers. Most likely αὐτοῦ corresponds to the following αὐτοῦ, which appears to be a rendering of the masculine suffix ו, and apparently refers to Μωαβ (which is both masculine (e.g., 31:35 τὸν Μωαβ) and feminine (e.g., 31:9 τῇ Μωαβ)). But if both αὐτοῦ refer to Μωαβ, why did the translator not render ו by καί and עַרְיָה by πόλεις, which would have made good sense? In the present Greek text πόλις αὐτοῦ looks like an apposition to Μωαβ, though this makes poor sense. Unfortunately, none of the early commentators discusses the passage. Thus the literal rendering “Mōab, his city”.

17. κεινήσατε] Gött. has κινήσατε.

κυκλόθεν] For the use of κυκλόθεν as a preposition, see CS, § 97h.

ἔκδοτε] Gött. has εἰδότες.

μεγαλωτος] Gött. has μεγαλώματος. μα is written above the line in the MS. Only *Vaticanus* has μεγαλωτος, which is apparently a slip of the pen. “might” is a rendering of μεγαλώματος, which could be taken as a genitive of quality. Given the low frequency of genitive of quality in contemporary Greek literature, a more literal translation is chosen. For genitive of quality, see BDR, § 165.

18. ἐν ὑγρασίᾳ] appears to be a rendering of **בצמח**. For a discussion of the various renderings of the Hebrew text and its interpretation, see McKane 1996, 1175.

καθήμενῃ] seems to be a rendering of the Hebrew participle **יֹשֶׁבֶת**. It could be taken either with κάθισον and the passage be rendered by “sit sitting in moisture”, or with Δαιβων and the passage be rendered by “sitting Daibōn is being destroyed”. For a discussion of the participle καθήμενῃ and its rendering, see 10:17. Cf. also vv. 19 and 43. According to McKane 1996, 1174, ἐκτρείβεται is a doublet of καθήμενῃ.

Δαιβων] Not in Gött. The deletion of Δαιβων is a conjecture by Ziegler. Ziegler takes καθήμενῃ with ἐκτρείβεται. For a discussion of the Hebrew text, see McKane 1996, 1174.

ἐκτρείβεται] Gött. has ἐκτρίβεται.

19. καθήμενῃ ἐν Ἀροηρ] is a rendering of **יֹשֶׁבֶת עֲרוּעַר**. It should be noted that ἐν has no equivalent in MT. For a discussion of the participle καθήμενῃ and its rendering, see 10:17, cf. also vv. 18 and 43.

21. Μεισωρ ... Χαιλων ... Μωφας] Gött. has Μισωρ ... Χελων ... Μωφααθ.

22. Δαιβλαθαμ] Gött. has Δεβλαθαμ.

23. Γαμωλ] Gött. has Γαμωλ.

25. κατέαχθη] For a discussion of the form, see Thackeray 1909, 202.

τὸ ἐπίχειρον] The rare term ἐπίχειρον is discussed by Pietersma 2002, 101–108, who comes to the conclusion that ἐπίχειρον should not be rendered by “arm”, but by “undertaking/endeavour/effort/attempt”. Pietersma is right that the term caused the readers some trouble, and that the intention of the translator was most likely something like “undertaking/endeavour/effort/attempt”, but this is not the way it was understood by Chrysostom. Chrysostom comments on the expression: *Chrys. fr. in Jer.* 64.1028 τουτέστι, τὰ ἐν ταῖς χερσὶν αὐτοῦ ὄπλα “I.e., the weapons in his hands.” Perhaps Chrysostom interpreted the term just as ἐγγχειροδίων. Anyhow, following Chrysostom, ἐπίχειρον is rendered by “hand-weapon” in this passage.

26. ἐμεγαλύνθη] is taken in a reflexive sense. Thus the rendering “he has magnified himself”. For passive forms with reflexive force, see Smyth 1956, § 1733, and McKay 1994, 24.

ἐπικρούσει Μωαβ ἐν χειρὶ αὐτοῦ] Theodoret comments on the passage: Thdt. *Jer.* 81.721 ἀντι τοῦ, χορεύων καὶ ἐπικαίρων “Instead of dancing and rejoicing.”

ἐν χειρὶ] MT has יַד־בָּ, for a discussion of the *Vorlage* of ἐν χειρὶ, see McKane 1996, 1180.

ἔσται εἰς] For a discussion of the construction εἶναι ... εἰς, see 3:23.

27. εἰ μή] is a rendering of אִלּוּ מִן. For a discussion of this well-known Hebraism, see 15:11. Theodoret and Olympiodorus along with several MSS have μὴν. Olympiodorus comments on his text: *Olymp. fr. Jer.* 93.708 καὶ σὺ ἐχλεύαζες τὸν Ἰσραήλ “You too mocked Israel”.

εἰς ... ἦν] For a discussion of the construction εἶναι ... εἰς, see 3:23.

καὶ ἐν κλοπαῖς] Gött. has εἰ ἐν κλοπαῖς.

28. ὥσπερ. Gött. has ὡς.

στόματι βοθύνου] Olympiodorus comments on the expression: *Olymp. fr. Jer.* 93.708 ἐν σχήματι φάραγγος “with the form of a valley”.

29. καὶ ἤκουσα] Gött. has ἤκουσα.

ὑβρίσεν ... ὑβρίων] seems to be a quite free rendering of MT or a more literal rendering of another *Vorlage*. Anyhow, the *figura etymologica* of the Greek text is preserved in the English translation.

λείαν] Gött. has λίαν.

30. δέ] For the rare use of the particle δέ, see Introduction.

οὐχὶ τὸ ἱκανὸν αὐτῷ οὐχ οὕτως ἐποίησεν] For a discussion of the relation of this text (and the texts commented upon by the early commentators below) to MT, see McKane 1996, 1183. The early commentators give the following comments, but it should be noted that Chrysostom and Theodoret comment on a text which differs from *Vaticanus*: *Chrys. fr. in Jer.* 64.1028 οὐχὶ κατὰ τὸ ἱκανὸν αὐτοῦ, οὕτως καὶ οἱ βραχίονες αὐτοῦ. τουτέστιν, οὐκ ἀξίως τῆς φήμης ἔπραξαν. ἰσχυρὰ μὲν γὰρ νενόμισται. ὠφθη δὲ ἀσθενής ἐν πολέμοις ἐπὶ Μωάβ “‘His arms are not according to what is enough for him.’ I.e., they did not act up worthily to their reputation. For it was considered to be strong, but it turned out to be weak in the wars against Moab” Thdt. *Jer.* 81.721, 724 οὐχὶ κατὰ τὸ ἱκανὸν αὐτοῦ οὕτως βραχίονες αὐτοῦ; οὐχ οὕτως ἐποίησε. πρὸ τοῦ πολέμου γὰρ

ἀλαζονευόμενος, καὶ ἀπειλῶν ἀριστεύειν, ἰδὼν τοὺς πολεμίους ἀπέδρα
 “Surely, his arms are according to what is enough for him, are they not?
 He did not act thus. For before the war he was bragging and promised
 to be bravest, but when he saw the enemies he ran away.” *Olymp. fr. Jer.*
 93.708 οὐχὶ τὸ ἰκανόν; οὐχ ὡς προσδοκῶν, ὅτι ἀνταπόδοσίς ἐστιν, οὐ-
 τως ἔπραξεν, ἢ οὕτως; οὐ πᾶσαν τὴν ἑαυτοῦ δύναμιν εἰσήνεγκεν εἰς τὴν
 κατ’ ἐμοῦ ὕβριν; “Surely, this is enough, is it not? Surely, expecting that
 it is a repayment, he acted thus, or thus, did he not? Surely, he applied
 his whole power to his arrogance against me, did he not?” According
 to MPG, Theodoret and Olympiodorus took οὐχὶ and οὐχ as interroga-
 tive particles introducing questions expecting affirmative answers, while
 Chrysostom took them as negatives. Both Rahlfs and Ziegler, as well as
 the present translation, take οὐχὶ and οὐχ as negatives.

αὐτῷ] Gött. has αὐτοῦ.

31. κειράδας] Gött. has Κιρ Αδας, Swete has Κεῖρ Ἄδας, Rahlfs has
 Κιραδας, MT has שרקה-ק. The accent added to the text of *Vaticanus* is
 κειράδας, and obviously the scribe who added the accents took κειράδας
 as one word. All early commentators comment on a text with κειράδας.
 Thus κειράδας is adopted in the present edition, though κειράδας was
 most likely not what the translator of Jeremiah had in mind. Cf. Thack-
 eray 1909, 14 and 38. It should be noted, however, that Chrysostom
 and Theodoret have a text with τείχους κειράδας. For a discussion of
 the relation to the Hebrew text, see McKane 1996, 1184–1185. Chrysos-
 tom comments on κειράδας αὐχμοῦ: *Chrys. fr. in Jer.* 64.1028 τουτέστι,
 κιθάρα μέλους. ἵνα εἴπη, καθέλετε αὐτὴν ἀξίαν θρῆνων πεποιηκό-
 τες. ἐπάγει γοῦν· καὶ μέλος ἐρεῖ. ἠρμήνευσε γὰρ τὸ, κειράδας αὐχμοῦ,
 τουτέστιν, ὡσπερ ἐν κιθάρα, οὕτως πενθοῦσα ἐμμελῶς, ἀνακλαύσε-
 ται “I.e., harp of dirge. That he may say: cut her down, having made her
 worthy of lamentation. Hence he goes on: She will utter a dirge. For he
 interpreted the ‘shorn of drought’, i.e., just as with the harp, so she will
 mourn harmoniously and weep aloud.” Olympiodorus comments on the
 passage: βοήσατε ἐπ’ ἄνδρας κειράδας αὐχμοῦ *Olymp. fr. Jer.* 93.708
 ἐπὶ τοὺς κεκαλλωπισμένους ἄνδρας τῆς Μωαβίτιδος· αὐχμώδης γὰρ
 ἢ χῶρα. ἢ οὕτως, ἐπὶ τοὺς ὀφείλοντας αὐχμῶδεις εἶναι, καὶ πενθεῖν
 διὰ τὰς ἁμαρτίας· κειρομένους δὲ καὶ τρυφῶντας διὰ καταφρόνησιν
 “For the men with the beautified faces of the Moabitess. For the land is
 dry. Or thus, for those who have to be dry, and mourn because of their
 sins. Cutting their hair short and living for pleasure because of contempt.”
 The comments of Chrysostom and Olympiodorus are quite free, but still

seem to be comments on a literal interpretation of the text. Thus the literal rendering “men shorn of drought”.

32. The syntax of this verse is complicated. It is hard to see how the reader took the nominative singular πόλις. If πόλις is taken as πόλεις with Gött., it can be interpreted as accusative, and as the object of ἦψαντο, but that is problematic since the subject is κλήματα, which is neuter plural, and takes the predicate διήλθεν in singular. If πόλεις is nominative, ἦψαντο can be the predicate, but that is also problematic, since ἄπτομαι cannot have ἐπὶ ὀπώραν σου as object. For a discussion of ἄπτομαι, which usually takes the object in genitive but sometimes in accusative; see Helbing 1928, 123–124. It should also be noted that there is no indication in the MS that someone should have taken πόλις as πόλεις, and that the early commentators comment upon a different text. It is hard to see how πόλις Ἰαζηρ ἦψαντο could have made any sense to the reader. Thus the very literal rendering “city of Iazēr they reached” in the present translation.

ὡς ἔρημα] Gött. and Rahlfs have Σεβημα, Swete has Ὠσερημά.
πόλις] Gött. has πόλεις.

33. Μωαβείτιδος] Gött. has Μωαβίτιδος. For a discussion of the use of the adjective Μωαβ(ε)ϊτις instead of the proper noun Μωαβ, see Thackeray 1909, 170.

οὐδὲ δειλῆς οὐκ ἐποίησαν αἰδε] Gött. has αἰδεδ αἰδεδ οὐκ [ἐποίησαν] αἰδεδ. Cf. 32:16. Swete has αἶδε, and Rahlfs has αἰδαδ for αἰδε. Apparently the translator of Jeremiah had some problem with the text and thus transliterated some part of it. For a discussion of the Hebrew text and the *Vorlage* of the Septuagint, see McKane 1996, 1186–1187, and Thackeray 1909, 14 and 37.

34. Αἰταμ] Gött. has Ελεαλη.

αἱ πόλεις αὐτῶν] For a discussion of the text and its relation to the Hebrew text, see Ziegler 1958, 104, and McKane 1996, 1187–1188.

ἀγγελίαν Σαλασεια ... Νεβθειν] Gött. has Ἀγελα Σαλασια ... Νεβθουμ.

εἰς ... ἔσται] For a discussion of the construction εἶναι ... εἰς, see 3:23.

35. φησὶν π̄ς] is a rendering of הַיְהוָה אֱלֹהֵינוּ. For a discussion of the expression and its rendering, see 2:3.

τὸν βωμόν] Gött. has βωμόν.

36. καρδία τοῦ Μωαβ ὡσπερ αὐλοὶ βομβήσουσιν] Though βομβήσουσιν logically is the predicate of καρδία, it cannot be the syntactical predicate of καρδία. Thus the very literal rendering “heart of Mōab is just like flutes will boom” in the present translation. A logical rendering could be: “The heart of Moab will boom just like flutes”.

τοῦ Μωαβ] Gött. has μου τοῦ Μωαβ.

κειράδας] Gött. has Κιρ Αδας. For a discussion of the expression κειράδας, cf. v. 31.

τοῦτο (ᾶ) περιεποιήσατο] Gött. has τοῦτο ᾶ περιεποιήσατο. ᾶ is only missing in *Vaticanus*, but is written above the line in the MS. The text without the relative pronoun ᾶ makes poor sense. The α added above the line is very similar to the other α in the text, and could thus have been added by the first hand. Hence (ᾶ) is added in the text, and [what] is added in the translation.

ἀπὸ ἀνθρώπου] is bracketed in Gött. as a corrupt doublet; cf. Ziegler 1958, 96.

37. πᾶσαι χεῖρες κόψονται] For the passive sense of the middle form κόψονται, see Thackeray 1909, 273n.

38. φησὶν κ̄ς] is a rendering of יהוה־אמ. For a discussion of the expression and its rendering, see 2:3.

οὗ οὐκ ἔστιν χρεία αὐτοῦ] seems to be a rendering of בו צפּן־ין. Perhaps the translator also had רשׁא in his text. Anyhow the αὐτοῦ is as redundant in the Greek text as the “for it” in the English translation. For a discussion of redundant pronouns after relative pronouns, see 2:6.

39. κατήλλαξεν] Gött. has Ατατ ἠλάλαξε, which is a conjecture by Katz and Ziegler, cf. Ziegler 1958, 30.

ἐνκότημα] Gött. has ἐγκότημα. γ is written above the line in the MS.

41. Ακκαρωθ] Gött. has Ακκαριωθ.

42. ἀπὸ ὄχλου] is a literal rendering of מעמ. According to McKane 1996, 1195, the “מן of מעמ (v. 42) is privative”. McKane translates “and a nation no more”, NRSV translates “as a people”. Perhaps the translator of Jeremiah had something similar in mind, or he just produced a literal rendering of the Hebrew expression. Anyhow, the text he produced is likely to be interpreted otherwise. ἀπό with ἀπόλλυμι usually has a local or separative sense, which fits badly in the present context. However,

there are at least two examples in the Septuagint where ἀπό is taken in an instrumental sense, or is used to denote the agent: Job 4:9 ἀπὸ προστάγματος κυρίου ἀπολοῦνται; Psa. 79:17 ἀπὸ ἐπιτιμήσεως τοῦ προσώπου σου ἀπολοῦνται. In the present translation ἀπό is taken to denote the agent, and rendered by “by”. Cf. Johannessoohn 1926, 281, and the discussion of ἀπό in 10:14.

ἐμεγαλύνθη] Cf. v. 26.

τὸν κ̄ν] is a rendering of עַל-יְהוָה. For the use of the definite article with κύριος, see Introduction. Cf. v. 26.

43. καθήμενος Mωαβ] is a literal rendering of יושב מואב. For a discussion of the participle καθήμενος and its rendering, see 10:17; cf. also vv. 18 and 19.

44. ἀπὸ προσώπου] Cf. 1:8.

ἐνπεσεῖται] Gött. has ἐμπεσεῖται.

32:1. τὰ ἔθνη πρὸς ἃ ... πρὸς αὐτούς] is a rendering of ... הַגּוֹיִם אֲשֶׁר אֵלֶיהֶם. πρὸς αὐτούς is as redundant in the Greek translation as “to them” in the English translation. Hence the literal rendering. For a discussion of redundant pronouns, see 2:6. The change of gender should also be noted. The change could be due either to a *constructio ad sensum* or to a very literal translation, indicating that the translator translated very small units at the time. Cf. Soisalon-Soininen 1987, 29–30. It should also be noted that in an identical expression in v. 3 there is no change of gender.

2. ἀπὸ προσώπου] Cf. 1:8.

τῆς μαχαίρας ἧς ἐγὼ ἀποστέλλω] For the relative attraction, see BDR, § 294, and Sollamo 1992, 45.

3. τὰ ἔθνη πρὸς ἃ ... πρὸς αὐτά] Cf. v. 1.

4. Ιουδα] Gött. has αὐτοῦ.

τοῦ θείνου αὐτὰς εἰς ἐρήμωσιν καὶ εἰς ἄβατον καὶ εἰς συριγμόν] For a discussion of this construction and its rendering, see 1:5.

ἄβατον] Cf. 2:6.

6. συμμίχτους] Gött. has συμμείχτους. Cf. v. 10 and 27:37.

7. Μωαβεῖτιν] Gött. has Μωαβίτιν. Cf. 31:33.

8. Σειδῶνος] Gött. has Σιδῶνος.

9. Δαιδαν] Gött. has Δεδαν.

πᾶν] Gött. has πάντα. For a discussion of the confusion of πᾶν and πάντα, see Thackeray 1909, 174. πᾶν is taken as if it was masculine here, and thus rendered by “everyone”. If πᾶν is taken as a true neuter, a noun should most likely be supplied, e.g., ἔθνος.

10. συμμίκτους] Gött. has συμμείκτους. Cf. v. 6 and 27:37.

11. πάντας βασιλεῖς Περσῶν] MT has כַּל-מַלְכֵי מִדִּי. For a discussion of the reference to Persia, see McKane 1986, 645.

12. ἕκαστον πρὸς τὸν ἀδελφὸν αὐτοῦ] appears to be a literal rendering of וְיִאָּחַז אֶל-אָחִיו, of which there are 13 examples in MT. Since there is no verb in the enumeration to which the expression can be connected, it has to be taken from the context. Theodoret comments on the expression: Thdt. *Jer.* 81.640 τουτέστιν, ὥστε δι’ ἀλλήλων δίκας δοῦναι τῆς ἀσεβείας “I.e., that they suffer punishment for the impiety by each other.” Apparently Theodoret interpreted it as hostile. Thus the rendering “against” in the present translation. For κρίνω with πρὸς, see Mayser 1934, 501. Cf. v. 17. For the use of ἀδελφός as a reciprocal pronoun, cf. 13:14.

βασιλείας] Gött. has τὰς βασιλείας.

13. πίετε] Gött. has πίετε καί.

ἔξεμέσετε] Gött. has ἔξεμέσατε.

ἀπὸ προσώπου] Cf. 1:8.

τῆς μαχαίρας ἧς ἐγὼ ἀποστέλλω] For the relative attraction, see BDR, § 294, and Sollamo 1992, 45.

14. καὶ ἔσται ... καὶ ἐρεῖς] For a discussion of this construction, see 5:19.

πιόντες πίεσθε] is a literal rendering of וְתוֹשַׁע וְתוֹשַׁע, i.e. infinitive absolute and finite verb of the same root. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “Having drunk drink”, since the construction of the aorist participle with the finite verb is as strange to Greek as it is to English. For a discussion of the Greek aorist participle as a rendering of the Hebrew infinitive absolute, see 3:1.

15. ἐν πόλι ἐν ἧ ... ἐπ' αὐτήν] is a rendering of עליה ... בעיר אשר. ἐπ' αὐτήν is redundant in Greek. Thus the equally redundant “upon it” in the present translation.

πόλι] Gött. has πόλει. ε is written above the line in the MS.

καθάρσει οὐ μὴ καθαρσθήτε] seems to be a rendering of הנקה לא תנקו, i.e., infinitive absolute and finite verb of the same root, while the text of MT has הנקה תנקו לא תנקו. Anyhow, the *figura etymologica* of the Greek text has been preserved in the present translation by “will ... be cleansed with a cleansing”. For a discussion of the translation of this Hebrew construction, see 3:1.

16. χρηματιεῖ] For a discussion of the rendering χρηματίζω of אשׂא, and רב, see Tov 1976, 71, who notes that χρηματίζω is only used with God or prophet as subject, and that eight (32:16bis; 33:2bis; 36:23; 37:2; 43:2, 4 (43:2, 4 not *Vaticanus*)) out of ten examples of the verb are found in the second half of Jeremiah.

λόγον χρηματιεῖ] seems to be a rendering of אשׂא יאשׂא, i.e., infinitive absolute with a finite form of the same root. The rendering of this Hebrew expression by a noun in the accusative case of a similar meaning as the following verb, but of another root, is quite rare. For a discussion of the translation of this Hebrew expression, see 3:1.

οἶδε] Gött. has αιδεδ, cf. v. 31:33. The accent added in *Vaticanus* is οἶδε and not οἶ δέ. Thus the accentuation οἶδε in the present edition.

17. τῷ πῶ] is a rendering of ליהוה. For the definite article with κύριος, see Introduction.

κρίνεται αὐτὸς πρὸς πᾶσαν σάρκα] κρίνεται is a rendering of טשפנ. For κρίνομαι with πρὸς, see Helbing 1928, 237, and Mayser 1934, 501. Cf. 2:9 and 35. Theodoret comments on the passage: Thdt. *Jer.* 81.640 πάλιν τὴν ἀῤῥήτον αὐτοῦ δείκνυσιν ἀγαθότητα. οὐ γὰρ εἶπε, κρινεῖ πᾶσαν σάρκα, ἀλλὰ, κρίνεται πρὸς πᾶσαν σάρκα. δείκνυσι γὰρ τὰς οἰκείας εὐεργεσίας, καὶ τὴν τῶν λαμβανόντων ἀχαριστίαν ἐλέγχει “Again he shows his inexpressible goodness. For he did not say ‘He will judge all flesh’, but ‘He contests a legal case against all flesh’. For he shows the proper services, and reproves the ungratefulness of those who receive it.” Though it is obvious that Theodoret did not interpret κρίνεται πρὸς πᾶσαν σάρκα as κρινεῖ πᾶσαν σάρκα, it is not totally clear how he interpreted it. Most likely he took κρίνεται in the middle sense and πρὸς in the sense “against”. Thus κρίνεται is rendered by “contest a legal case” in the present translation. Cf. Muraoka 2002, 330.

19. εἰς ... ἔσονται] For a discussion of the construction εἶναι ... εἰς, see 3:23.

20. ἀλαλάξατε] is a rendering of הילילו. Cf. 4:8.

κρειοὶ ... κρειοί] Gött. has κριοὶ ... κριοί. Cf. v. 22. The first κρειοί, as well as κρειῶν (v. 21) and κριῶν (v. 22), are renderings of אֲרִיִּי. For a discussion of this rendering, the *Vorlage* of the second κρειοί and the Hebrew text of v. 20, see McKane 1986, 651–652.

21. κρειῶν] Gött. has κριῶν. Cf. v. 22.

22. ἀλαλαγμός] is a rendering of יללה. Cf. v. 20 and 4:8.

τῶν προβάτων καὶ τῶν κριῶν] Gött. has τῶν κριῶν τῶν προβάτων. Cf. vv. 20, 21.

23. κατάλοιπα] Gött. has καταλύματα.

ἀπὸ προσώπου] Cf. 1:8.

24. ἄβατον] Cf. 2:6.

ἀπὸ προσώπου] Cf. 1:8.

τῆς μαχαίρας τῆς μεγάλης] MT has הַיּוֹן הַיּוֹן. Apparently the translator of Jeremiah had כַּרְבַּב instead of כַּרְוֶן in his text, since some Hebrew MSS have כַּרְבַּב. For a discussion of the complicated Hebrew text, see McKane 1986, 654–655. It should be noted that the translator of Jeremiah rendered הַיּוֹן by Ἐλληνηκῆς in 26:16.

44. *Jeremias' Prophecy Against the House of Lord.
Serve the King of Babylon and Live (33:1–34:18)*

After having finished the prophecies against the nations, the following section, which covers the chapters 33 and 34, is directed against the house of the Lord. The prophecy opens with an urgent request to Jeremiah to declare to the people all the words that the Lord has commanded him to declare to them—to turn away from their evil deeds, and to listen to the words of the prophets. If they do so the Lord will turn away from his evil plans against the people; if, on the other hand, they do not listen to Jeremiah, the Lord will destroy the house of the Lord. When the priests, the false prophets, and all the people heard the prophecy of Jeremiah, they captured him and wanted to kill him. However, their intention

was prevented by the rulers of Judah, who believed Jeremiah when he assured them that he was sent by the Lord. Then some elders reminded of earlier prophets, who warned about coming destruction and urged the people to turn from their evil deeds. When the people listened to these earlier prophets, the Lord also ceased from his evil plans. There is also an example of a prophet who was killed by the king. Jeremiah, on the other hand, is rescued by a man called Acheikam. In chapter 34 Jeremiah is told to make bonds and collars and send them to some of the nations and also to Sedekias, king of Iouda. The interpretation of this action is that the Lord urges all the people to serve the king of Babylon. Those who serve him will live, but those who do not serve him will be visited by sword and famine. Jeremiah is also told to warn the people about the false prophets, who tell them not to serve the king of Babylon.

Linguistically interesting is the rendering $\chi\omicron\eta\mu\alpha\tau\acute{\iota}\zeta\omega$ (33:2) of the very common verb דבר , which is an indication of the fine sense of the translator (cf. also the use of the comparative form $\beta\acute{\epsilon}\lambda\tau\iota\omicron\nu$ in 33:14), since this rendering is only used with God or a prophet as subject. On the other hand, in the same verse, there is a very rare literal rendering of דבר into $\delta\eta\mu\alpha$, which might indicate how inclined the translator was not to change the structure of the Hebrew text. It should also be noticed that five out of nine examples of $\psi\epsilon\upsilon\delta\omicron\pi\omicron\sigma\phi\eta\tau\eta\varsigma$ can be found in the present section, where the $\psi\epsilon\upsilon\delta\omicron$ -element is always an interpretation of the translator, who had נביא in his *Vorlage*. In 33:19 there is also an example where the text most likely was understood in a different way by the reader of the text than it was intended by the original translator. In 34:6, 9 there are two examples of the same kind of anacoluthon in the Greek text, which are preserved by anacolutha in the English translation. The reason for the anacoluthon is in both cases a *nominativus pendens*.

1. The indentation of the left margin in v. 1 follows the MS.

Ιωακειμ ... Ιωσειά] Gött. has Ιωακιμ ... Ιωσία. For the genitive ending $-\alpha$ of Ιωσειά, see 1:3.

2. $\kappa\alpha\acute{\iota}$ $\chi\omicron\eta\mu\alpha\tau\iota\epsilon\acute{\iota}\varsigma$... $\chi\omicron\eta\mu\alpha\tau\acute{\iota}\sigma\alpha\iota$] are renderings of $\text{לדבר} \dots \text{ודברת}$. Usually דבר is rendered by $\lambda\alpha\lambda\acute{\epsilon}\omega$, but in a few examples (33:2bis; 36:23; 37:2 (and 43:2, 4; 47:2 in Gött.)) it is rendered by $\chi\omicron\eta\mu\alpha\tau\acute{\iota}\zeta\omega$. In these examples the subject is always the Lord or a prophet. It should also be noted that there are only another four examples of $\chi\omicron\eta\mu\alpha\tau\acute{\iota}\zeta\omega$ in the whole Septuagint (Jer. 32:16bis; 1 Kings 18:27; Job 40:8). Cf. 32:16, and Tov 1976, 71.

τοῖς Ἰουδαίοις] seems to be a rendering of ערי יהודה. For a discussion of the rendering, see McLean 1997, 75–77, and 80.

καὶ πᾶσι τοῖς ἐρχομένοις] Gött. has τοῖς ἐρχομένοις.

μὴ ... ῥῆμα] is a very literal rendering of דבר ... אל. For a discussion of this Hebraistic construction instead of μηδέν, see BDR, § 302, CS, § 88, and Tabachovitz 1956, 87–91. This Hebraistic construction with ῥῆμα could also be one reason for the rare rendering ῥῆμα, instead of λόγος, of דבר. For a discussion of the rare rendering ῥῆμα, see 1:1.

3. τῆς ὁδοῦ] Gött. has ὁδοῦ.

ἀποστραφήσονται] The passive form is taken in an active sense as in 3:19. Cf. McKay 1994, 24.

4. τοῖς νομίμοις μου οἷς ἔδωκα] For the attraction of the relative, see BDR, § 294, Wallace 1995, 338–339, and Smyth 1956, § 2522. Cf. v. 5 τῶν προφητῶν οὓς ἐγὼ ἀποπέμπω, where there is no attraction. Cf. also Sollamo 1992, 45.

5. ἀποπέμπω ... ὄρθρου καὶ ἀπέστειλα] for a discussion of the construction, see 7:25.

6. δώσω ... ὥσπερ ... δώσω εἰς] For a discussion of these expressions, see 6:27 and 9:11.

7. ψευδοπροφήται] is a rendering of נבאים. Cf. 6:13.

8. καὶ ἐγένετο ... καὶ συνελάβουσαν] For this Hebraistic construction, cf. 1:3.

Ἰερεμίου παυσσαμένου λαλοῦντος] is a rendering of ככלות ירמיהו ללדבר. For a discussion of the genitive absolute in the Septuagint, see Soisalon-Soininen 1987, 175–180. For a discussion of the vocabulary, see Introduction. Cf. 50:1.

συνελάβουσαν] For the form, see BDR, § 84.

ψευδοπροφήται] is a rendering of נבאים. Cf. 6:13.

θανάτῳ ἀποθανῆ] is a literal rendering of מות תמות, i.e. infinitive absolute and finite verb of the same root. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “You will die a death”. For a discussion of the translation of this Hebrew construction, see 3:1.

9. ὅτι] Gött. has ὃ τι.

τῷ ὀνόματι] Cf. 11:21.

αὐτῆς] Gött. has αὔτη. Only *Vaticanus* has αὐτῆς, and the text of *Vaticanus* is corrected into αὔτη.

ἐρημωθήσεται ἀπὸ κατοικούντων] Cf. 2:15 παρὰ τὸ μὴ κατοικῆσαι, 10:17 κατοικοῦσα, and 41:22.

ἐξεκκλησιάσθη] Gött. has ἐξεκκλησιάσθη. For the spelling, see LSJ.

10. οἱ ἄρχοντες] Gött. has ἄρχοντες.

προθύροις] Cf. 1:15.

πύλης τῆς καινῆς] Gött. has πύλης οἴκου κυρίου τῆς καινῆς. For a discussion of οἴκου, which is only found in a few late MSS and in some versions, and its *Vorlage*, see McKane 1996, 661.

11. ψευδοπροφήται] is a rendering of גּוֹבְאִים. Cf. 6:13.

12. A stroke above the line in the MS indicates a new paragraph. Since v. 12 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph.

13. βελτίους ποιήσατε] Cf. 33:13.

14. ὡς βέλτιον ὑμῖν] appears to be a very free, but quite idiomatic rendering of כִּישׁוּר בְּעִינַיִכֶם. For a discussion of the Greek construction, cf. 45:20.

15. γνόντες γνώσεσθε] is a literal rendering of יָדַע תִּדְעוּ, i.e. infinitive absolute and finite verb of the same root. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “having got to know you will know”, since the construction of the aorist participle with the finite verb is as strange to Greek as it is to English. For a discussion of the Greek aorist participle as a rendering of the Hebrew infinitive absolute, see 3:1.

ἀνερεῖτε] Gött. has ἀναιρεῖτε. αι is written above the line in the MS.

(ᾠτα)] has been added by a later hand. ᾠτα is only missing in *Vaticanus*.

16. ψευδοπροφήτας] is a rendering of גּוֹבְאִים. Cf. 6:13.

ἐπὶ τῷ ὀνόματι] Cf. 11:21.

τοῦ θεοῦ] Gött. has θεοῦ.

17. A stroke above the line in the MS indicates a new paragraph. Since v. 17 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph. However, the preceding line is shorter than the other lines, indicating a new paragraph. Thus the new paragraph in the text.

τῶν προεσβυτέρων] is a rendering of יְקִוּ. Cf. 6:11.

18. Μειχαιας ... Μωραθειτης ... Σειων] Gött. has Μιχαιας ... Μωραθίτης ... Σιων.

Σειων ... δρυμοῦ] is a quotation from Mic. 3:12, which reads ὡς ὀπωροφυλάκιον for εἰς ἄβατον.

εἰς ... ἔσται ... εἰς] For a discussion of the construction εἶναι ... εἰς, see 3:23.

ἄβατον] Cf. 2:6.

ἄλλος δρυμοῦ] For a discussion of the relation to the *Vorlage*, see McKane 1996, 663.

19. μή] is a rendering of the Hebrew interrogative particle ה. For questions introduced by μή, see 5:9.

ἀνελὼν ἀνεῖλεν] is a literal rendering of תַּמַּחַת הַמָּוֶת, i.e. infinitive absolute and finite verb of the same root. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “did ... having killed kill”, since the construction of the aorist participle with the finite verb is as strange to Greek as it is to English. For a discussion of the Greek aorist participle as a rendering of the Hebrew infinitive absolute, see 3:1.

οὐχ] Gött. has οὐχί. Only *Vaticanus* has οὐχ. οὐχ is a rendering of the Hebrew interrogative particle אֵלֶּה. For questions introduced by οὐχ/οὐχί, see 7:19.

ὅτι ἐφοβήθησαν ... ὅτι ἐδεήθησαν ... καὶ ἐπαύσατο] ὅτι is interpreted as a causal conjunction introducing two causal clauses. It should be noticed that ὅτι has no equivalent in MT. Hence ἐπαύσατο is interpreted as the main verb. However, to introduce the main clause, following subordinate clauses, by καὶ is strange Greek, if it is not interpreted as an adverb. Thus καὶ is interpreted as an adverb, and rendered by “also”, though this perhaps was not the intention of the translator of Jeremiah, who most likely only rendered the Hebrew particle ו by the most common rendering καί. Cf. 7:7.

τὸν π̄ν] is a rendering of אֶת־יְהוָה. For the use of the definite article with κύριος, see Introduction.

ἐδεήθησαν τοῦ προσώπου כָּבֵד] is a very literal rendering of the expression יְהוָה יִפְנֶה אֶת־פָּנָיו לְיִשְׂרָאֵל. According to Helbing 1928, 171–172, the Greek rendering is Hebraizing, but understandable. Thus the literal rendering in the present translation. Cf. BDR, § 217.

20. τῷ ὀνόματι] Cf. 11:21.

Ουρείας ... Καριαθιαρεμ] Gött. has Ουρίας ... Καριαθιαρμ.

21. Ιωακειμ ... Ουρείας] Gött. has Ιωακιμ ... Ουρίας.

23. ἐξηγάγασαν ... εἰσηγάγασαν] For the forms, see BDR, § 84.

ἔρριψεν] Gött. has ἔρριψεν. The text of *Vaticanus* has been corrected into ἔρριψεν.

24. πλήν] For the use of the particle πλήν in the Septuagint and in texts related to the Septuagint, see Blomqvist 2011.

χειρ ... εἰς χεῖρας] Cf. BDR, § 217.2.

Αχεικαμ] Gött. has Αχικαμ.

μὴ ἀνελεῖν] Gött. has τοῦ μὴ ἀνελεῖν.

34:1–18. For a discussion of this chapter and its relation to the Hebrew text, see, e.g., Aejmelaeus 2005.

1. δεσμούς και κλοιούς] Chrysostom comments on the terms: *Chrys. fr. in Jer.* 64.961 δεσμὸν δὲ τὸν ζυγὸν, κλοιὸν δὲ λέγει τὰ περισφιγγόμενα περὶ τὸν ζυγὸν ξύλα, ἃ συνέχει τῶν βοῶν τὸν ἀύχένα “Bond is the yoke, collar he calls that tree which is tightly bound around the yoke, that which holds the neck of the oxen together.”

2. Σειδῶνος] Gött. has Σιδῶνος.

ἐν χειρσί] is a literal rendering of בַּיָּד. For the Hebraizing use of ἐν χειρσί instead of a preposition, see BDR, § 217.2c.

εἰς ἀπάντησιν αὐτῶν] is strange, and does not fit the context. It has no equivalent in MT, and the whole expression, or parts of it, is missing in some MSS. For a discussion of the text, see McKane 1996, 686.

4. τῆ ἰσχύι] Gött. has ἰσχύι.

τῷ ἐπιχείρω μου τῷ ὑψηλῷ] For a discussion of the term ἐπίχειρον,

see 31:25. Pietersma 2002, 107, suggests the rendering “by my lofty endeavour”, which is followed in this passage.

5. δουλεύειν αὐτῷ ... ἐργάζεσθαι αὐτῷ] For a discussion of the relation to the Hebrew text, see McKane 1996, 688–689. Cf. 22:13.

6. τὸ ἔθνος καὶ ἡ βασιλεία] is apparently a *nominativus pendens* (cf. CS, § 53, BDR § 466.2–4). The anacoluthon is preserved in the present translation and marked by a dash. Cf. v. 9. The incongruity between τὸ ἔθνος καὶ ἡ βασιλεία and the relative pronoun ὅσοι should also be noted. It could most likely be regarded as a *constructio ad sensum*. Anyhow, the incongruity is preserved in the translation by the rendering “who” of the relative pronoun.

τὸν ζυγόν] Gött. has ζυγόν.

λειμῶ] Gött. has λιμῶ.

ἐν χειρὶ] is a literal rendering of בַּיַּד. For the Hebraizing use of ἐν χειρὶ instead of a preposition, see BDR, § 217.2c.

7. ψευδοπροφητῶν] is a rendering of נְבִיאִים. Cf. 6:13.

ἐργάσησθε τῷ βασιλεῖ] Cf. 22:13.

9. τὸ ἔθνος] is apparently a *nominativus pendens* (cf. CS, § 53, BDR § 466.2–4). The anacoluthon is preserved in the present translation and marked by a dash. Cf. v. 6.

ἐργάσηται ... ἐργᾶται] appear both to be renderings of the root עָבַד. For a discussion of the rendering ἐργάζομαι of עָבַד, and for the rendering “work for” of ἐργάζομαι with dative, see 22:13. For the Attic future form ἐργᾶται, see Helbing 1907, 86, and Schwyzer 1959, 1.785.

10. ἐργάσασθε τῷ βασιλεῖ] Cf. v. 9.

12. φησὶν ἄς] is a rendering of נֹאמְרֵיהֶם. For a discussion of the expression and its rendering, see 2:3.

τῷ ὀνόματι] Cf. 11:21.

ἐπ’ ἀδίκῳ] is bracketed in Gött., and according to Ziegler 1958, 96, it is a double rendering of עָרַשׁ, while ψευδῆ is the original rendering of עָרַשׁ, which is missing in MT. Cf. Tov 1999.1, 328.

13. ἐπιστρέψει] Gött. has ἐπιστρέφει.

15. ἀπαντησάτωσάν μοι] Chrysostom comments on the passage, but it should be noticed that he seems to comment upon a longer text, which is similar to MT (cf. Gött.): Chrys. *fr. in Jer.* 64.964 εὐξάσθησαν πρὸς τὸν Θεὸν, ὥστε τὰ ὄντα μὴ ἀπαχθῆναι, ὅπερ εὐκόλον μᾶλλον ἔστιν, ἢ τοὺς ἀποικισθέντας ἐπανελθεῖν, ἵνα ἀπὸ τούτων γινῶμεν, ὡς κἀκεῖνο ἔσται “They shall pray to God that what is left shall not be taken away, which is quite easy, or that those who have been sent into exile come back. By that we will know that also the other things will happen.”

17. ὅτι] Gött. has ὅτε. ε is written above the line in the MS.

45. *Jeremias and Ananias (35:1–17)*

In the following section Jeremiah twice meets with the false prophet Ananias, who claims to be speaking on behalf of the Lord. The first meeting takes place in the sight of the priests and the people in the house of the Lord, and the message of Ananias is diametrically opposed to the message of Jeremiah. Ananias declares that the Lord will break the power of the king of Babylon and bring back the exile from Babylon to Israel. Jeremiah points out that former prophets have prophesied about war and not peace. Thus what will come will show if Ananias is telling the truth. Then Jeremiah leaves, but meets with Ananias again to tell him a word of the Lord—that all the nations will serve the king of Babylon, that he has made the people trust in injustice, and that he will die within a year. Two months later Ananias dies.

This relatively short section contains a number of the very literal renderings discussed in previous sections. There is also one anacoluthon due to a *nominativus pendens*, and at least one example where the text was most likely understood differently by the reader than by the original translator. Beside that, there is not much of special linguistic interest in this section.

1. καὶ ἐγένετο] For this Hebraistic construction, cf. 1:3.

Σεδεκία] For the genitive ending *-α* instead of the common ending *-ου*, see Thackeray 1909, 161–162. The ending *-ου* is found in Ἰωσείου in 3:6 and in Σεδεκίου in 26:1, 28:59, 52:1, 10, 11.

Ανανίας] Gött. has also *Ανανίας* without breathing, but the breathing added in *Vaticanus* is a *spiritus lenis*. Thus the rendering Ananias in the present translation.

ψευδοπροφήτης] seems to be a rendering of גִּבְיָא. Cf. 6:13. See also McKane 1996, 720, who claims that גִּבְיָא was not in the *Vorlage* of the Septuagint.

ἀπὸ Γαβαων] Gött. has ὁ ἀπὸ Γαβαων.
κατ' ὀφθαλμούς] Cf. 19:10.

2. τοῦ βασιλέως] Gött. has βασιλέως.

3. δύο ἔτη ἡμερῶν] is a very literal rendering of שְׁנַתִּים יָמִים. Thus the very literal rendering “two years of days” in the present translation.

4. ἀποικίαν] is a literal rendering of גּוֹלִיל. ἀποικία appears to be used here of the people living in exile, while ἀποικία usually seems to be used of the settlement/colony and not of the people living there. Cf. LSJ. Thus the literal rendering “exile” in the present translation.

συντρείψω] Gött. has συντριψω.

5. κατ' ὀφθαλμούς] Cf. 19:10.

6. Most likely a new paragraph starts here. There is a small space between $\overline{\kappa\upsilon}$ and καί, but there is no stroke in the margin which could confirm the new paragraph.

Chrysostom paraphrases this verse: Chrys. *fr. in Jer.* 64.964 ἵνα μὴ νομίσητε, ὅτι ἐγὼ ὑμῖν πολεμῶ· βούλομαι ἐγὼ καὶ εὐχομαι τοῦτο εἶναι, καὶ ἐμαυτὸν ψεύδεσθαι “That you not think that I am fighting against you: I wish and I pray that this may happen, and that I am lying.”

οὔτω] Gött. has οὔτως.

πᾶσαν τὴν ἀποικίαν] Cf. v. 4.

7. πλὴν] For the use of the particle πλὴν in the Septuagint and in texts related to the Septuagint, see Blomqvist 2011.

τὸν λόγον] Gött. has λόγον, which is a conjecture by Ziegler, who refers to 2:31 and 19:3. All MSS and versions have τὸν λόγον.

8. καὶ ἐπροφήτευσαν] is a literal rendering of וַיְנַבְּאוּ. The use of the particle καὶ between the subject and the predicate is strange, unless καὶ is taken as an adverb. Thus καὶ is taken as an adverb here and rendered by “also”, though this was most likely not the intention of the translator of Jeremiah. Cf. 7:7 and 33:19.

εἰς πόλεμον] Chrysostom comments on this verse: *Chr. fr. in Jer.* 64.964 πάντες οἱ προφῆται οἱ τὰ λυπηρὰ λέγοντες, οὗτοι μάλιστα ἦσαν ἀληθεῖς “All the prophets who were talking about painful things were the most truthful”

ἐπὶ γῆς πολλῆς] is a rendering of רבוֹת אֶרְצוֹת. For a discussion of the singular of γῆ for the plural רְצוֹת, see Thackeray 1909, 143.

9. ὁ προφήτης ὁ προφητεύσας] is apparently a *nominativus pendens* (cf. CS, § 53, BDR § 466.2–4). The anacoluthon is preserved in the present translation and marked by a dash. Cf. 34:6, 9.

ἐλθόντος τοῦ λόγου] appears to be a rendering of בבא דבר. For a discussion of the genitive absolute in the Septuagint, see Soisalon-Soininen 1987, 175–180.

ἐλθόντος τοῦ λόγου γνώσονται] Chrysostom comments on Jeremiah’s answer to Ananias: *Chr. fr. in Jer.* 64.964 τὸ πέρας δείξει τῶν λόγων τὴν ἀλήθειαν “The ending will show the truth of the words.”

αὐτοῖς] Gött. has αὐτόν.

10. Most likely a new paragraph starts here. There is a small space between πίστει and καί, and there is a stroke in the margin, which confirms the new paragraph. The small space between πίστει and καί is also marked by a dot.

11. συντρεῖψω] Gött. has συντρίψω.

κατ’ ὀφθαλμούς] Cf. 19:10.

παντὸς τοῦ λαοῦ] Gött. has τοῦ λαοῦ.

12. συντρεῖψαι] Gött. has συντρίψαι.

13. συνέτριψας] Gött. has συνέτριψας.

καί] For a discussion of the use of καί in an adversative sense, see Blomqvist 1979.

14. ἐργάζεσθαι τῷ βασιλεῖ] Cf. 22:13.

16. Most likely a new paragraph starts here. There is a small space between ἀδίκῳ and διά, but there is no stroke in the margin which could confirm the new paragraph.

ἀπὸ προσώπου] Cf. 1:8.

46. *Jeremias' Letter to the Exile* (36:1–32)

The scene of this section appears to confirm the words of Jeremiah in the previous section, while it also confirms that Ananias was a false prophet. Most of the people have been exiled to Babylon, and Jeremiah sends a letter to them with the following content: the exile will last for seventy years. Thus, build houses, plant gardens, and do what is good for the land where you live, for this will be good for you, but do not listen to the false prophets among you. And after these seventy years the Lord will bring the people back again to their own land. The rest of the section contains another two prophecies, the first concerning Achiab and Sedekias (and Sophonia), and the second concerning Samaias, the relation of which with the first part of this section is not totally clear. It should also be noticed that verses 16–20 are missing in the Greek version. Achiab and Sedekias are accused of adultery and false prophecy, and they will be made into an example for the exile. Sophonia appears to have abused his position as priest in Jerusalem, while Samaias is accused of false prophecy. As for Samaias, his punishment will not only fall upon Samaias himself, but upon his whole family.

The skill of the translator, although well disguised in a very literal translation, is still observable in yet another innovative use of the genitive absolute (v. 2). The skill is also observable in the variation between the renderings of vv. 5 and 28, which are almost identical in MT, and there seems to be no good reason to believe that the translator had a *Vorlage* in which vv. 5 and 28 differed from each other. Instead the variation is most likely due to the translator himself. In verse 10 the word order (if original) of *Vaticanus*, and in verse 23 the incorporated antecedent, are further examples of the translator's command of Greek. However, there are also a number of very literal renderings, e.g., vv. 7 and 8.

1. ψευδοπροφήτας] is a rendering of וביאים. Cf. 6:13.
 τοὺς προσβυτέρους] is a rendering of זקני. Cf. 6:11.
 τῆς ἀποικίας ... τῆ ἀποικία] Cf. 35:4.
 ἅπαντα] Gött. has πάντα.
2. ὕστερον] used with a participial construction (genitive absolute) seems to be an innovation by the translator of Jeremiah. Cf. Tov 1976, 49, and Muraoka 2002, 577.

ἔξελθόντος Ιεχονίου ...] is a rendering of ... צאת יכניה. For a discussion of the genitive absolute in the Septuagint, see Soisalon-Soininen 1987, 175–180.

τῆς βασιλείου] For the form βασιλίσα instead of βασίλεια, see SC, §7.

3. ἐν χειρί] is a literal rendering of ביד. For the Hebraizing use of ἐν χειρί instead of a preposition, see BDR, §217.2c.

Ἐλεασαν] Gött. has Ελεασα. ΕλεαζαϞ is written in the margin.

υἱοῦ Χελκίου] υἱοῦ is divided at the end of the line, and ἰοῦ is written on the second line. On the first line υ is followed by a ι, which appears to be written by another hand, but it cannot be excluded that the original text had υἱοῦ.

4. τὴν ἀποικίαν] Cf. 35:4.

5. In MT v. 5 and v. 28 are almost identical; only the pronominal suffix in the last word is different: פרייהן/פריין. In the text of the Septuagint, on the other hand, the differences are considerable: οἶκους/οἰκίας, παραδείσους/κήπους, φάγετε/φάγεσθε, τοὺς καρπούς/τὸν καρπὸν. Both οἶκος (ca. 110 examples) and οἰκία (ca. 30 examples) are mostly renderings of בית in Jeremiah. Some expressions have only οἶκος, e.g., οἶκος κυρίου (and other expressions referring to the temple), οἶκος Ισραηλ, οἶκος Ιουδα (together ca. 70 examples). In the remaining examples οἶκος seems to be used interchangeably with οἰκία, e.g., οἶκος βασιλέως/οἰκία βασιλέως, οἶκος τῆς φυλακῆς/οἰκία τῆς φυλακῆς. Both φάγετε and φάγεσθε should most likely be taken as aorist imperatives (though φάγεσθε could be future indicative). The imperative אכלו is rendered interchangeably by active and middle in the Septuagint. τοὺς καρπούς/τὸν καρπὸν are mostly renderings of פרי in the Septuagint. Since פרי is always used in the singular, the Greek plural is always an interpretation of the translator. For παραδείσους/κήπους there are too few examples in the Septuagint to draw any conclusions or to see any tendencies. Thus it seems that there are no reasons for variation within the text itself, and the variation is only due to the translator. Anyhow, given the small distance between v. 5 and v. 28 it seems very likely that the translator was aware of the variation.

7. ζητήσατε εἰς εἰρήνην] MT has דרשו את-שלום. The Greek text is perhaps rather a rendering of דרשו לשלום. Cf. 38:4 דרש לשלום, which, however, is

rendered by χρησιμοποιοεῖ εἰρήνην. Anyhow, ζητέω usually does not take the preposition εἰς before the object. Thus the literal rendering “Seek for peace” in the present translation.

εἰς ἣν ... ἐκεῖ] The demonstrative adverb ἐκεῖ is redundant in Greek, and thus the equally redundant adverb “there” in the English translation. For a discussion of this construction, see 7:12.

ἐν εἰρήνῃ αὐτῆς εἰρήνη ὑμῶν] Gött. has ἐν εἰρήνῃ αὐτῶν ἔσται εἰρήνη ὑμῶν. ι is written above ω in ὑμῶν in the MS.

8. ψευδοπροφηταί] seems to be a rendering of גבויִמים. Cf. 6:13.

ἀναπειθέτωσαν] Gött. has ἀναπειθέτωσαν. ε is written above the line in the MS.

ἀκούετε εἰς τὰ ἐνύπνια] is a literal rendering of תשמעו אל-הלמלתכם. According to Helbing 1928, 153, ἀκούετε εἰς τὰ ἐνύπνια is a Hebraism. Thus the rendering “listen into”.

9. ἐπὶ τῷ ὀνόματι] Cf. 11:21.

10. ἐπιστήσω τοὺς λόγους μου] Olympiodorus comments on the expression: Olymp. fr. Jer. 93.681 τουτέστιν, ὄψεσθε τῶν ἐμῶν λόγων τὴν ἀλήθειαν “I.e., ‘you will see the truth of my words.’”

τοῦ τὸν λαὸν ὑμῶν ἀποστρέψαι] Gött. has τοῦ ἀποστρέψαι τὸν λαὸν ὑμῶν, which is the word order of MT. To place the object of an infinitive between the article of an infinitive and the infinitive itself is unusual in this kind of Greek, since it is hard to see how a literal rendering of a Hebrew text could produce such a word order. Perhaps the word order of *Vaticanus* is more original than the word order of Gött., since it is not unlikely that someone changed the text of *Vaticanus* according to MT, but quite unlikely that someone changed the word order of Gött. into the word order of *Vaticanus*. There seems to be no good reason to change the word order of Gött. except to improve the style, and such changes seem to be very rare in Jeremiah.

11. λογιόυμαι ἐφ’ ὑμᾶς λογισμόν] seems to be a rendering of a text like תבחרם עליכם מחשבתי, i.e., a text like MT, but without נאם-יהוה. For a discussion of the longer Hebrew text, see McKane 1996, 728–729. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation as well as in the present English translation, where the Greek is rendered by “I will plan a plan”.

21. Αχιαβ] There is a space between Αχι and αβ, but there is no trace of any other letter in the MS. It should be noted, however, that several MSS have αχααβ. Cf. Gött.

κατ' ὀφθαλμούς] Cf. 19:10.

22. πάση τῇ ἀποικίᾳ] Cf. 35:4.

23. δι' ἣν ἐποίησαν ἀνομίαν] is a rendering of *יען יען אשר עשו נבלה* **רשא** occurs six times in Jeremiah (five examples are rendered in the Greek translation), and there can hardly be any doubt that the translator recognized the causal meaning of the expression. The translator rendered it by ἀνθ' ὧν (19:4), ἐπειδὴ (25:8; 36:31; 42:18). Here he apparently chose to let the relative pronoun agree with the following ἀνομίαν, thus creating an incorporated antecedent. For incorporated antecedent, see 1:2 and the text of Gött. in 38:22.

ἐμοιχῶντο] For the form, see Thackeray 1909, 276.

πολιτῶν] Gött. has πολιτῶν.

καὶ λόγον ἐχημάτισαν] appears to be a rendering of *וידברו דבר*, but with a change of word order. For a discussion of this term, see 32:16 and 33:2.

φησὶν $\overline{\alpha\zeta}$] is a rendering of *נאם־יהוה*. For a discussion of the expression and its rendering, see 2:3.

24. A stroke above the line in the MS indicates a new paragraph. Since v. 24 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph.

Αἰλαμείτην] Gött. has Νελαμίτην.

25. According to Ziegler 1958, 50–51, the translator modified his text (which most likely was in disorder) and added the negative.

τῷ ὀνόματι] Cf. 11:21.

εἶπεν] Gött. has εἶπειν.

26. ἔδωκεν ... εἰς] For a discussion of this expression, see 6:27 and 9:11.

τῷ οἴκῳ] Gött. has οἴκῳ.

μενομένῳ] Gött. has μαινομένῳ. αι is written above the line in the MS. Most likely the reader took μενομένῳ as μαινομένῳ, since middle forms of μένω are extremely rare. Thus the rendering “who is mad” in the present translation.

καταράκτην] Gött. has καταροάκτην. For the meaning of the expression, see 20:2.

27. συνελιοδορήσατε] Gött. has οὐκ ἐλιοδορήσατε, which is a conjecture by Spohn. Only *Vaticanus* and *Alexandrinus* have συνελιοδορήσατε. For other readings, see Gött.

28. οὐ] is a rendering of כִּי. For questions introduced by interrogative particles, see BDR, § 427.2. Cf. 7:19.

ὑμᾶς] Gött. has ἡμᾶς.

For a discussion of the second half of this verse, which is almost identical with verse 5, see the comment on verse 5.

31. τὴν ἀποικίαν] Cf. 35:4.

Αἰλαμείτην] Gött. has Νελαμίτην.

καὶ ἐγὼ οὐκ ἀπέστειλα αὐτόν] is taken as an parenthesis, and marked with a dash in the present translation. For parenthesis, see BDR, § 465.

ἐπ' ἀδίκους] Gött. has ἐπ' ἀδίκῳ.

32. αὐτῶν] Gött. has αὐτῷ.

ἐν μέσῳ] Cf. 12:16.

οὐκ ὄψονται] Not in Gött.

47. *A Promise of Return for the Exile* (37:1–3)

The following four sections all contain prophecies about the future salvation of the people. This first one, which is the second shortest, starts with an urgent request from the Lord to Jeremiah to write down the words of the Lord in a book. Then the Lord declares that he will return the exile and settle them in their land.

Beside a rare rendering of the very common expression אָמַר, this short section does not have much of special linguistic interest.

1. The indentation of the left margin in v. 1 follows the MS.

εἰπεῖν] is apparently a rendering of אָמַר, which is usually rendered by a present participle of λέγω. Of 114 examples of אָמַר in MT, slightly more than 80 are rendered in the Septuagint, and most of these are rendered by present participles of λέγω. This example in 37:1 is rendered by εἰπεῖν and one in 45:8 by καὶ εἶπεν. It is hard to see the reason for using the infinitive here, especially since the participle is used in almost identical expressions elsewhere, e.g., 11:1; 18:1. It should also be noted that the Lucianic recension has λέγων here.

2. ἐχρημάτισα] is a rendering of דברתי. For a discussion of this term, see 32:16 and 33:2.

3. φησὶν ᾤζ] is a rendering of נאם־ייהוה. For a discussion of the expression φησὶν ᾤζ and its rendering, see 2:3.

τὴν ἀποικίαν] Cf. 35:4.

48. *Deliverance, Restoration, and Rebuilding of Israel (37:4–38:9)*

After the very short previous section, it is hard to see the reason for a new section here, since the previous section only appears to be an introduction to this and the following two sections. Here the Lord will turn the fear of the people into joy; instead of serving aliens they will serve him, the Lord, and he will even raise up their king David for them. However, before that there will be a time of pain and correction, because of all the iniquities of the people. After that the Lord will heal the people, and those who have oppressed the people will be visited by the Lord. That will be a time of praise and rejoicing, when the Lord will gather the people from the nations and rebuild Israel, which will prosper. Then the Lord will be their God and the descendants of Israel will be his people.

This section does not offer very much from a linguistic point of view, but there are still a few features that should be pointed out. At the beginning of this section (v. 6) there seems to be some kind of corruption in the text, for which no plausible emendation has been suggested. In verse 13 there is another unique word order of *Vaticanus*. In verses 14 and 16 the early commentators give clues how to understand the texts. And, finally, in 38:2 the cryptic θεσμὸν is commented upon by the early commentators, from both a Hebrew and a Greek point of view.

4. The indentation of the left margin in v. 4 follows the MS.

6. εἰ ἔτεκεν ἄρσεν] should most likely be taken as a rhetorical question with ἄρσεν as subject of ἔτεκεν. However, Olympiodorus seems to have taken it as an ordinary question with ἄρσεν as the object of ἔτεκεν: Olymp. fr. Jer. 93.684 ἐρωτησατε, φησὶ, τὰς Γραφὰς, καὶ μάθετε ἐξ αὐτῶν, εἰ γεννηθήσεται ὑμῖν ἄρσεν, τουτέστιν ὁ Κύριος “Ask, he says, ‘the Scriptures and learn from them, if a male has been born for you, i.e., the Lord.’”

καὶ περὶ φόβου ἐν ᾧ καθέξουσιν ὀσφὺν καὶ σωτηρίαν] is problematic, and it is hard to see how it could be possible to make any sense of the present text. Especially σωτηρίαν seems to be beyond remedy. Several suggestions have been given of the origin of the corruptions, but few suggestions of how to understand the present text. Cf. Ziegler 1958, 97, Janzen 1973, 29, and McKane 1996, 758. Olympiodorus comments on the first part of this passage: *Olymp. fr. Jer.* 93.684 φυσικῶς οἱ φοβούμενοι τὴν ὀσφὺν κρατεῖν πεφύκασιν “By nature those who fear usually take hold of the waist.”

διότι] Gött. has διὰ τί. Cf. the discussion of διότι in Thackeray 1909, 139.

διὰ τί ... ὀσφύος αὐτοῦ] is bracketed in Gött. According to Ziegler 1958, 97, the text is secondary.

ἐστράφησαν πρόσωπα εἰς ἵκτερον ἐγενήθη] Theodoret comments on the passage: *Thdt. Jer.* 81.653 πάντα τὰ πρόσωπα εἰς ἵκτερον ἐγενήθη “All the faces have turned into jaundice.” For εἰς ... ἐγενήθη, cf. 2:14.

7. οὐκ ἔστιν τοιαύτη] Cf. 2:15 παρὰ τὸ μὴ κατοικῆσαι.
τοιαύτη] Scil. ἡμέρα.

8. The space between σωθήσεται and ἐν, indicating a new paragraph, is very small, but a stroke in the margin confirms the new paragraph.

συντρεῖψω] Gött. has συντρίψω.

τὸν ζυγὸν ... τοῦ τραχήλου] Gött. has ζυγὸν ... τραχήλου.

ἐργῶνται ... ἄλλοτρίοις] Cf. 22:13.

⟨ἔτι⟩ is written above the line.

9. ἐργῶνται τῷ πῶ] Cf. 22:13.

τῷ πῶ] is a rendering of *הַיְיָ הַאֵל*. For the definite article with κύριος, see Introduction.

Δαυειδ] Gött. has Δαυιδ.

13. κρείνων κρίσιν] is a rendering of *קָרִינִן קָרִישׁ*. The *figura etymologica* of the Hebrew text is preserved in the Greek translation, as well as in the English rendering of the Greek text.

κρείνων] Gött. has κρίνων.

ὠφέλια] Gött. has ὠφέλεια. ε is written above the line in the MS. The accent in *Vaticanus* is ὠφέλιά, but the spelling without ε should have the accent ὠφέλια. Cf. LSJ.

σοι οὐκ ἔστιν] Gött. has οὐκ ἔστι σοι. Only *Vaticanus* has this word order. The word order looks like an attempt to improve the word order of the Greek text, though another word order could have been possible in the *Vorlage* too. However, since this word order is only found in *Vaticanus*, it is most likely not original.

14. ἐπερωτήσουσι(ν)] ν is written above the line in the MS. For the future tense, see BDR, § 365. The verb has no object in the Greek text and thus the object is missing in the translation too.

ἐπὶ πᾶσαν ἀδικίαν σου] Apparently, Brenton took this expression in a comparative sense: “above all thine iniquity”, as well as the similar expression in v. 16 ἐπὶ πλῆθος ἀδικειῶν σου “beyond the multitude of thine iniquities”. However, there seems to be good reason to take the expressions in a causal sense instead. A comparative sense of ἐπὶ with πληθύνω is never found elsewhere in the Septuagint. Instead πληθύνω with ὑπέρ is used, e.g., Jer. 15:8; 26:23. ὑπέρ is a rendering of the comparative particle ἤ, while ἐπὶ in vv. 14 and 16 is a rendering of ἐπ. Theodoret seems to have taken the expression in a causal sense: Thdt. Jer. 81.656 παιδείαν στερεὰν ἐπὶ πᾶσαν ἀδικίαν σου· διότι ἐπληθύνθησαν αἱ ἁμαρτίαι σου “A severe correction because of all your iniquity, because your sins have increased.” The διότι of Theodoret is found in several MSS of Jeremiah too. Thus the causal rendering in the present translation.

ἐπληθύναν] Gött. has ἐπληθύνθησαν. For the intransitive use of πληθύνω, see Helbing 1927, 149.

16. κρέας αὐτῶν πᾶν ἔδονται] αὐτῶν should most likely be taken in a reflexive sense as ἑαυτῶν. Chrysostom and Olympiodorus comment on the passage: Chrys. fr. in Jer. 64.969 τοῖς οἰκειοῖς ἕκαστος τὸν πλησίον θρέψει σώμασι “Everyone feeds his neighbour with the bodies of his own family.” Olymp. fr. Jer. 93.684 οἱ ἐχθροὶ σου, φησὶ, δαίμονες τὰς ἑαυτῶν κατέδονται σάρκας “‘Your enemies’, he says, ‘are demons, they devour their own flesh.’” Thus the rendering of αὐτῶν by “their own” in the present translation.

ἐπὶ πλῆθος ἀδικειῶν σου ἐπληθύνθησαν αἱ ἁμαρτίαι σου ἐποίησαν ταῦτά σοι] Not in Gött.

ἐπὶ πλῆθος ἀδικειῶν σου] Cf. v. 14.

ἔσονται ... εἰς] For a discussion of the construction εἶναι ... εἰς, see 3:23.

δώσω εἰς] For a discussion of this expression, see 6:27 and 9:11.

17. φησὶν ᾗς] is a rendering of פִּהֵי־וְזָנִי . For a discussion of the expression and its rendering, see 2:3.

ὅτι ἐσπαρμένη ... αὐτήν] For a discussion of the relation to MT, see Becking 1994, 154–155.

ἡμῶν] Gött. has ἡμῶν, which is a conjecture by Cornill. All MSS and versions have ὑμῶν. Cf. McKane 1996, 769–770.

αὐτήν] Gött. has αὐτῆ.

18. τὴν ἀποικίαν] Cf. 35:4.

ὁ λαὸς κατὰ τὸ κρῖμα αὐτοῦ καθεδεῖται] Olympiodorus comments on the passage: *Olymp. fr. Jer.* 93.685 κατὰ τὰ νόμιμα πολιτεύσεται “It will live according to the statutes.”

λαός] Gött. has ναός.

19–20. καὶ ἐξελεύσονται ... καὶ εἰσελεύσονται] For a discussion of the relation to the Hebrew text, see McKane 1996, 775–776, who also adds: “It may be, however, that εἰσελεύσονται has the sense ‘come on the scene,’ since it is used of a chorus or actors coming on stage (cf. Plato, *Republic* 580b; ἐξέρχομαι is so used by Aristophanes, *Ach.* 240 and *Birds* 512): ‘Their children will arrive on the scene as in the old days.’”

φωνή] Gött. has καὶ φωνή.

θλείβοντας Gött. has θλίβοντας.

21. ἰσχυρότεροι αὐτοῦ] seems to be a quite free rendering of יָרִיבֵי . Aquila has ὑπερμεγέθης αὐτοῦ, and Symmachus has δυνάστης αὐτοῦ. The genitive αὐτοῦ with the comparative form ἰσχυρότεροι can be taken as an comparative genitive, or ἰσχυρότεροι can be taken as an intensive comparative form, and the genitive αὐτοῦ as a possessive genitive. For the intensive use of comparative forms, see Smyth 1956, § 1067, and Wallace 1995, 300–301. For the use of comparative forms in the LXX, though there are no comparative forms in Hebrew, see Thackeray 1908, 181. Theodoret, who is the only one of the early commentators who comments upon the text, takes ἰσχυρότεροι as a comparative form with comparative force, but he has αὐτῶν instead of αὐτοῦ. αὐτῶν is the reading of most MSS, cf. Gött., 354. Given the parallelism between ἰσχυρότεροι αὐτοῦ ἐπ’ αὐτούς and ὁ ἄρχων αὐτοῦ ἐξ αὐτοῦ ἐξελεύσεται, it is at least probable that the early reader of the text took ἰσχυρότεροι as an intensive comparative form. Thus ἰσχυρότεροι is taken as an intensive comparative form here, and rendered by “its mighty ones” in the present translation.

φησὶν $\overline{\alpha\zeta}$] is a rendering of נֹאמְרֵי־הוּא . For a discussion of the expression and its rendering, see 2:3.

38:1. ἔσομαι εἰς ... ἔσονται ... εἰς] For a discussion of the construction εἶναι ... εἰς, see 3:23.

2. θερμόν] Both Chrysostom and Theodoret take θερμόν as a misinterpretation of the Hebrew חַי . Chrysostom and Olympiodorus comment on the Greek text: Chrys. *fr. in Jer.* 64.972 ὥσπερ ἂν εἴ τις ἐν πολλοῖς πτώμασιν εὔροι τινὰ ζέοντα, καὶ ἔτι ἐμπνέοντα ... “Just as if someone among many corpses would find a living person, still breathing ...” Olymp. *fr. Jer.* 93.685 ... θερμόν, τουτέστιν ἡμιθανῆ, ἐλπίδα ἔχοντα μετανοίας καὶ ζωῆς “... ‘a warm one’, i.e., half dead, having hope of change of mind and life.”

3. ἀγάπησιν ... ἠγάπησα] is a rendering of $\text{אָהַבְתִּי ... אָהַבְתָּ}$. The *figura etymologica* of the Hebrew text is preserved in the Greek translation and the *figura etymologica* of the Greek text is preserved in the present translation by “I have loved ... love”.

οἰκτεῖσθαι] Gött. has οἰκτίρημα.

4. ὄτι] Gött. has ἔτι.

ἐπιλήμψει] Gött. has ἔτι λήμψη. Most likely the reader of *Vaticanus* took ἐπιλήμψει as ἐπιλήμψη, since the active form of the future ἐπιλαμβάνω does not exist.

5. ὅτι ἐφυτεύσατε] Gött. has ἔτι φυτεύσετε.

6. Σειων] Gött. has Σιων.

7. εὐφράνθητε καὶ χρεμετίσατε ἐπὶ κεφαλὴν ἐθνῶν] Chrysostom comments on the passage: Chrys. *fr. in Jer.* 64.973 τουτέστιν, ἐνώπιον τῶν ἐθνῶν βοήσατε, μηδὲν αὐτοὺς δεδοικότες, διὰ τὴν ἐμὴν συμμαχίαν “I.e., shout before the nations, do not fear for them, because of my alliance.”

ἀκουστά ποιήσατε] For the causative form, see CS, § 72d.

τοῦ Ἰσραηλ] Gött. has Ἰσραηλ.

8. ἐν ἑορτῇ φασει] MT has $\text{בַּם עוֹר וּפְסַח בֵּין עַמּוֹת הַבְּלֵיָהּ}$ “among them the blind and the lame” (NRSV). It has been suggested that the translator of Jeremiah read $\text{בְּמִוֶּעַד הַפְּסַח}$, cf. McKane 1996, 790. Anyhow, φασει is a transliteration

of ΠΩϞ, and is only used here and six times in 2 Chr. 30 as a rendering of ΠΩϞ (Passover). Cf. Thackeray 1909, 32. Thus the transliteration phasek in the present translation. ἐν is taken in a temporal sense, cf. BDR, § 200.

τεκνοποίησ] Chrysostom comments on the expression: Chrys. *fr. in Jer.* 64.973 οὕτω καὶ οἱ ἀνάπηροι τότε θεραπευθέντες τὰ σώματα, πατέρες ἔσονται “Thus even the crippled, once they have had their bodies healed, will become fathers.”

9. ἀλλίζων] The active form is only found here and in Dion Chrysostom 35.16 (ἀλλίζειν). According to LEH, ἀλλίζων is a Hebraism. According to LSJ the active form has the causative meaning. Thus, since the form is found in a text which is not very much later than the translation of Jeremiah, it is at least possible that the active form was used at the time of the translation as well. Anyhow, it is reasonable to believe that the active form was not recognized as strange by the subsequent readers of the Greek text of Jeremiah. Olympiodorus comments on the passage: Olymp. *fr. Jer.* 93.688 ἐπὶ τὰ τοῦ βαπτίσματος νάματα κατασκηῶν αὐτούς “Causing them to dwell by the streams of baptism.”

διώρυγας] For a discussion of the form, see Thackeray 1909, 151.

ἐγενόμεν ... εἰς] For a discussion of the construction γίνεσθαι ... εἰς, see Helbing 1928, 64–65. According to Helbing this construction is here a Hebraism. Thus it is translated “become ... into”.

49. *Lord Will Gather Iakōb, Have Mercy on Ephraim,
and Restore Israel and Iouda (38:10–38:30)*

The following section continues where the previous one finished; with the Lord restoring Israel. But it is more than a restoration. There will be joy and gladness, and the land will prosper in every way. Then, quite unexpectedly, there is a voice of lamentation in Rama, where Raket laments her children, who are gone. This short passage is quoted in the New Testament, Matt. 2:18 (cf. Introduction). However, the sadness of Raket will also be turned into gladness, since the children will be returned from the land of the enemies. Also Ephraim is lamenting, but over his own iniquity, from which he has turned back to the Lord. The Lord praises Ephraim as his own beloved son. Then follows an exhortation to Israel to turn around, for the Lord will bring back the people from its captivity. All of a sudden Jeremiah wakes up

from his pleasant dream. However, the Lord repeats that he will bring back the people from their exile, and in those days there will be justice.

The section starts with yet another indication of the skill of the translator of Jeremiah (v. 11). In verses 19 and 20–24 the text is very complicated and most likely corrupt and/or revised in one way or the other. The early commentators give several different interpretations on different versions of the text, and it is not very clear how the text of *Vaticanus* should be understood. Most likely, there is at least one textual corruption in the text of *Vaticanus*, where one original transliteration has been misunderstood by subsequent scribes, v. 21. Therefore, the translation is mostly very literal. Interestingly enough, in v. 22 the text of Gött. has subsequently been abandoned by Ziegler himself, but it is still the text commented upon by the early commentators.

10. λόγους] Gött. has λόγον.

11. ἐκ χειρὸς στερεωτέρων αὐτοῦ] is a very free, but quite idiomatic rendering of מִיַּד קִיָּה מְיָדָה. The rendering, though just a small detail, is yet another indication of the fine linguistic instinct of the translator of Jeremiah. Cf. 1:2 and 4:13.

12. Σειων ... σείτου] Gött. has Σιων ... σίτου.

ἐγκαρπον] Gött. has ἔγκαρπον. The first ν in ἔγκαρπον is the last letter on the line and it is not very clear.

14. μεγαλυνῶ] For a discussion of the relation of μεγαλυνῶ to the Hebrew text, see Ziegler 1958, 51, and McKane 1996, 795.s

μεθύσω τὴν ψυχὴν τῶν ἱερῶν υἰῶν Λευει] Theodoret comments on the passage: Thdt. *Jer.* 81.661 ἀντὶ τοῦ, ἀγαθῶν ἐμπλήσω παντοδαπῶν “Instead of, I will fill [them] with every kind of good things.”

Λευει] Gött. has Λευι.

15. A stroke above the line in the MS indicates a new paragraph. Since v. 15 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph. However, the preceding line is shorter than the other lines, indicating a new paragraph. Thus the new paragraph in the text.

φωνὴ ... οὐκ εἰσίν] For the quotation in Matt. 2:18, see Introduction.

παύσασθαι] In the quotation in Matt. 2:18 παύσασθαι is replaced by παρακληθῆναι, which is also written in the left margin in *Vaticanus*.

οὐκ εἰσίν] Gött. has οὐκ εἰσιν. οὐκ εἰσίν is the accent added in the text of *Vaticanus*. This is also the accent of NA27.

16. δακρύων σου] Gött. has δακρύων.

17. μόνιμον] seems to be a rendering of תְּקוּה “hope”. The Greek term μόνιμον is only found here, and the adjective μόνιμος once in Gen. 49:26 (where it is a rendering of עוֹלָם). μόνιμον refers to something stable, hence the rendering “fixed abode”.

18. ἀκοήν ἤκουσα] is a literal rendering of שְׁמוֹעַ שְׁמַעְתִּי, i.e., infinitive absolute with finite verb of the same root. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation, as well as in the present translation by “I have heard a hearsay”. For a discussion of the translation of this Hebrew construction, see 3:1.

ἀκοήν] Gött. has ἀκούων. Cf. above.

19. καὶ ὑπέδειξά σοι] is not very clear. Chrysostom and Theodoret comment on a text with ὑπεῖξα (cf. Gött.), while Origen and Olympiodorus have the following comments on the present text (or perhaps a text with σε, cf. Gött.): Or *fr. 57 in Jer.* τοσοῦτον δὲ μετενόησα, ὡς ἄλλοις ὑποδείξαι σε “I have changed my mind so much that you can show it for others [or “... that I can show you for others”].” Olymp. 93.688 τοῦτο διὰ μέσου κείται ὥσπερ τὸν σωζόμενον λαὸν ἐκ τοῦ Θεοῦ ἀντὶ τοῦ, ἀγαθὸν σε ὑπόδειγμα ποιήσω, ἵνα διὰ τοῦ σοῦ ὑποδείγματος καὶ ἄλλοι σωθῶσιν “This is a parenthesis. ‘Just as the people saved by God. Which means, I will make you a good example, that others may be saved by your example.’” It seems that the text has caused some trouble to its interpreters, and it is not clear if they took Ephraim or Lord as the subject of ὑπέδειξά. Since it is not totally clear how the early interpreters took the text, a very literal rendering is given in the present translation. However, the following ὅτι is taken in a causal sense “because”, since it seems that the interpreters took καὶ ὑπέδειξά σοι as referring to the preceding text. Brenton took ὅτι as a marker of explanatory text “that”.

ὑπέδειξα] Gött. has ὑπεῖξα.

20. μνία μνησθήσομαι ... ἐλεῶν ἐλεήσω] are very literal renderings of אָרַח אָרַח ... זָכַר זָכַר, i.e., infinitive absolute and finite verb of the same

root. But while the first infinitive absolute has been rendered by a noun in the dative case, the second infinitive absolute has been rendered by a present participle. The *figurae etymologicae* of the Hebrew text have been preserved in the Greek translation. The *figurae etymologicae* have also been preserved in the translation “I will remember him with a remembrance ... Having mercy I will have mercy”. For a discussion of the translation of this Hebrew construction, see 3:1.

μνία] Gött. has μνεία. ε is written above the line in the MS.

φησὶν $\overline{\alpha\zeta}$] is a rendering of נֹאֵם-יְהוָה. For a discussion of the expression and its rendering, see 2:3.

21. σεαυτήν Σειων ... τιμωρίαν] Gött. has σεαυτῆ σιωνιμ ... τιμωρομ. τιμωρομ is a conjecture by Spohn. All MSS and versions have τιμωρίαν. MT has תַּמְרוּרִים ... צִינִים. Most likely the text of MT was transliterated into σιωνιμ ... τιμωρομ and subsequently mistakenly read as Σειων ... τιμωρίαν, cf. Thackeray 1909, 14, 38. If this is correct, it is also reasonable to assume that σεαυτῆ is original. Given the complicated Greek textual history, it is no surprise that the text is not very clear. The early interpreters give several different interpretations/exegeses each, both on the Greek and on the Hebrew text, e.g., Theodoret: Thdt. Jer. 81.664 ποιήσον σεαυτῆ τιμωρίαν, δὸς τὴν καρδίαν σου εἰς τοὺς ὤμους σου. ἀντὶ τοῦ, ἐπίθεες σεαυτῆ τὸ φορτίον τῆς μετανοίας. ἐπίμεινον οἷς προείλου καλῶς “‘Make yourself a help, give your heart to your shoulders.’ Instead of, put upon yourself the burden of changing your mind. Continue with what you appropriately have chosen.” Thus the literal rendering in the present translation.

ῆ] Gött. has ῆν.

22. θυγάτηρ] For some unknown reason the translator used indicative instead of vocative here, though he uses the vocative form in all other examples where it is possible: 6:2, 23, 26; 26:19; 27:42; 30:4. A few MSS have θυγάτερ here too.

ἠτεμωμένη] Gött. has ἠτιμωμένη.

ὅτι ἔκτισεν ... ἄνθρωποι] Ziegler 1958, 97n, comments on the text in a note: “Gr.-Br. [Große-Bruckmann E., Schriftliche Mitteilungen, Göttingen 1956] hat m. E. die richtige Lösung gefunden (Korrekturnachtrag vom 10. 1. 1958): 38(31)²² geht σωτηρίαν (σῶριαν) auf urspr. στεῖραν = עֲקָרָה statt נִקְבָּה זָל zurück; σωτηρία im Relativsatz ist als sekundär auszuschneiden. Somit ist zu lesen: ὅτι ἔκτισε κύριος στεῖραν εἰς καταφύτευσιν καινήν, ἐν ἣ περιελεύσονται ἄνθρωποι.” It should be noticed

that this note by Ziegler is later than the edition and the notes on the edition, and that McKane 1996, 807, is not “impressed by Ziegler’s proposal”. Great variation is found in the MSS, in the versions, and in the early commentators, cf. Gött. However, it appears that the commentators took σωτηρία as “salvation” rather than “security”, though this was perhaps not the intention of the translator of Jeremiah. Cf. Becking 1994, 153–154.

ἐν σωτηρίᾳ] Gött. has ἐν ἧ σωτηρίᾳ. For a discussion of the incorporation of the antecedent, cf. 1:2 and 36:23.

23. ὅτι οὕτως. Gött. has οὕτως. Only *Vaticanus* has ὅτι οὕτως.

ἐπὶ δίκαιον ὄρος τὸ ἅγιον αὐτοῦ] Origen and Chrysostom appear to comment on the expression: Or. *fr.* 58 *in Jer.* αὐτὸς δὲ καὶ τὸ δίκαιον καὶ ἅγιον ὄρος “He himself is the righteous and holy mountain”, Chrys. *fr. in Jer.* 64.980 δίκαιον δὲ ὄρος καὶ ἅγιον “Righteous mountain and holy.” Thus the rendering “on a righteous mountain, on his holy one” in the present translation. It could also be rendered “on a holy mountain is his sanctuary”.

24. ἐνοικοῦντες] A verb has to be supplied. Normally a form of εἶναι should be supplied. Since the preceding and the following verbs are in the future tense, ἔσονται is supplied, which could be rendered “they will be living” or “there will be inhabitants”. The former rendering is chosen in the present translation. Cf. BDR, § 128.

ταῖς πόλεσιν] Gött. has πόλεσιν. Only *Vaticanus* has ταῖς πόλεσιν.

ἀρθήσεται ἐν ποιμνίῳ] MT has אָרְבַּע בְּעֶבֶד. The versions seem to have had some problem with the Hebrew expression, and perhaps there were other Hebrew texts as well; cf. McKane 1996, 809–810. The meaning of ἀρθήσεται ἐν ποιμνίῳ in this context is not very clear. Chrysostom and Olympiodorus comment on the passage: Chrys. *fr. in Jer.* 64.980 τουτέστι, συναχθήσεται ὡς ποιμνιον “I.e., he/it will be gathered as a flock.” Olymp. *fr. Jer.* 93.689 καὶ εἰς ὕψος ἀρθήσεται ἡ τοιαύτη φωνὴ ἐν τοῖς τῆς Ἐκκλησίας ποιμνίοις “Such a sound will be lifted high up in the flocks of the Congregation.” However, the comments by Chrysostom and Olympiodorus seem to be quite free interpretations of the present text. Thus the literal rendering in the present translation.

25. πινῶσαν] Göt. has πεινῶσαν. ε is written above the line in the MS.

26. διὰ ... ἐγενήθη] Chrysostom comments on the verse: Chrys. *fr. in Jer.* 64. 980 ταῦτα, φησὶν, ἀπεκαλύφθη μοι καθεύδοντι, καὶ ἦδὺν τὸν ὕπνον ἔχοντι “‘This,’ he said, ‘was revealed to me while I was sleeping and having a pleasant dream.’”

ἶδον] Gött. has εἶδον.

ὕπνος μοι] Gött. has ὕπνος μου.

27. φησὶν $\overline{\alpha\zeta}$] is a rendering of יהוה-נאם. For a discussion of the expression and its rendering, see 2:3.

28. καὶ ἔσται] Cf. 3:16.

ἐργηγούρουν ... γρηγορήσω] For the forms, see CS, § 27b.

φησὶν $\overline{\alpha\zeta}$] is a rendering of יהוה-נאם. For a discussion of the expression and its rendering, see 2:3.

30. τῇ ἑαυτοῦ ἀμαρτίᾳ] Gött. has τῇ ἀμαρτίᾳ αὐτοῦ.

50. *A New Covenant. Ierusalēm Besieged* (38:31–39:5)

First of all it should be noted that the following section contains the text of the longest quotation in the New Testament, vv. 31–34 in Heb. 8:8–12. It should also be noted that the order of verses is not the same in the Greek version as in the Hebrew, though the significance of the difference is not clear. The first four verses which are quoted in Hebrews, contain a prophecy about a new covenant. The Greek version differs considerably from the Hebrew, and by most scholars it is considered to be more original than the Hebrew version found in MT, i.e., it is thought to be a rendering of a different and more original Hebrew *Vorlage* than the version found in MT. In the Greek version the Lord neglects the people, while in the Hebrew he is still their Lord. More important, however, is the fact that in the Greek version the “laws”, which can hardly refer to the Torah, will be given into the mind of the people, while in the Hebrew version it is the Torah which will be given into the mind of the people. Common for both versions, however, is the notion of a new covenant, different from the one which the Lord covenanted on Mount Sinai, and which the people broke. In the new covenant the laws (or the Torah according to the Hebrew version) will be put into the minds/hearts of the people. There will be no need for teaching these laws, since they are put into the mind of everyone, so

that they know the Lord, who will be merciful and forgive all the sins of the people. This new covenant will be as unbreakable as the laws of nature. There will also be a new city built to the Lord, which will never ever be torn down. Then, quite abruptly, there is a new word from the Lord. Again the king of Babylon is besieging Jerusalem, and Jeremiah is imprisoned, because he has prophesied against the city and against the king.

The content of this section is most likely the most discussed in the whole book of Jeremiah, but from a linguistic point of view it has very little to offer, beside the important differences between the Greek and Hebrew versions discussed above. Anyhow, the genitive absolute in v. 32, dependent on a prepositional phrase, is quite rare. In v. 35 there is a negative which has no equivalent in the Hebrew version, and Origen has a discussion about the different texts.

31–34. For the quotation in Heb. 8:8–12, see Introduction.

31. φησὶν ἄς] is a rendering of נאם־יהוה. For a discussion of the expression and its rendering, see 2:3.

καὶ διαθήσομαι ... διαθήκη] is a rendering of וברית ... וכרתי. Apparently, the *figura etymologica* of the Greek text has no equivalent in the *Vorlage*. The *figura etymologica* of the Greek text has been preserved in the present translation by the rendering “covenant a ... covenant”. Cf. 41:8.

32. τὴν διαθήκην ἣν διεθέμην] Cf. v. 31 and 41:8.

ἐπιλαβομένου μου] is a rendering of הִחִיקי. According to BDR, §423.4, the genitive absolute here is strange, since it is dependent on ἐν ἡμέρα. For a discussion of the genitive absolute in the Septuagint, see Soisalon-Soininen 1987, 175–180.

ἐνέμυαν] Gött. has ἐνέμειναν. ε is written above the line.

φησὶν ἄς] is a rendering of נאם־יהוה. For a discussion of the expression and its rendering, see 2:3.

33. ἡ διαθήκη μου ἣν διαθήσομαι] Cf. v. 31 and 41:8.

διαθήκη μου] Gött. has διαθήκη.

φησὶν ἄς] is a rendering of נאם־יהוה. For a discussion of the expression and its rendering, see 2:3.

διδούς δώσω] MT has נתתי, while some MSS have ונתתי. διδούς looks like a rendering of the infinitive absolute נתן, but no MSS have נתן here;

cf. Deut. 15:10 and Judg. 8:25. Given the literal translation of Jeremiah, there seems to be good reason to believe that the translator had a *Vorlage* with ׀גוּ, cf. Schenker 2006, 32–33. For a discussion of this Hebrew construction and its rendering in Jeremiah, see 3:1.

ἔσομαι ... εἰς ... ἔσονται ... εἰς] For a discussion of the construction εἶναι ... εἰς, see 3:23.

34. οὐ] Gött. has οὐ μή. μή is only missing in *Vaticanus*. οὐ corresponds with the following future form διδάξουσιν. Thus the missing μή in *Vaticanus* is apparently not a scribal error. However, it is not clear which text is original, the text with οὐ διδάξουσιν, or the text with οὐ μή διδάξωσιν. The latter reading is found in Heb. 8:11, for which there are no variant readings.

διδάξουσιν] Gött. has διδάξωσιν.

πολείτην ... μεικροῦ ... ἀδικείαις] Gött. has πολίτην ... μικροῦ ... ἀδικίαις.

ἕκαστος τὸν ἀδελφὸν αὐτοῦ] For the use of ἀδελφός as a reciprocal pronoun, cf. 13:14.

τὸν π̄ν] is a rendering of ׀הַיְהוּדָה. For the use of the definite article with κύριος, see Introduction.

ἀπὸ μεικροῦ αὐτῶν (καὶ) ἕως μεγάλου αὐτῶν] is a literal rendering of ׀מִקְטָנִים וְעַד־גְּדוּלָּם. For a discussion of the Greek positive forms, being rendered into English positive forms in the present translation, see 6:13.

(καὶ)] is missing in the MS. However, there is just enough space on the line for καὶ. It is very clear that something has happened to the MS here, and most likely καὶ, which originally was the last word on the line, has been erased.

35. ἐὰν ὑψωθῆ ... ἐὰν ταπεινωθῆ ... καὶ ἐγὼ οὐκ ἀποδοκιμῶ] appears to be a rendering of ׀גַּם־אֲנִי אֲמַאֲסָא ... ׀יִהְיֶה ... ׀אֲמַדְרָא. To introduce the apodosis by καὶ is strange, if καὶ is not taken as an adverb. Thus καὶ is rendered by “yet” here. Cf. 7:7 and BDR, §442.1b. For the negative οὐκ, which seems to have no equivalent in MT, see Ziegler 1958, 51. According to Ziegler, the negative is added by the translator of Jeremiah. Origen comments on the passage and on the negative: *Or. fr. 59 in Jer.* δοκεῖ τὸ οὐκ ἀποδοκιμῶ τὸν Ἰσραήλ ἐναντίον εἶναι τῷ πρὸς αὐτοὺς λέγοντι· καὶ τὸ γένος Ἰσραήλ παύσεται. μήποτε τοίνυν τὸ μὲν περὶ τοῦ σαρκικοῦ λέλεκται, τὸ δὲ περὶ τοῦ πνευματικοῦ Ἰσραήλ. πλὴν ἢ οὐκ ἀπόφαισις προσκεκμένη τῷ ἀποδοκιμῶ παρὰ τοῖς λοιποῖς ἐρμηνευταῖς

οὐκ ἔστιν, ἀλλὰ παρὰ τοῖς Ἑβδομήκοντα “The ‘I will not disapprove of Israel’ seems to be in disagreement with what is said to them in ‘the family of Israel will also cease.’ Perhaps the one is said about the physical, the other about the spiritual Israel. However, the negative written before ‘disapprove’ is not found with the other interpreters, but with the Seventy [i.e., in the Septuagint].” Chrysostom, Theodoret and Olympiodorus comment on a text without οὐκ concluding that since it is impossible for the sky to be higher and the earth to be lower, it is also impossible for the Lord to disapprove of Israel.

φησὶν κ̅ς ... φησὶν κ̅ς] are renderings of גַּם־יְהוָה. For a discussion of the expression and its rendering, see 2:3.

36. καὶ ἐβόμβησεν τὰ κύματα αὐτῆς] is a literal rendering of יַהַמּוּ גַּלְיָו. The Greek rendering could be taken as a parenthesis, or else the καὶ could be taken as a καὶ consecutivum; cf. BDR, §442.2a. Given the paratactic character of Jeremiah, the former interpretation is preferred in the present translation.

37. ἐὰν παύσωνται ... καὶ ... παύσεται] seems to be a rendering of יִשְׁבְּתוּ ... גַּם ... אִם־יִמְשׁוּ. καὶ is taken as an adverb here, and rendered by “also”. Cf. v. 35.

καὶ τὸ γένος Ἰσραὴλ παύσεται] For a comment of Origen on this passage, see v. 35.

ἀπὸ προσώπου] Cf. 1:8.

φησὶν κ̅ς] is a rendering of גַּם־יְהוָה. For a discussion of the expression and its rendering, see 2:3.

38. φησὶν κ̅ς] is a rendering of גַּם־יְהוָה. For a discussion of the expression and its rendering, see 2:3.

τῷ κ̅φ] is a rendering of לַיהוָה. For the definite article with κύριος, see Introduction.

40. πύλης ἵππων ἀνατολῆς] Chrysostom comments on the expression: Chrys. *fr. in Jer.* 64.985 τουτέστι, τῆς πύλης τῶν ἵππων τῆς ἐξ Ἀνατολῆς “I.e., the gate of the horses, the one to the East.”

τῷ κ̅φ] is a rendering of לַיהוָה. For the definite article with κύριος, see Introduction.

39:1. δεκάτω] Gött. has τῷ δεκάτω. τῷ δω is written in the margin of the MS by a later hand. δωδεκάτω is found in a few late MSS.

βασιλεῖ Σεδεκία] Gött. has τῷ βασιλεῖ Σεδεκία.
 βασιλεῖ Ναβουχοδοσορ] Gött. has Ναβουχοδοσορ.

2. οἶκῳ βασιλέως] Gött. has οἶκῳ τοῦ βασιλέως.

3. προφητεῦει(ς)] ς is written above the line.

4. παραδόσει παραδοθήσεται] is a literal rendering of $\text{פָּרַדַּוּ יְהוּדָה}$, i.e., infinitive absolute and finite verb of the same root, cf. 39:28 and 41:2. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “he will be delivered by a delivery”. For a discussion of the translation of this Hebrew construction, see 3:1.

οἱ ὀφθαλμοί] Gött. has ὀφθαλμοί.

5. καθίεται] Gött. has καθιῆται. Only *Vaticanus* has καθίεται. According to Thackeray 1909, 272, καθίεται is a rare future form of καθίζω, i.e., identical with καθιῆται.

51. *Jeremias Buys a Field and Prays. Ierousalēm
 Will Be Captured for the Sins of Israel and Iouda.
 Restoration and a New Covenant (39:6–44)*

The Lord tells Jeremiah that his uncle will come to him to sell him a field. So, when this happens, Jeremiah buys the field, according to all the customs of the time. Then he gives the book of property to Barouch to put it in a vessel to preserve it for the future. The reason for this is to proclaim that there will come a time when fields and properties are sold and bought again in the land. However, even Jeremiah seems to have doubts about the realization of this prophecy, so he turns to the Lord in prayer. First he reminds the Lord of his earlier mighty deeds, and then he points out the fact that the city is being threatened by the Chaldeans. The Lord answers that the city will be captured, destroyed, and delivered into the hands of the king of Babylon, because of the idolatry of the people, and because of all their wickedness, which is crowned by their offering of their own sons and daughters. After that, however, the people will be returned again to their land from all the places to which they have been scattered, and the Lord will be their God and they will be his people. They will also be given another heart to fear the Lord, and the Lord will

covenant an everlasting covenant with the people, who will not turn away from the Lord again. Then the Lord will do good to the people and fields will be bought and sold again in the land.

From a linguistic point of view there is an extremely literal rendering in v. 24, and a Hebraistic use of the preposition, due to the literal translation, in v. 27. In v. 29 there is an odd reading, which only occurs in *Vaticanus*. In v. 30 there is a very interesting use of *μόνος*, which most likely was intended in another way by the translator than how it was understood by the early reader of the text with no access to the Hebrew text. This use does not fit the context very well, but is confirmed by the comment on the passage by Olympiodorus. In v. 31 the text is interpreted with the help of the comments by Theodoret and Olympiodorus, though their interpretation is most likely not the same as the intention of the translator. In v. 35 too, the interpretation given in the present English translation is not the same as the interpretation most likely intended by the translator, since this meaning could most likely not have been grasped by the reader of the text without access to the Hebrew text. Perhaps this is also underlined by the comment of Olympiodorus.

7. κτῆσε] Gött. has κτῆσαι. *αι* is written above the line in the MS. Cf. v. 8.

ἀγρόν μου] Gött. has ἀγρόν.

ὅτι σοὶ κτίσις παραλαβεῖν εἰς κτῆσιν] Theodoret comments on the passage: Thdt. *Jer.* 81.672 σοὶ γὰρ, φησὶν, ἡ ἀγορασία προσήκει, ὡς πελάζοντι κατὰ τὴν συγγένειαν “Because”, he says, “the purchase is your right, since you are closest according to kinship.”

κτίσις] Gött. has κτίμα. Cf. v. 8.

8. Σαμωλ] Gött. has Σαλωμ. *λ* and *μ* are added above *μ* and *λ* in the MS. εἶπεν] Gött. has εἶπέ μοι. *μοι* is only missing in *Vaticanus*.

Βενιαμειν] Gött. has Βενιαμιν.

κτῆσασθαι αὐτόν] Gött. has κτήσασθαι. Only *Vaticanus* has αὐτόν.

προσβύτερος] has no equivalent in MT. Cf. 6:11, and McKane 1996, 839.

καὶ ἔγνω ὅτι λόγος $\overline{\alpha\upsilon}$ ἐστίν] The present ἐστίν is rendered by the imperfect “was”, since present tense here is idiomatic Greek, while present tense would not be idiomatic English. Cf. Smyth 1956, §§ 1850, 1888, and Wallace 1995, 457–458, 537–539.

10. βιβλείον] Gött. has βιβλίον.

καὶ διεμαρτυράμην μάρτυρας] is a rendering of **דִּיעַדְדָּעַר**. The *figura etymologica* of the Hebrew text is preserved in the Greek translation, as well as in the English translation by “I called witnesses to witness”.

11. ἐσφραγισμένον] Gött. has ἐσφραγισμένον καὶ τὸ ἀνεωγμένον. Cf. v. 14, and Ziegler 1958, 52.

12. υἱῷ Μασσαίου] Gött. has υἱοῦ Μασσαίου.

κατ’ ὀφθαλμούς] Cf. 19:10.

τῶν ἀνδρῶν τῶν παρεστηκότων] Gött. has τῶν ἐστηκότων.

13. κατ’ ὀφθαλμούς] Cf. 19:10.

14. ἀνεγνωσμένον] Gött. has ἀνεωγμένον. Cf. v. 11, and Ziegler 1958, 52.

θήσεις αὐτὸ ... διαμήνη] Gött. has θήσεις ... διαμείνη.

πλείους] The comparative is taken as an intensive comparative form. Thus the rendering “many” in the present translation. For the intensive use of comparative forms, see Smyth 1956, §1067, and Wallace 1995, 300–301. Cf. 43:32.

15. κτισθήσονται] Gött. has κτηθήσονται. The text in *Vaticanus* has been changed into κτηθήσονται. For a discussion of the forms, see Thackeray 1909, 274. Cf. v. 43.

οἰκεῖται] Gött. has οἰκία. It should be noted that οἰκεῖται has the accent of the adjective and is rendered as the adjective, while Gött. has the substantive.

17. ὁ ὄν] Cf. 1:6.

βραχείονι] Gött. has βραχίονι.

καὶ τῷ μετεώρῳ] Not in Gött.

18. χελιάδας] Gött. has χιλιάδας.

19. καὶ μεγάλωνυμος] Gött. has ὁ μεγάλωνυμος.

20. τῆς ἡμέρας ταύτης ... ἡ ἡμέρα αὕτη] appear to refer to the same day, but it is not clear if αὕτη refers to “this” or “that” day. Olympiodorus comments on the expression: *Olymp. fr. Jer.* 93.692 ἕως σήμερον, φησὶν, ὀνομαστός, ἢ ἐπὶ τοῖς πάλαι τεραστίοις “‘Until today’, he says, [you

are] famous, or concerning the wonders long ago.’” Apparently, αὕτη can refer to “this” and “that” day. Given the context, the latter could be chosen, but the expression ἡ ἡμέρα αὕτη seems to refer to “the present day” in all other examples in Jeremiah (3:25; 7:25; 11:5; 25:3; 39:31; 43:2; 51:6, 10, 22). Thus the rendering “this day” is chosen in the present translation.

21. ἐν χειρί] Gött. has καὶ ἐν χειρί.
βραχείονι] Gött. has βραχίονι.

23. ἐλάβον] Gött. has ἐλάβοσαν. For the form, see BDR, § 84.
ἐνετείλου] Gött. has ἐνετείλω. ω is written above the line in the MS. Only *Vaticanus* has ἐνετείλου.

ἀπαντα ... οὐκ ἐποίησαν] is a literal rendering of עָשׂוּ לָא ... כֹּל. Thus the literal rendering in the present translation. Cf. BDR, § 302, CS, § 88, and Tabachovitz 1956, 87–91.

⟨καὶ ἐποίησας⟩] is written in the margin. καὶ ἐποίησας is also missing in *Sinaiticus*.

24. The space between ταῦτα and ἰδού, indicating a new paragraph, is quite small, and there is no stroke in the margin confirming a new paragraph.

ἀπὸ προσώπου μαχαίρας καὶ τοῦ λειμοῦ] appears to be a rendering of מִפְּנֵי הַחֶרֶב וְהָרֶעַב, which according to McKane 1996, 845 “is stereotyped language unskillfully attached to what precedes”. Apparently, the translator made no attempt to improve the text. Thus the literal rendering in the present translation. For the expression ἀπὸ προσώπου, cf. 1:8.

μαχαίρας] Gött. has ⟨τῆς⟩ μαχαίρας. τῆς is added by Ziegler, who refers to 14:16. No MSS have τῆς.

λειμοῦ] Gött. has λιμοῦ.

25. καὶ ἐπεμαρτυράμην μάρτυρας] MT has עֲדִים עָדָה, while the Greek text seems to be a rendering of עֲדִים עָדָה. Cf. v. 10.

27. μή] is a rendering of ה. For questions introduced by the interrogative particle μή and its rendering, see 5:9.

ἀπ’ ἐμοῦ κρυβήσεται τι] For the Hebraism κρύπτω ἀπό, see BDR, § 155.5.

28. The space between $\tau\iota$ and $\delta\iota\acute{\alpha}$, indicating a new paragraph, is quite small, and there is no stroke in the margin confirming the new paragraph.

$\delta\ \overline{\theta\zeta}$ [Ισραηλ.] Not in Gött.

$\delta\theta\epsilon\iota\sigma\alpha\ \mu\alpha\rho\alpha\delta\theta\eta\sigma\epsilon\tau\alpha\iota$] MT has $\eta\gamma\iota\ \eta\gamma\iota$, while the Greek text seems to be a rendering of $\eta\gamma\iota\ \eta\gamma\iota$, i.e., infinitive absolute and finite verb of the root $\eta\gamma\iota$. Cf. McKane 1996, 847, and the Commentary on 39:4 and 41:2. For a discussion of the Hebrew construction $\eta\gamma\iota\ \eta\gamma\iota$, see 3:1. The *figura etymologica* of the Greek text has been preserved in the present translation by “Having been given ... will be given up”.

29. $\mu\omega\lambda\epsilon\mu\omega\upsilon\upsilon\upsilon\tau\epsilon\varsigma$] Gött. has $\omicron\iota\ \mu\omega\lambda\epsilon\mu\omega\upsilon\upsilon\upsilon\tau\epsilon\varsigma$.

$\epsilon\upsilon\ \alpha\iota\zeta\ \dots\ \alpha\upsilon\tau\omega\upsilon\upsilon$] is a rendering of $\eta\ \dots\ \eta$. $\alpha\upsilon\tau\omega\upsilon\upsilon$ is redundant in Greek. Thus the equally redundant pronoun “their” in the present translation. For a discussion of redundant pronouns in relative clauses, see 2:6.

$\omicron\tau\iota\ \tau\eta\ \mu\alpha\alpha\lambda$] Gött. has $\tau\eta\ \mu\alpha\alpha\lambda$. $\omicron\tau\iota$, which is odd, is only found in *Vaticanus*. $\omicron\tau\iota$ is rendered as a causal conjunction in the present translation. For the feminine article with $\mu\alpha\alpha\lambda$ and its translation, see 2:8.

$\kappa\alpha\iota\ \epsilon\sigma\pi\epsilon\upsilon\delta\omicron\nu\ \sigma\pi\omicron\nu\delta\acute{\alpha}\varsigma$] is a rendering of $\eta\ \mu\omega\lambda\epsilon\mu\omega\upsilon\upsilon\upsilon\tau\epsilon\varsigma$. The *figura etymologica* of the Hebrew text has been preserved in the Greek text, and an attempt to preserve something of a *figura etymologica* in the English translation has been made by the rendering “they offered drink-offerings”.

30. $\omicron\iota\ \nu\iota\omicron\iota\ \dots\ \omicron\iota\ \nu\iota\omicron\iota$] Gött. has $\nu\iota\omicron\iota\ \dots\ \nu\iota\omicron\iota$.

$\mu\omicron\nu\omicron\iota$] is apparently a rendering of η . According to Muraoka 2002, 381, the use of $\mu\omicron\nu\omicron\varsigma$ is here “exceptionally (and erroneously?) for a postpositive $\mu\omicron\nu\omicron\nu$ (so one MS): $\eta\zeta\alpha\nu\ \omicron\iota\ \nu\iota\omicron\iota\ \mu\omega\lambda\epsilon\mu\omega\upsilon\upsilon\upsilon\tau\epsilon\varsigma\ \tau\omicron\ \mu\omega\lambda\epsilon\mu\omega\upsilon\upsilon\upsilon\tau\epsilon\varsigma\ \dots\ \dots\ \text{were practising only wicked things.} \dots$ ”. Muraoka is right that $\mu\omicron\nu\omicron\nu$ would have been a better rendering of η here, and that the translator of Jeremiah most likely had this in mind, though he rendered η by $\mu\omicron\nu\omicron\iota$. However, with no access to the Hebrew text or to the mind of the translator, the reader could hardly have taken $\mu\omicron\nu\omicron\iota$ to be an equivalent of a postpositive $\mu\omicron\nu\omicron\nu$. Olympiodorus comments on the passage: *Olymp. fr. Jer.* 93.692 $\acute{\omega}\varsigma\ \mu\acute{\epsilon}\nu\ \epsilon\pi\iota\ \tau\omicron\ \mu\omicron\lambda\upsilon\ \mu\acute{\alpha}\sigma\alpha\ \mu\acute{\epsilon}\nu\ \eta\ \gamma\eta\ \tau\omicron\tau\epsilon\ \acute{\alpha}\theta\acute{\epsilon}\omega\nu\ \eta\gamma\ \mu\omicron\nu\omicron\iota\ \delta\acute{\epsilon}\ \omicron\upsilon\tau\omicron\iota\ \lambda\acute{\epsilon}\gamma\omicron\nu\tau\alpha\iota\ \acute{\alpha}\mu\alpha\rho\tau\acute{\alpha}\nu\epsilon\iota\nu\ \epsilon\pi\epsilon\iota\delta\iota\ \tau\omicron\iota\varsigma\ \theta\epsilon\iota\omicron\iota\varsigma\ \nu\omicron\mu\omicron\iota\varsigma\ \mu\omega\lambda\epsilon\mu\omega\upsilon\upsilon\upsilon\tau\epsilon\varsigma\ \epsilon\nu\ \gamma\nu\omega\sigma\epsilon\iota\ \eta\mu\acute{\alpha}\rho\tau\alpha\nu\omicron\nu$ “As usual, the whole world was godless at that time, but only these are said to sin, since they were

sinning consciously, having been educated in the divine laws”. Thus the rendering “the sons of Israel and the sons of Iouda alone were doing the evil” in the present translation. For the use of *μόνος*, cf. Smyth 1956, § 1173.

κατ’ ὀφθαλμούς] Cf. 19:10.

31. Theodoret and Olympiodorus comment on this verse: Thdt. *Jer.* 81.673 αἰεὶ γάρ με παροξύναντες διετέλεσαν, ἀφ’ ἧς ἡμέρας ὀκνοδομήσα αὐτήν, ἕως τῆς ἡμέρας ταύτης. οὗ δὴ χάριν ἐδοκίμασα ἀπαλλάξαι αὐτήν ἀπὸ προσώπου μου “For always they have constantly been provoking me, from the day I built it and until this very day. For just this reason I decided to remove it from my face.” Olymp. *fr. Jer.* 93.692 ὡς ἐπὶ τούτῳ, φησὶν, ἐστὶ κτισθεῖσα ἡ πόλις αὕτη, ἐπὶ τῷ παροργίζειν με, ἵνα διὰ τοῦτο ἀφανίσω αὐτήν, μὴ θέλων αὐτήν ὄραῖν “As for this [reason], he says, ‘this city was founded, to provoke me to anger, that I, because of this, might vanish it, since I did not want to see it.’” At least Olympiodorus seems to take ἐπὶ in a causal sense. Thus the rendering “for”. Further, both Theodoret and Olympiodorus take the Lord as the subject of ἀπαλλάξαι. Thus the rendering “that I might remove” in the present translation.

τὴν ὀργὴν ... τὸν θυμόν] Gött. has ὀργὴν ... θυμόν.
ἀπὸ προσώπου] Cf. 1:8.

32. τῶν υἰῶν] Gött. has υἰῶν. *Vaticanus* has τῶν υἰῶν.
πικρᾶναι] Gött. has παραπικρᾶναι.
ἐν Ἱερουσαλημ] Gött. has Ἱερουσαλημ.

33. ἐδίδαξα ... ὄρθρου καὶ ἐδίδαξα] For a discussion of the construction, see 7:25.

ἔτι λαβεῖν] Gött. has ἐκλαβεῖν. Cf. Ziegler 1958, 52–53.

34. οὗ ... ἐπ’ αὐτῷ] is a rendering of עַל־יָדָם ... רַשָׁא. αὐτῶν is redundant in Greek. Thus the equally redundant pronoun “their” in the present translation. For a discussion of redundant pronouns in relative clauses, see 2:6.

ἐπεκλήθη τὸ ὄνομά μου ἐπ’ αὐτῷ] is a rendering of עַל־יְמֵי־אֲרָקָה. For the expression ἐπικαλέω τὸ ὄνομά τινος ἐπὶ τι/τινα, cf. 7:10.

35. τῆ Βααλ] Gött. has τῆς Βααλ. For the feminine article and its translation, see 2:8.

Μολοχ βασιλεῖ] Gött. has only βασιλεῖ, which is a conjecture by Ziegler. All MSS have either Μολοχ βασιλεῖ or only Μολοχ.

ἀνέβη ἐπὶ καρδίαν] Cf. 3:16.

ἐφάμαρτεῖν] is a rendering of **יִשְׁתַּחֲוֶה**, i.e., Hifil infinitive construct of **שָׁחָה**. According to LEH ἐφάμαρτάνω is a neologism. Unfortunately, there is only one comment in the early commentaries on the text, but it seems quite unlikely that the reader could really grasp the causal meaning of ἐφάμαρτάνω without any access to the Hebrew text, though this was most likely the intention of the translator. Olympiodorus comments on the passage, though not directly on the term ἐφάμαρτεῖν: *Olymp. fr. Jer.* 93.693 ἀνθρώπους δὲ οὐδὲ ἐμαυτῶ θύεσθαι ὅσιον ἔκρινα. ὡς οὐκ ἀρκούμενοι τοῖνυν, φησί, τοῖς πρότερον ἁμαρτήμασι, καὶ τοῦτο ἐπεξεῦρον τὸ ἀτόπημα “Nor did I judge it pious that human beings were sacrificed to myself. Hence, as they were not content with the previous sins, he says, they devised this absurdity besides.” Perhaps ἐπεξεῦρον could be an interpretation of ἐφάμαρτάνω. Anyhow, ἐφάμαρτάνω is not rendered as a causal verb in this passage in the present translation, but in its usual sense by “that Iouda may sin again”. A causal rendering of the ἐφάμαρτάνω in this passage could be “to cause/seduce Iouda to sin”. Cf. CS, §84c, who discusses the causative sense of ἐξάμαρτάνω, which according to CS is strange to classical Greek.

36. λειμῶ] Gött. has λιμῶ.

ἐν ἀποστολῇ] MT has **בבבב**. It is not clear what could have been the *Vorlage* of ἀποστολῇ. ἀποστολή is only found here in Jeremiah, and always a rendering of the root **פּלַשׁ**, when translated in the Septuagint. Bar. 2:25 has καὶ ἀπεθάνοσαν ἐν πόνοις πονηροῖς ἐν λιμῶ καὶ ἐν ὀμφαίᾳ καὶ ἐν ἀποστολῇ.

37. οὗ ... ἐκεῖ] ἐκεῖ is redundant in Greek, and it has been rendered by the equally redundant “there” in the English translation. For a discussion of the construction, see 7:12.

τῷ θυμῶ] Gött. has ἐν θυμῶ.

παροξυσμῶ] Gött. has ἐν παροξυσμῶ.

38. καὶ ἔσσονται ... εἰς ... ἔσομαι ... εἰς] For a discussion of the construction εἶναι ... εἰς, see 3:23.

39. ἐτέραν] MT has **קתא**, while the translator of Jeremiah apparently read **קתא**. Cf. McKane 1996, 850.

εἰς ἀγαθόν] Cf. 14:11.

40. καὶ διαθήσομαι ... διαθήκη] is a rendering of כרתִי ... בריתי. Apparently, the *figura etymologica* of the Greek text has no equivalent in the *Vorlage*. The *figura etymologica* of the Greek text has been preserved in the present translation by the rendering “covenant a ... covenant”.

αἰωνίαν] Gött. has αἰώνιον. Only *Vaticanus* has αἰωνίαν. For a discussion of the forms, see Thackeray 1909, 172note. Cf. 38:3.

41. ἐπισκέψομαι] Gött. has ἐπισκέψομαι αὐτούς.

ἐν πάσῃ καρδίᾳ καὶ ἐν πάσῃ ψυχῇ] MT has בכל-לבי ובכל-נפשי. Several MSS follow MT with μου after καρδίᾳ and ψυχῇ.

43. ἐν τῇ γῆ ἣ σὺ λέγεις] For the relative attraction, see BDR, § 294, and Sollamo 1992, 45.

ἄβατος] Cf. 2:6.

ἔσται] Gött. has ἔστιν.

ἀπὸ ἀνθρώπων] Cf. 2:15 παρὰ τὸ μὴ κατοικῆσθαι.

ἀνθρώπων] Gött. has ἀνθρώπου.

44. βιβλίον] Gött. has εἷς βιβλίον

διαμαρτυροῦ μάρτυρας] Cf. v. 10.

Βενιαμειν] Gött. has Βενιαμιν.

κυκλόθεν] For the use of κύκλω in the same way as a preposition, see CS, § 97h.

τῆς Ἱερουσαλημ] Gött. has Ἱερουσαλημ.

ὄρους τῆς Σεφηλα] Gött. has ὄρους καὶ ἐν πόλεσιν τῆς Σεφηλα.

τάς ἀποικίας αὐτῶν] seems to be a literal rendering of אֲת־שְׁבוּתָם. For a discussion of ἀποικία, see, 35:4. This is the only plural of ἀποικία in the Septuagint. Hence it should be noticed that the rendering “their exiles” in the present translation is a plural of the rendering “exile” of ἀποικία.

52. Restoration, Healing, and Joy (40:1–13)

This section, which covers the whole of chapter 41, is another prophecy from the Lord directed to Jeremiah. The Lord of creation, who by the hand of the Chaldeans has torn down the city and filled it with corpses in his anger, will heal and restore it, and return the exile of Judah and Israel. He will clean them from their iniquities and will not remember their sins. The city will be filled with the sound of joy and gladness, which

will be heard in the whole land of Israel. And the whole land will be filled again with shepherds tending their sheep.

In vv. 4–5 the text makes poor sense, which is indicated by Olympiodorus, who still tries to make some sense of it. In v. 6 words have to be supplied to make sense of the text. In the first example a pronoun is easily supplied, but in the latter example the text is left without any supplement, since the text without the verb could hardly have been taken as complete by the reader. In v. 10 there is another example of an expression typical of Jeremiah, which most likely was taken in another way by the reader than by the translator. Finally, in v. 11, there is a confusion of cases.

1. αὐτός] For the use of αὐτός as a personal pronoun, see BDR, § 277.3, and CS, § 13.

3. ἀπαγγελῶ] Gött. has ἀναγγελῶ.

ἀ οὐκ ἔγνωσ αὐτά] MT has **לֹא ידַעְתֶּם**, but some MSS add **אשר** before **לֹא**. Most likely the translator of Jeremiah had **אשר** in his *Vorlage*, since it is very unlikely that he would have added the relative pronoun, thus making the pronoun αὐτά redundant. Anyhow, αὐτά is redundant in the present text and is thus rendered by an equally redundant pronoun “them” in the present translation.

4–5. For a discussion of the relation between the Greek text and the complicated Hebrew text in MT, see McKane 1996, 855–857.

τοῦ μάχεσθαι ... καὶ πληρῶσαι] makes poor sense. The houses (οἰκῶν) are most likely torn down (καθηρημένων) for palisades and battlements (χάρακας καὶ προμαχῶνας), which are made to fight (τοῦ μάχεσθαι) the Chaldeans, but hardly to fill (πληρῶσαι) the city (αὐτήν) with corpses (τῶν νεκρῶν). Olympiodorus comments on the passage: Olymp. fr. Jer. 93.693 δέον ἀκολουθῆσαι τοὺς Ἰουδαίους τῷ Βαβυλωνίῳ, ἐπειδὴ τοῦτο κριμα ἦν τοῦ Θεοῦ, καθελόντες τὰς οἰκίας αὐτῶν, χάρακας ἐποίησαν καὶ προμαχῶνας ἐπὶ τῷ μάχεσθαι τοῖς Χαλδαίοις. διὰ τοῦτο θανάτῳ καταδικάζονται “It was necessary for the Jews to follow to Babylon, because this was the judgement of God. When they had torn down their houses, they made palisades and battlements to fight against the Chaldeans. Therefore, they were condemned to death.”

αὐτήν] clearly refers to τῆς πόλεως ταύτης in v. 4. Thus the rendering “the city” in the present translation, since a rendering “it” or “her” would not be very clear.

τῶν νεκρῶν] Gött. has νεκρῶν.

6. φανερώσω] is normally transitive in the active voice. Thus an object has to be supplied. Most MSS have εἰσακούειν. Brenton has supplied “myself”. In the present translation “it” has been supplied referring to συνούλωσιν and ἴαμα. Cf. Rom. 1:19 ὁ θεὸς γὰρ αὐτοῖς ἐφάνερωσεν (NRSV supplying “it”) and 2 Cor. 11:6 ἀλλ’ ἐν παντί φανερώσαντες ἐν πᾶσιν εἰς ὑμᾶς (NRSV supplying “this”).

καὶ εἰρήνην] Gött. has καὶ ποιήσω αὐτοῖς εἰρήνην. Without ποιήσω αὐτοῖς, εἰρήνην καὶ πίστιν are not construed with any verb in the present Greek text. Thus the literal rendering “and peace and faithfulness” in the present translation.

7. τὴν ἀποικίαν] Cf. 35:4.

καὶ τό] Gött. has τό.

8. οὐ μὴ μνησθήσομαι] For the future tense, see BDR, § 365.

ἡμάρτον] Gött. has ἡμάρτοσαν.

9. ἔσται ... εἰς ... εἰς] For a discussion of the construction εἶναι ... εἰς, see 3:23.

αἴνεσιν] Gött. has εἰς αἴνεσιν.

οἵτινες] For the use of the indefinite relative pronoun instead of the relative pronoun οἷ, see BDR, § 293, CS, § 71.

τῆς εἰρήνης ἧς ἐγὼ ποιήσω] For the relative attraction, see BDR, § 294, and Sollamo 1992, 45.

10. λέγεται] Gött. has λέγετε.

ἀπὸ ἀνθρώπων καὶ κτηνῶν ... παρὰ τὸ μὴ εἶναι ἄνθρωπον καὶ κτήνη] appears to be a rendering of מֵאִין אָדָם וּמֵאִין בְּהֵמָה ... מֵאִין אָדָם וּמֵאִין בְּהֵמָה. If that is correct, two identical Hebrew constructions have been rendered totally different. Cf. 2:15 παρὰ τὸ μὴ κατοικῆσθαι. The expression ἔρημος + ἀπό is only found in Jeremiah (40:10; 41:22; 51:2) in the Septuagint, and seems to be unparalleled in texts with no relation to the Septuagint. Thus the literal rendering “desert from”.

κτήνη] Gött. has κτήνος.

11. φωνὴν νυμφίου καὶ φωνὴν νύμφης] Gött. has φωνὴ νυμφίου καὶ φωνὴ νύμφης. The change of case between nominative and accusative is very strange, and looks like a scribal error. The nominatives of φωνὴ are subject of ἀκουσθήσεται. Since ἀκουσθήσεται cannot have an object, φωνὴν νυμφίου καὶ φωνὴν νύμφης are not construed with any verb.

Nevertheless, φωνὴν νυμφίου καὶ φωνὴν νύμφης is found in several MSS, e.g., *Alexandrinus*. Since it is not possible to change the cases in an English translation of φωνή, the change of cases in the Greek text is rendered by “—to the voice of ...” in the present translation.

εἴσουςιν] Gött. has εἰσοῖσουςιν. The text in *Vaticanus* has been changed into οἴσουςιν. It is hard to know what a reader could have made of the form εἴσουςιν, since the form does not exist in Greek. However, the context suggests a verb of bringing, and thus the rendering “bring” in the present translation.

ἔξομολογεῖσθαι] Gött. has ἔξομολογεῖσθε. ε is written above the line.

πᾶσαν τὴν ἀποικίαν] Gött. has τὴν ἀποικίαν. For the expression τὴν ἀποικίαν, cf. 35:4.

12. τῶν δυνάμεων] Not in Gött.

παρὰ τὸ μὴ εἶναι ἄνθρωπον καὶ κτῆνος] Not in Gött. For a discussion of the expression παρὰ τὸ μὴ εἶναι, cf. 2:15 παρὰ τὸ μὴ κατοικῖσθαι.

ἐν πάσαις] Gött. has καὶ ἐν πάσαις.

13. ὀρειῆς ... Βενιαμειν] Gött. has ὄρειῆς ... Βενιαμιν.

ταῖς] has been rendered into “the [cities]”, since it is quite clear that the feminine definite article refers to “cities”. For the ellipsis of πόλις, cf. CS, §46, BDR, §241, and Smyth 1956, §1027b.

ἔτι παρελεύσεται ... ἀριθμοῦντος] Olympiodorus comments on the passage: *Olymp. fr. Jer.* 93.696 τοῦ ἐπισκεπτομένου, καὶ μὴ ἀμελοῦντος, ἀλλὰ ἀριθμοῦντος καὶ ἐπιζητοῦντος, μή τι τῶν λογικῶν προβάτων ἀπώλετο “One who looks after and does not neglect, but who counts and wishes that none of the spiritual sheep were perishing.”

53. *Jeremias' Message to Sedekias (41:1-7)*

Jeremiah receives a message from the Lord to king Sedekias: the city will be given into the hands of the king of Babylon and the king himself will be captured and brought to Babylon. However, Sedekias will die in peace, and be bewailed just like his fathers.

This short section contains quite a number of interesting linguistic features. Already in the first verse there is both one of very few parentheses, and a unique reading of *Vaticanus*, which makes no sense whatsoever. In v. 5 there is a mention of Hades, for which several explanations have been

given. If the text with Hades is original, it is most likely a transliteration of the *Vorlage*.

1. Ἰερε(μί)αν] Gött. has Ἰερεμίαν. μι is written above the line in the MS.

καὶ Ναβουχοδοנוσορ ... Ιουδα] is taken as a parenthesis and thus marked with dashes in the translation. For parenthesis, see BDR, § 465.

ἐπολέμουν αὐτόν] Gött. has ἐπολέμουν. Only *Vaticanus* has αὐτόν, which is very odd. It is hard to see how αὐτόν could have come into the text, except by mistake. It is also hard to see how αὐτόν could make any sense in the present context.

2. παραδόσει παραδοθήσεται] MT has יתן יגה, while παραδόσει παραδοθήσεται looks like a rendering of יתן יתנה, cf. 39:4, where παραδόσει παραδοθήσεται apparently is a rendering of יתן יתנה, and 39:28 where δοθῆσα παραδοθήσεται looks like a rendering of יתן יתנה, while MT has יתן יגה. McKane 1996, 867, comments on the present verse: “This may be no more than a matter of literary style, but it could be theologically motivated: the avoidance of the statement that Yahweh had given the city into the power of the king of Babylon.” Given the literal translation of Jeremiah and the examples in 39:4 and 39:28, mentioned above, the possibility that the translator of Jeremiah had a *Vorlage* with יתן יתנה should at least be taken into consideration. Anyhow, the *figura etymologica* of the Greek text has been preserved in the translation by “By a delivery ... will be delivered”. For a discussion of the translation of the Hebrew construction יתן יתנה, see 3:1.

3. συλλήμψει συλλημφθήσει] is a literal rendering of שפתת שפת, i.e. infinitive absolute and finite verb of the same root. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “by a capture you will be captured”. For a discussion of the translation of this Hebrew construction, see 3:1.

συλλημφθήσει ... δοθήσει ... εισελεύσει] Gött. has συλλημφθήσει ... δοθήσει ... εισελεύσει. The text of *Vaticanus* is changed into συλλημφθήσει ... δοθήσει ... εισελεύσει by a later hand, most likely the scribe who enhanced the manuscript.

4. τὸν λόγον] Gött. has λόγον.

5. καὶ ἕως ἄδου] MT has יהוי אדון. Gött. has ὦ αδων, which is a conjecture by Grabe adopted by Rahlfs. According to Thackeray 1909, 14, 37, the translator of Jeremiah transliterated יהוי אדון into words of similar sound, viz., ἕως ἄδου. Thackeray also notices that the translator correctly rendered the same expression יהוי אדון by οἴμμοι κύριε at 22:18.

ὦ παρὲς κόπονται σε is written in the margin of *Vaticanus*.

ἐγὼ ἐλάλησα] Gött. has ἐλάλησα.

6. Ιηρεια] Gött. has Ιερεια. ε is written above the line in the MS. Cf. Thackeray 1909, 81.

τὸν βασιλέα] Gött. has βασιλέα.

7. τὰς πόλεις] Gött. has πόλεις.

καὶ ἐπὶ Λαχεις] Gött. has ἐπὶ Λαχίς.

κατελείφθησαν] Gött. has κατελείφθησαν.

54. *The Broken Covenant* (41:8–22)

The section begins with a short background for the word from the Lord which will come. King Sedekias had completed a covenant with the people that they should each release their Hebrew slaves according to the law. However, shortly they had broken the covenant and taken back their slaves. Thus a word from the Lord came to Jeremiah pointing out what was prescribed in the law, and that the people had done wrong in each taking back his Hebrew slaves. Therefore, the Lord will deliver those who have broken the covenant to sword, death, and famine, and they will be given into the hands of their enemies, i.e., the king of Babylon, who will kill them and burn the city with fire.

For some unknown reason there are alternative translations in this chapter of the expression ברית ... כרת, which are not found elsewhere in the book of Jeremiah. In v. 10 the verb ἔωσαν can be taken as a form of either ἔαω or of ὠθέω, and the early commentators seem to have taken them in different ways. In v. 15 there is a rare idiomatic rendering of בעניי, which might be another indication of the ability of the translator.

8. συντελαίσε ... διαθήκη] is a rendering of ברית ... כרת. Of 76 examples of ברית + כרת in MT, 64 are rendered by διατίθημι + διαθήκη in the Septuagint. In Jeremiah all examples of ברית + כרת (11:10; 38:31, 32, 33

(MT 31:31, 32, 33); 39:40 (MT 32:40) except the examples in chapter 41 (vv. 8, 13, 15, 18)) are rendered by διατίθημι + διαθήκη (see, however, Gött. to 41:13).

συντελαίσει] Gött. has συντελέσαι. ε and αι are written above the line in the MS.

9. πρὸς τὸ μὴ δουλεύειν ἄνδρα ἐξ Ἰουδα] looks like a literal rendering of לבלתי עבד-בם ביהודי אחיהו איש מיהודי, while MT has לבלתי עבד איש מיהודי. For a discussion of the relation of the Greek text to the Hebrew text, see McKane 1996, 870–871. For the Hebraistic construction μὴ ... ἄνδρα, cf. BDR, § 302, CS, § 88, and Tabachovitz 1956, 87–91.

10–11. For a discussion of the relation between the longer Hebrew text and the Greek text, see McKane 1996, 871. According to McKane the shorter Greek text should be preferred.

καὶ τήν] Gött. has καὶ ἕκαστον τήν.

ἔωσαν] can be taken either as imperfect of ἐάω or as aorist of ὠθέω. According to Thackeray 1909, 200, 214, it is imperfect of ἐάω with loss of augment and with the ending -σαν, while McKane apparently takes ἔωσαν as aorist of ὠθέω, rendering it by “forced”. Brenton has “gave them over to”, apparently taking ἔωσαν as a form of ἐάω. The early commentators seem to have taken ἔωσαν in both ways, Chrysostom as imperfect of ἐάω (however, it should be noted that he changes the verb into aorist tense): Chrys. *fr. in Jer.* 64.992 εἶτα μετενόησαν ἐπὶ τοῖς γιγνομένοις, καὶ εἶασαν αὐτοὺς εἰς παῖδας καὶ παιδίσκας “Then they changed their mind because of what happened, and they let them become servants and girl-servants.” Theodoret and Olympiodorus seem to take ἔωσαν as aorist of ὠθέω, since both use the term ἔλκω, when they comment on the passage: Thdt. *Jer.* 81.677 ὑπακούσαντες δὲ ἅπαντες, καὶ τὴν ἔλευθερίαν μεταδόντες, πάλιν αὐτοὺς εἰς τὴν προτέραν εἵλκυσαν δουλείαν “Having all obeyed, and having imparted freedom to them, they dragged them again into the former slavery”, Olymp. *fr. Jer.* 93.696 οἱ ἀπολύσαντες αὐτοὺς ἐλευθέρους, πάλιν εἵλκυσαν αὐτοὺς εἰς δουλείαν “Those who had granted them freedom, dragged them again into slavery.” Though Thackeray may be right that ἔωσαν should be taken as imperfect of ἐάω, it is probably more likely that the reader took it as aorist of ὠθέω, since both the meaning of ὠθέω and the aorist tense makes better sense in the present context. This is also partly confirmed by the early commentators. Thus the rendering “forced” in the present translation.

13. ἐθέμην διαθήκην] Gött. has διεθέμην διαθήκην. ἐθέμην διαθήκην is a rendering of כרתִי ברית. Cf. v. 8.

14. ἐργᾶταί σοι] Cf. 22:13.

ἔκλειναν τὸ οὖς] Cf. 25:4.

ἔκλειναν] Gött. has ἔκλιναν.

15. πρὸ ὀφθαλμῶν] is a rendering of בעיני. This is the only example in the Septuagint where בעיני is rendered by πρὸ ὀφθαλμῶν. According to Sollamo 1979, 330–331, the expression “πρὸ ὀφθαλμῶν is usual in the early Koine.” Thus the idiomatic expression “in my eyes” in the present translation.

συνετέλεσαν διαθήκην] is a rendering of תכרתו ברית. Cf. v. 8.

οὗ ... ἐπ’ αὐτῶ] is a rendering of אשׁר ... עליו. αὐτῶν is redundant in Greek. Thus the equally redundant pronoun “their” in the present translation. For a discussion of redundant pronouns in relative clauses, see 2:6.

ἐπεκλήθη τὸ ὄνομά μου ἐπ’ αὐτῶ] is a rendering of וקרא שמי עליו. For the expression ἐπικαλέω τὸ ὄνομά τινος ἐπὶ τι/τινα, cf. 7:10.

16. ἐξαποστείλατε] Gött. has ἐξαπεστείλατε. ε is written above the line in the MS. According to Thackeray 1909, 197, ἐξαποστείλατε is aorist indicative with the loss of augment. Thus the rendering “sent” in the present translation.

τῆ ψυχῆ αὐτῶν] is a literal rendering of לנפשם. Olympiodorus has a comment on the passage, which most likely is a comment on τῆ ψυχῆ αὐτῶν. Olymp. fr. Jer. 93.696 οὗς ἐξαπεστείλατε. τῆ προαιρέσει, τῷ θελήματι. τοῦτο γὰρ τῆς ἐλευθερίας ἴδιον “Which you have sent away”. According to the choice, according to the will. For this is characteristic of freedom.” Following Olympiodorus τῆ ψυχῆ αὐτῶν is rendered by “according to their desire”. For the singular ψυχῆ, cf. BDR, § 140.

17. καλῶ] could be taken either as present or future tense. Given the fact that the following verbs are in the future tense, the future tense is chosen in the present translation.

μάχαιραν] Gött. has τὴν μάχαιραν.

λειμόν] Gött. has λιμόν.

18. τὴν διαθήκην ... ἐποίησαν] is a rendering of כרתו ... הברית. Cf. v. 8 and Is. 28:15.

ἐοργάζεσθαι αὐτῶ] Cf. 22:13.

21. Ἰουδαίας] is a rendering of יהודה. For a discussion of the renderings of יהודה in Jeremiah, see McLean 1997, 74–75, and 79–80.

καὶ δύναμις ... ἀπ' αὐτῶν] A verb has to be supplied, naturally a form of εἶναι. Given the three future forms δώσω immediately preceding, the future form ἔσται is supplied. Cf. BDR, §128. According to McKane 1996, 874, the Greek text is the result of a minus of בִּיד before לִי, and “the resulting Greek translation is defective in sense”.

22. φησὶν ᾧ] is a rendering of נֹאמַר יְהוָה. For a discussion of the expression and its rendering, see 2:3.

ἐρήμους ἀπὸ κατοικούντων] Cf. 2:15 παρὰ τὸ μὴ κατοικῆσθαι, 10:17 κατοικοῦσα, and 26:19 κατοικοῦντας. For ἐρήμους ἀπὸ, see 40:10.

55. *Jeremias and the Archabein (42:1–19)*

The whole of the following section is devoted to Jeremiah's encounter with the Archabein, and the interpretation given by the Lord of that encounter. Jeremiah is told by the Lord to bring the Archabein to the house of the Lord and give them wine to drink. Jeremiah did so, but the Archabein did not drink wine, since their father had commanded them not to drink wine. They add that he had also commanded them never to build houses, never sow seed, never have any vineyards, and live in tents forever, and that they had done as they had been commanded, except that they had come to Jerusalem to escape the Babylonians and Assyrians. Then the Lord tells Jeremiah to go to the people and tell them that they have not been faithful to the Lord and his commands as the Archabein have been faithful to the command of their father. Therefore, all the evil that the Lord has spoken against the people will come, while the Archabein will always have a man who stands before the Lord.

The indentation at the beginning of this section is quite strange, but the edition follows the manuscript. In v. 4 the masculine relative pronoun is strange, since there seems to be no suitable antecedent. In v. 11 *Vaticanus* has a unique reading, while Gött. follows *Sinaiticus*, which also has a unique reading. The majority of texts have a reading which looks like an attempt to improve the text. In v. 13 there is a very literal and rare rendering of a Hebrew expression, which usually is rendered more idiomatically elsewhere in Jeremiah.

1. The indentation of the left margin in v. 1 and the word-wrapping between *Ιωακειμ* and *βασιλέως* follows the MS. It is not clear why the scribe wrote *βασιλέως* on a new line, leaving a space of approximately 6–8 letters on the previous line.

Ιωακειμ] Gött. has *Ιωακιμ*.

2. *Αρχαβειν*] Gött. has *Αρχαβιν*.

εἰς μίαν τῶν αὐλῶν] For this use of *εἷς* as an indefinite pronoun, see CS, § 2.

3. *Ιεχονιαν ... Χαβασειν ... Αρχαβειν*] Gött. has *Ιεζονιαν ... Χαβασιν ... Αρχαβιν*.

4. *παστοφόριον*] Chrysostom and Olympiodorus comment on the term: Chrys. *fr. in Jer.* 64.996 *τουτέστιν, εἰς τὴν ἐξέδραν τὴν ἀπονενεμημένην τῷ Ἀννάν* “I.e., into the alcove with seating, assigned to Annan.” Olymp. *fr. Jer.* 93.696 *παστοφόριον, ἦγουν γαζοφυλάκιον* “Chamber, or rather treasury.”

ὃς ἐστιν] Gött. has *ὁ ἐστιν*. The antecedent of the neuter relative pronoun *ὃ* in Gött. is apparently *τὸ παστοφόριον*. The antecedent of the masculine relative pronoun is either *οἶκον πῦ*, which is quite a bit away from the relative, or *Γοδολίου ἀνθρώπου τοῦ πῦ*, which is most natural, since it immediately precedes the relative, but makes poor sense with the following *ἐγγὺς τοῦ οἴκου τῶν ἀρχόντων*. Chrysostom has *αὐτός* and Brenton renders *ἐστιν* by “dwells”. Thus the rendering “who” of the relative *ὃς*.

υἱῶν Ἰωαν υἱοῦ Ἀνανίου] Gött. has *υἱῶν Ἀνανίου*.

ἐγγὺς τοῦ οἴκου] Gött. has *ἐγγὺς οἴκου*.

5. *ἔδωκα*] is a very literal rendering of *נתת*. Symmachus has *παρέθηκεα*. Thus the literal rendering “gave”.

6. *πείητε*] Gött. has *πίητε*.

7. *ἐφ' ἧς ... ἐπ' αὐτῆς*] seems to be a rendering of *עַל ... עַל*. *ἐπ' αὐτῆς* is redundant in Greek. Thus the equally redundant “in it” in the present translation. For redundant pronouns in relative clauses being translated from Hebrew originals, see 2:6.

9. οἰκείας ... κατοικῶν] Gött. has οἰκίας ... κατοικεῖν. ε is added between κ and ι in the MS.

ἀμπελών] Gött. has καὶ ἀμπελών.

11. καὶ ἐγενήθη ... καὶ εἶπαμεν] For this Hebraistic construction, cf. 1:3.

εἰσελθεῖν ... εἰσήλθομεν] Gött. has εἰσέλθατε ... εἰσέλθωμεν. Only *Vaticanus* has εἰσελθεῖν ... εἰσήλθομεν. The text of Gött. is only found in one Greek MS, *Sinaiticus*. The majority of MSS have ἀναβάντες εἰσελευσόμεθα, which looks like an attempt to improve the text. For a discussion of aorist participles qualifying hortatory principal verbs, see Walser 2001, 39–54, 152–153.

ἀπὸ προσώπου] Cf. 1:8.

13. ἀνθρώπῳ Ἰουδα] is a very literal rendering of יהוה ישיאל. There are eleven examples of יהוה ישיאל in Jeremiah. In seven of these ישיאל is rendered by the plural ἄνδρες (4:3, 4; 11:2, 9; 17:25; 18:11; 39:32 (MT 32:32)); in one it is rendered by γῆν (43:31 (MT 36:31)). Here it is rendered by the singular ἀνθρώπῳ. The singular of ἄνθρωπος is also used in Is. 5:3, 7, the singular of ἀνῆρ in 2 Sam., and the plural of ἄνθρωπος in Dan. 9:7. In the remaining examples it is rendered by the plural ἄνδρες (1 Sam. 11:8; 2 Chr. 13:15bis) or by a collective: πᾶς ἀνῆρ Ἰουδα Judg. 15:10, τὸν Ἰουδαν 1 Sam. 15:4. The very literal rendering ἀνθρώπῳ Ἰουδα of יהוה ישיאל most likely made poor sense to the reader of the Greek text. Thus the literal rendering “to a man of Iouda”. For the collective use of ישיאל, see KB, 44.

κατοικοῦσι] Gött. has κατοικοῦσιν. ν is added above the line in the MS.

οὐ μὴ λάβητε] For questions with οὐ μὴ + subjunctive expecting an affirmative answer, see BDR, § 365.4.

παιδίαν] Gött. has παιδείαν. ε is added above the line in the MS.

14. ῥῆμα] is a rendering of רבד. For a discussion of the rare rendering ῥῆμα, see 1:1.

ἐλάλησα πρὸς ὑμᾶς ὄρθρου καὶ ἐλάλησα] For a discussion of the construction, see 7:25.

15. τῆς ὁδοῦ] Gött. has ὁδοῦ.

βελτίων ποιήσατε] Gött. has βελτίω ποιήσατε. Cf. 18:11.

πορεύεσθε] Gött. has πορεύεσθε.

ὀπίσω] Cf. 2:5.

τῆς γῆς ἧς ἔδωκα] For the attraction of the relative, see BDR, § 294.2, Wallace 1995, 338–339, and Smyth 1956, § 2522. Cf. 24:10, and Sollamo 1995, 45.

ἐκλείνατε τὰ ὄτα] Cf. 25:4. Gött. has ἐκλίνατε.

16. ἤκουσαν] The text of *Vaticanus* has been changed into ἤκουσεν by a later hand. For the plural ἤκουσαν with the singular ὁ λαὸς οὗτος, see BDR, § 134.1.

17. Ιουδαν] Gött. has Ιουδα, which is a conjecture by Ziegler. All MSS have Ιουδαν. Cf. McLean 1997, 60–61, 78.

56. *Jeremias, Barouch and the Papyrus* (43:1–8)

In the following short section Jeremiah is told by the Lord to put all the words which he has spoken to Jeremiah, in writing in a small book of papyrus. The reason is that this action might make the people turn away from their evil deeds. Consequently, Jeremiah asks Barouch to write down all these words in a papyrus book. Then Jeremiah asks Barouch to read the words to the people in the house of the Lord, since Jeremiah is imprisoned and cannot do it himself. And Barouch did so.

From a linguistic point of view there is only one expression that is of special interest in this short section: in v. 7 there is a very literal rendering of the Hebrew text, and it is not clear how it was intended by the translator. Thus the present translation follows the interpretation by Olympiodorus.

1. The indentation of the left margin in v. 1 follows the MS.

Ιωακειμ υἱοῦ Ιωσειά] Gött. has Ιωακιμ υἱῶ Ιωσία. For the genitive ending -α, see 1:3.

πρὸς με] According to McKane 1996, 900, “πρὸς με clashes with the subsequent third person narrative and is explained by Duham as the misreading of an abbreviation (‘אלי = אל-ירמיהו, taken as אלי).”

2. ἐλάλησα] Gött. has ἐχρημάτισα. Cf. 32:16 and 33:2.

λαλήσαντός μου] seems to be a rendering of דברתי. For a discussion of the genitive absolute in the Septuagint, see Soisalon-Soininen 1987, 175–180. λαλήσαντος is taken as an ingressive aorist, and rendered by

“began to speak”. For ingressive aorist, see Smyth 1956, §§1924, 1925, and Wallace 1995, 558–559.

Ιωσειά] Gött. has Ιωσία For the genitive ending -α, see 1:3.

3. ἀκούσεται ὁ οἶκος] Gött. has ἀκούσονται οἶκος.

4. ἀπὸ στόματος] is a literal rendering of מפי. Thus the literal rendering “from mouth” in the present translation.

ἐλάλησεν] Gött. has ἐχρημάτισεν. Cf. 32:16 and 33:2.

6. ἀναγνώση αὐτοῖς] MT has תקראם. For a discussion of the relation between MT and the Greek text, see McKane 1996, 902.

7. πεσεῖται ἔλεος αὐτῶν] is a rendering of תפל תחנון. There are 25 examples of תחנון in MT with the meaning “compassion” or “pleading for compassion”. The latter meaning, mostly rendered by δέησις, is found in 13 examples referring to the prayer of Solomon (1 Kings 8, 9 and 2 Chr. 6), one example referring to the prayer of Manasseh (2 Chr. 33:13), one example in Daniel (9:20), and three examples in Psalms (6:10; 55:2; 119:170). The meaning “compassion” is found in Josh. 11:20, rendered by ἔλεος, and in Ezra 9:8, with a free rendering ἐπιεικεύσατο. For the meaning of תחנון, see KB, 1718. The combination תפל + תחנון is only found in Jeremiah and in Dan. 9:20. תפל + תחנון is rendered by πίπτω + ἔλεος (the examples with Qal: 43:7 (MT 36:7); 44:20 (MT 37:20); 49:2 (MT 42:2)) and ῥίπτω + ἔλεος (the examples with Hifil: 45:26 (MT 38:26); 49:9 (MT 42:9) (not in *Vaticanus* and Gött.); Dan. (Theodotion) 9:20). For the meaning of תפל + תחנון, see KB, 710, and McKane 1996, 902–903, 930–931. The meaning “pleading for compassion” does not seem to be attested in any lexicon for ἔλεος, and the meaning “compassion” makes poor sense in this context. Perhaps αὐτῶν could be taken as an objective genitive, and ἔλεος αὐτῶν be rendered by “compassion for them”. This interpretation is indicated by Olympiodorus, who is the only one who comments on any of the passages in Jeremiah. Olympiodorus comments on πεσέτω τὸ ἔλεός μου in 44:20: Olymp. *fr. Jer.* 93.697 γενοῦ ἐλεήμων εἰς ἐμέ “Be compassionate with me.” Hence the genitives following ἔλεος in these passages are taken as objective genitives.

8. A stroke above the line in the MS indicates a new paragraph. Since v. 8 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph.

57. *Iōakeim has the Papyrus Burnt, Barouch
Writes a New One. Ieremias Imprisoned (43:9–45:28)*

This section is the second longest section of Jeremiah in *Vaticanus*. It covers most of chapter 43 and both chapters 44 and 45, and it continues where the previous ends. Therefore, it is very hard to find a reason for the very short previous section followed by this very long section. One reason could be the introductory phrase in verse 9 of γίνουμαι and the time given by year and month, which usually introduces a new section (cf. 35:1; 46:1; 52:4). Anyhow, the section is introduced by the information of a fast, which for some unknown reason is proclaimed by the people. During the fast Barouch reads the words of Jeremiah in the house of the Lord for all the people, and one of the listeners, Meichaias, goes to the rulers who are sitting in the house of the king, and tells them about all that Barouch has read. The rulers send for Barouch, who reads the words for them in the house of the king. Then the rulers decide to tell the king, but first they tell Barouch to hide together with Jeremiah. The king orders the book to be read, and each time three or four columns are read he orders them to be cut off and thrown into the fire until the book is wholly consumed by the fire. Only a couple of the rulers seem to disagree with the king about this. After this the king orders Barouch and Jeremiah, who are hiding, to be captured. However, the Lord tells Jeremiah to take another book and write down again what was written in the first book, and tell the king that the king of Babylon will destroy the land, and that the king himself and his family will be visited with all the evil that has been spoken by the Lord. So Barouch takes a new book and writes down all the words again and other similar words. Then Sedekias becomes king after Iōakeim, and he sends to Jeremiah, who at this time has not yet been imprisoned, to ask him to pray for the people. Thereupon the Chaldeans go away because of the force from Egypt, which has come to help the people against the Chaldeans. Then Jeremiah is sent to the king to tell him that the Chaldeans will be back when the force from Egypt has returned to Egypt, and that the Chaldeans will destroy Jerusalem. Next Jeremiah intends to go to Benjamin, but is caught by Sarouias, with whom he used to lodge, who accuses him of fleeing to the Chaldeans. Thus Jeremiah is put in prison. But still the king asks him if God has spoken to him, and Jeremiah's answer is yes; the Lord has told Jeremiah that the king will be delivered into the hands of the king of Babylon. Then Jeremiah questions that he has been put in prison, but the king lets him stay in prison, and instead of letting

him go, he is accused of weakening the hands of the people, and he is thrown into a cistern. However, there is no water in the cistern, but just mud. After that, Abdemelech goes to the king and tells him that it is not right to put Jeremiah in the cistern, and the king commands him to bring Jeremiah up from the cistern again. Consequently, Abdemelech does so. Then the king sends to Jeremiah again to ask for a word of the Lord. And Jeremiah answers that if you surrender yourself to the Babylonians you will live and the city will be saved, but if you do not surrender yourself you will be delivered into the hands of the Chaldeans and they will burn the city with fire. However, the king fears for the Jews who have fled to the Chaldeans, and Jeremiah repeats that he should surrender himself to the Babylonians to be saved. But the king says to Jeremiah to tell no one what he has told the king, even if the rulers would ask him. And when the rulers ask him he answers according to the commandment of the king.

As expected, this long section contains a large number of literal renderings, e.g., five examples of the expressions *καὶ ἐγενήθη/καὶ ἐγένετο* (43:9, 16, 23; 44:11, 13), and five examples of a *figura etymologica* of a participle and finite verb of the same root (43:16, 29; 44:9; 45:3, 17). There are a number of unique readings of *Vaticanus* (one of which (44:17) is quite odd), and also a dittography and a transliteration. More interesting, however, than the numerous usual linguistic features are the pronoun in 44:8 presumably added by the translator of Jeremiah, the two transitive verbs in 43:24 and 44:12 without objects (and thus translated without objects), the *nomen sacrum* in 44:20 not referring to the Lord, and the very rare rendering *καὶ εἶπεν* in 45:8 of the very common Hebrew expression *וַיֹּאמֶר*, which is assumed to be the *Vorlage*. Especially interesting is the expression *λόγον ἔχω* in 45:19, which is commented upon by all the early commentators. Apparently, the expression caused the commentators some trouble and they appear to take it very differently. Thus a very literal rendering in the present translation.

9. *καὶ ἐγενήθη*] For this Hebraistic construction, cf. 1:3.

βασιλεῖ] Gött. has τῷ βασιλεῖ. τῷ is written above the line in the MS.

Ἰωακειμ] Gött. has Ἰωακιμ.

τῷ μηνί] Gött. has ἐν τῷ μηνί.

ἔξεκκλησίασαν] Gött. has ἔξεκλησίασαν.

10. *τοὺς λόγους ... τοῦ οἴκου ... παντὸς τοῦ λαοῦ*] Gött. has *λόγους ... οἴκου ... τοῦ λαοῦ*.

Γαμαρείου] Gött. has Γαμαρίου.
 προθύροις] Cf. 1:15.
 τῆς καινῆς] refers to πύλης. To avoid misunderstanding, “gate” has been added in the translation, and the word order has been preserved.

11. Μειχάϊας ... Γαμαρείου] Gött. has Μιχαΐας ... Γαμαρίου.
 ἅπαντας] Gött. has πάντας.

12. οἰκίαν] Gött. has οἶκον. Only *Vaticanus* has οἰκίαν.
 Ελεισάμα] Gött. has Ελισάμα.

13. Μειχάϊας ... ἀναγεινώσκοντος] Gött. has Μιχαΐας ... ἀναγινώσκοντος.
 ἀναγεινώσκοντος Βαρουχ] is a rendering of בַּרְיָא קָרָא. For a discussion of the genitive absolute in the Septuagint, see Soisalon-Soininen 1987, 175–180.

14. Νηρίου] Gött. has Νηρίου τὸν Ιουδιν.
 ἐν ᾧ ... ἐν αὐτῷ] is a rendering of בַּהּ ... שָׁרָא. ἐν αὐτῷ is redundant in Greek. Thus the equally redundant “in it” in the present translation. For redundant pronouns in relative clauses, see 2:6.

A stroke above the line over καί in καὶ ἔλαβεν in the MS indicates a new paragraph before καὶ ἔλαβεν. Since καὶ ἔλαβεν is at the beginning of the line, there is no space within the text which could confirm the new paragraph.

16. καὶ ἐγενήθη] For this Hebraistic construction, cf. 1:3.
 ἀναγγέλλοντες ἀναγγείλωμεν] is a literal rendering of נִגִּיד נִגִּיד, i.e. infinitive absolute and finite verb of the same root. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “Reporting let us report”, since the construction of the present participle with the finite verb is as strange to Greek as it is to English. For a discussion of the Greek present participle as a rendering of the Hebrew infinitive absolute, see 3:1.

ἅπαντας] Gött. has πάντας.

17. ποῦ] Gött. has πόθεν. Only *Vaticanus* has ποῦ, *Sinaiticus* has ποῦ πόθεν, which is only found in *Sinaiticus*. All other MSS have πόθεν.

19. ἄνθρωπος μὴ γνώτω] is a very literal rendering of אִישׁ-לֹא-יֵדָע. Thus the literal rendering “Let not a man know” in the present translation. For the Hebraistic expression ἄνθρωπος μὴ instead of μηδεὶς, see BDR, § 302, CS, § 88, and Tabachovitz 1956, 87–91.

20. ἔδωκαν φυλάσσειν] appears to be a rendering of וַיִּקְרָא. Apparently the translator rendered the causative action of the Hifil by ἔδωκαν.

Ελεισα] Gött. has Ελισαμα.

21. Ιουδειν ... Ελεισα ... Ιουδειν] Gött. has Ιουδιν ... Ελισαμα ... Ιουδιν.

23. καὶ ἐγενήθη] For this Hebraistic construction, cf. 1:3.

ἀναγινώσκοντος Ιουδειν] is a rendering of וַיִּקְרָא יְהוָה. For a discussion of the genitive absolute in the Septuagint, see Soisalon-Soininen 1987, 175–180. For the rendering “when Ioudein had read”, cf. Smyth 1956, §§ 1850, 1888, and Wallace 1995, 517–518.

Ιουδειν] Gött. has Ιουδιν.

ἔρειπτε] Gött. has ἔροιπτεν. ρ is written above the second ε in ἔρειπτεν, which is not filled in, and ν is written above the line after ἔρειπτεν.

{ἕως ἐξέλιπεν πᾶς ὁ χάρις εἰς τὸ πῦρ τὸ ἐπὶ τῆς ἐσχάρας]} The second example of this passage is, of course, a dittography in *Vaticanus*. The dittography is marked and not filled in by the scribe who filled in the MS.

24. ἐζήτησαν] Gött. has ἐξέστησαν, which is a reading only found in the *Bibbia Poliglotta*. ἐζήτησαν lacks an object. Thus the rendering “seek” without an object. Several MSS have added τὸν κύριον.

25. Γοδολίας] Gött. has Γοδολίας καὶ Γαμαρίας.

τὸ κατακαῦσαι] Gött. has τὸ μὴ κατακαῦσαι. Cf. McKane 1996, 908.

26. Σαρέα] Gött. has Σαοαία.

28. λάβε σύ] Gött. has λάβε.

οὔς] The antecedent of the relative pronoun is, of course, τοὺς λόγους. Thus “the words” is added in the translation. Several MSS have οὔ. Cf. vv. 27 and 32.

Ιωακειμ] Gött. has Ιωακιμ.

29. εἰσπορευόμενος εἰσπορεύσεται] is a literal rendering of בא-יבוא, i.e. infinitive absolute and finite verb of the same root. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “Entering ... will enter”, since the construction of the present participle with the finite verb is as strange to Greek as it is to English. For a discussion of the Greek present participle as a rendering of the Hebrew infinitive absolute, see 3:1.

ὁ βασιλεύς] Gött. has βασιλεύς.

30. Ιωακειμ ... Δαυειδ ... ἐρριμμένον] Gött. has Ιωακειμ ... Δαυιδ ... ἐρριμμένον. ρ is written above the line over ἐρριμμένον in the MS.

31. ἐπ’ αὐτόν] Gött. has ἐπ’ αὐτούς.
γῆν Ιουδα] Cf. 42:13.

32. ἅπαντας] Gött. has πάντας.

οὓς] The antecedent of the relative pronoun is, of course, τοὺς λόγους. Thus “the words” is added in the translation. Several MSS have οὔ. Cf. vv. 27 and 28.

Ιωακειμ] Gött. has Ιωακιμ.

πλείονες] is taken as a comparative form with comparative force, since nothing in the context seems to suggest otherwise. Cf. 39:14.

44:1. Ιωσειά ... Ιωακειμ] Gött. has Ιωσία ... Ιωακιμ. For the genitive ending -α in Ιωσειά, see 1:3.

ἐβασίλευσεν ... βασιλεύειν] MT has מלך-בבל ... המלך. Apparently the translator of Jeremiah took מלך as מלך, while MT takes it as מלך. For a discussion of MT, see McKane 1996, 923. Anyhow, the *figura etymologica* has no equivalent in MT, but is preserved in the present translation by “made king to be king”.

Ναβουχορδονοσορ] Gött. has Ναβουχοδονοσορ.

2. ἦκουσαν] Gött. has ἦκουσεν.

ἐν χειρὶ] is a literal rendering of ביד. For the Hebraizing use of ἐν χειρὶ instead of a preposition, see BDR, § 217.2c.

3. τὸν Σοφονίαν υἱὸν Μασαίου τὸν ἱερέα] The word order has been changed in the translation into “Sophonias, the priest, son of Massaias”, to preserve the meaning of the Greek text.

πρόσευξε δὴ] Gött. has πρόσευξαι δὴ. For a discussion of the construction and the rendering “indeed”, see 5:21.

4. καὶ οὐκ ἔδωκαν] is a literal rendering of וְלֹא־נָתַן, which is usually rendered by the pluperfect “they had not put”. Theodoret comments on the passage: Thdt. *Jer.* 81. 685 κατ’ ἐκείνον δὲ τὸν καιρὸν οὐ δεσμωτήριον ὄκει, ἀλλ’ ἀδεῶς ἐν τῇ πόλει διῆγε “At that time he did not live in a prison, but without fear he spent his life in the city.” Apparently, Theodoret interpreted ἔδωκαν the same way as נָתַן is usually interpreted. Thus the rendering “they had not delivered” in the present translation.

5. A stroke above the line in the MS indicates a new paragraph. Since v. 5 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph. However, the preceding line is shorter than the other lines, indicating a new paragraph. Thus the new paragraph in the text.

καὶ ἤκουσαν ... τὴν ἀκοήν] is a rendering of וַיִּשְׁמְעוּ ... אֶת־שִׁמְעָה. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation, and in the present English translation as well by “heard ... hearsay”.

ἐπὶ Ἰερουσαλημ] Gött. has ἀπὸ Ἰερουσαλημ. Cf. v. 11.

6. A stroke above the line in the MS indicates a new paragraph. Since v. 6 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph.

7. ὑμῖν εἰς βοήθειαν] is a literal rendering of לְכֶם לְעֹזֶרָה. ὑμῖν is taken with βοήθειαν, since this is the most natural way to take the Greek text, though this was most likely not the intention of the translator of Jeremiah. Thus the rendering “to help you”.

8. αὐτοὶ οἱ Χαλδαῖοι] αὐτοί has no equivalent in MT, and is missing in several MSS. It appears to be an addition by the translator of Jeremiah.

πυρί] Gött. has ἐν πυρί.

9. ἀποτρέχοντες ἀπελεύσονται] is a literal rendering of הֲלֹךְ יִלְכוּ, i.e. infinitive absolute and finite verb of the same root. The *figura etymologica* of the Hebrew text has not been preserved in the Greek translation. ἀποτρέχοντες ἀπελεύσονται has been rendered in the present translation by “Departing ... will go away”. For a discussion of the Greek present par-

ticiples as a rendering of the Hebrew infinitive absolute, see 3:1. According to Thackeray 1909, 287, ἀποτρέχω replaces ἄπειμι. Thus the rendering “departing” in the present translation.

10. καὶ ἐάν] is taken in a concessive sense. For concessive clauses, see 14:12, and BDR, § 374.

πᾶσαν δύναμιν] is a literal rendering of כֹּל-הִי. Many MSS have πᾶσαν τὴν δύναμιν, which is closer to the meaning of MT, viz., “the whole force”. πᾶσαν δύναμιν, on the other hand, means “every force”. Cf. Smyth 1956, § 1174.c, and Wallace 1995, 253. Cf. 28:3; 46:1; 52:4 where the translator has added the definite article. See also Ziegler 1958, 144, and CS, § 63.

11. καὶ ἐγένετο] For this Hebraistic construction, cf. 1:3.

ἀπὸ προσώπου] Cf. 1:8.

12. Βενιαμειν] Gött. has Βενιαμιν.

τοῦ ἀγοράσαι ἐκεῖθεν] Theodoret and Olympiodorus comment on the passage: Thdt. *Jer.* 81.685 αὐτὸς μὲν πρὸς τοὺς οἰκείους αὐτοῦ ἐξελήλυθε, πρίασθαι ἄρτους βουλόμενος “He went out to his own relatives, because he wanted to buy bread.” For ἄρτους, which is found in some MSS, see Ziegler 1957, 401. Olymp. 93.697 ἢ ἀγοράσαι τόπον εἰς οἴκησιν, ἢ ἀγοράσαι ἀντὶ τοῦ, ἀγοράσαι, καὶ ἐπὶ τῆς ἀγορᾶς προφητεῦσαι· ἢ κακεῖ παρακινδυνεῦσαι, καὶ τοῖς οἰκείοις κινδύνοις ὀνήσασθαι τὴν σωτηρίαν τῶν σωζομένων “Either to buy a place to live, or ‘buy’ means to buy and to prophesy in the market place, or to take a risk there too, and with the personal dangers buy the salvation of those who are being saved.” Apparently, ἀγοράσαι should be taken in a transitive sense, though the object is missing. Thus the literal rendering “to buy from there” in the present translation. For a discussion of the *Vorlage* of the passage, which appears to make as poor sense as the Greek text, see McKane 1996, 926–928.

ἐν μέσῳ] Cf. 12:16.

13. καὶ ἐγένετο] For this Hebraistic construction, cf. 1:3.

Βενιαμειν] Gött. has Βενιαμιν.

ἄνθρωπος παρ’ ᾧ κατέλυνεν Σαρουια υἱὸς Σελεμίου υἱοῦ Ανανίου] For a discussion of the *Vorlage* of this passage, see McKane 1996, 928. The imperfect is taken in the iterative sense. Thus the rendering “he used to lodge”. For the iterative sense of the imperfect, see BDR, § 325.

Chrysostom comments on παρ' ᾧ κατέλυεν: Chrys. *fr. in Jer.* 64.1000 ἀντὶ τοῦ, παρ' ᾧ ὁδοιπορῶν μένειν εἰώθει “Instead of ‘By whom he was accustomed to lodge when he was travelling.’”

14. εἰσήκουσεν] Gött. has ἤκουσεν.

15. οἰκίαν Ἰωναθαμ ... οἰκίαν] Gött. has οἰκίαν Ἰωναθαν ... οἰκίαν. Cf. v. 20 and 45:26. Only *Vaticanus* has Ἰωναθαμ. φυλακῆς] Gött. has τῆς φυλακῆς.

16. χερεθ] MT has תיניקה. For a discussion of the relation of χερεθ to the *Vorlage*, see Ziegler 1958, 78, and McKane 1996, 929–930. Chrysostom and Theodoret comment on the word: Chrys. *fr. in Jer.* 64.1001 τὸ δὲ εἰς τὴν χερέθ, τουτέστιν, εἰς τὸν τῆς ἐποχῆς οἶκον. οὕτω γὰρ ὁ Ἑβραῖος Φεθχλώ, ὅπερ ἐρμηνεύει, οἶκον ἐποχῆς. ἀντὶ γὰρ τῆς φυλακῆς, ἐποχὴν ἔθος ἔχει λέγειν “The ‘to the chereth, i.e., to the house of retention. For thus has the Hebrew ‘Phethklō’, which is interpreted as ‘house of retention.’ Instead of ‘prison’ it has the habit to say ‘retention.’” Thdt. *Jer.* 81.688 χερεθ δὲ τὸν λάκκον καλεῖ “chereth he calls the cistern.”

17. εἰ] For εἰ introducing direct speech, see BDR, § 440.3.

ὁ λόγος] Gött. has λόγος. Only *Vaticanus* has ὁ λόγος. The definite article makes poor sense in this context, and it is hard to see how it could have come into the text of *Vaticanus*. A translation of a text without ὁ could be: “Is there any word from Lord?”, which makes better sense, and is also the sense of MT.

18. φυλακῆς] Gött. has τῆς φυλακῆς.

19. λέγοντες ὅτι] seems to be a double rendering of לאמר. The double rendering consisting of a present participle of λέγω + ὅτι is quite rare (23 examples in the Septuagint), and seems mostly to be a free rendering of לאמר, though there are also a few examples of כי לאמר, which are rendered by a present participle of λέγω + ὅτι, e.g., 1 Kings 1:13, 30.

20. ׀ε] is a rendering of ׀דנ. This is the only example where a *nomen sacrum* in the singular refers to someone else than the Lord. However, it is still abbreviated as a *nomen sacrum*, hence the rendering “LORD” in the present translation.

πεσέτω τὸ ἔλεός μου] is a rendering of **פָּלַח-נָא וְנִחַןתָּ**. For a discussion of the expression and its rendering, see 43:7.

Ἰωναθαμ] Gött. has Ἰωναθαν. Cf. v. 15 and 45:26. Only *Vaticanus* has Ἰωναθαμ.

21. οἰκίαν] Gött. has αὐλήν, which is a conjecture by Spohn and Orlinsky. MT has **בַּצֵּת**, which is usually rendered by αὐλή, even in this verse. Of the 15 occurrences in MT 14 are rendered by αὐλή. Thus, according to Ziegler 1958, 35, the translator of Jeremiah most likely rendered **בַּצֵּת** by αὐλή here too. Cf. McKane 1996, 931.

ἐδίδοσαν] For the imperfect form, cf. CS, § 30.

ἄρτον ἓνα τῆς ἡμέρας ἔξωθεν οὗ πέσσουσιν] For a discussion of the *Vorlage* and the bread, see McKane 1996, 931.

45:1. Σαφανίας ... Ναθαν ... Ωαχαλ] Gött. has Σαφατίας ... Ματθαν ... Ἰωαχαλ. Only *Vaticanus* has Ωαχαλ. ι is written above the line in the MS.

Ἱερεμίας ἐλάλει] Gött. has ἐλάλει Ἱερεμίας.

λαόν] Gött. has ὄχλον.

2. λειμῶ] Gött. has λιμῶ.

ἔσται ... εἰς] For a discussion of the construction εἶναι ... εἰς, see 3:23.

3. παραδιδομένη παραδοθήσεται] is a literal rendering of **תָּנַחַת תָּנַחַת**, i.e. infinitive absolute and finite verb of the same root. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “Being delivered ... will be delivered”, since the construction of the present participle with the finite verb is as strange to Greek as it is to English. For a discussion of the Greek present participle as a rendering of the Hebrew infinitive absolute, see 3:1.

συλλήμψεται] The subject is either the king (he) or the force of the king (it). The former is chosen in the present translation.

4. ἀνερεθίτω δῆ] Gött. has ἀναιρεθίτω δῆ. For a discussion of the construction and the rendering “indeed”, see 5:21.

λαλῶν] is a rendering of **לְדַבֵּר**. Though *λαλέω* is the standard rendering of **דַּבֵּר**, it should also be noted that the present participle here, *λαλῶν*, does not introduce direct speech as does the present participle of *λέγω*. Cf. Walser 2001, 83–84, 100–101, and Introduction.

χρησιμολογεῖ] Gött. has χρησιμολογεῖ. Only *Vaticanus* has χρησιμολογεῖ, which is rendered by “speaking for edification”. χρησιμολογεῖ could be rendered by “uttering oracles”.

5. οὐκ ἠδύνατο ὁ βασιλεὺς πρὸς αὐτούς] appears to be a quite free rendering of **דבר המלך יוכל אתכם**. Nevertheless, δύναμαι πρὸς τινα is Hebraistic. Thus the literal rendering “the king was not able against them” in the present translation. For δύναμαι πρὸς τινα, see 1:19. For a discussion of the relation to MT, see McKane 1996, 949–950.

6. ἔρειψαν] Gött. has ἔρριψαν. ρ is written above the second ε in ἔρειπτεν, which is not filled in.

καὶ ἦν] For a discussion of the *Vorlage*, see Ziegler 1958, 35, and McKane 1996, 950.

βορ(βό)ρω] Gött. has βορβόρω. βό is written above the line. βορρω, which is the text of *Vaticanus*, is apparently just a scribal error.

7. καὶ αὐτὸς ἐν οἰκίᾳ τοῦ βασιλέως] is taken as a parenthesis. Thus the dashes in the translation.

ἔδωκαν] is a literal rendering of **נתנו**. Thus the rendering “had delivered” of ἔδωκαν. Cf. 44:4.

Βενιαμειν] Gött. has Βενιαμιν.

8. καὶ εἶπεν] is apparently a rendering of **לאמר**, which is usually rendered by a present participle of λέγω. It is hard to see the reason to render **לאמר** by καὶ εἶπεν here. The usual rendering λέγων would have made as good sense here as anywhere else, while καὶ εἶπεν makes poor sense here. Cf. 37:1.

9. ἀπὸ προσώπου] Cf. 1:8.

λειμοῦ] Gött. has λιμοῦ.

10. εἰς τὰς χεῖράς σου] is a literal rendering of **בידי**. Thus the literal rendering “into your hands” in the present translation. For the Hebraizing use of εἰς τὰς χεῖρας instead of a preposition, see BDR, § 217.2a.

11. ὑπόγειον] Gött. has ὑπόγαιον.

ἔρειψεν] Gött. has ἔρριψεν. ρ is written above the second ε in ἔρειψεν, which is not filled in.

13. τῆ ἀὐλῆ] Gött. has ἀὐλῆ.

14. ἀσελαιοηλ] Gött. has ἀσελισηλ. ἀσελαιοηλ is a transliteration of **שְׁלִישִׁי**, which means “the third”.

μὴ δὴ κορύψης] Gött. has μὴ κορύψης. MT has **אֵל־תִּכְחַד**. δὴ is usually a rendering of **אֵן**, which is mostly placed after the verb. There are also, however, many examples of **אֵן**, rendered by δὴ, placed before the verb, even of **אֵל־נֹא תִכְחַד** rendered by μὴ δὴ κορύψης (1 Sam. 3:17; 2 Sam. 14:18). Thus it is very likely that the translator of Jeremiah had **אֵן** in his *Vorlage*. For a discussion of the construction and the rendering “indeed” of δὴ, see 5:21.

μὴ ... ὄῃμα] is a very literal rendering of **אֵל ... דְּבַר**. For a discussion of this Hebraistic construction instead of μηδέν, see BDR, § 302, CS, § 88, and Tabachovitz 1956, 87–91. This Hebraistic construction with ὄῃμα could also be one reason for the rare rendering ὄῃμα, instead of λόγος, of **דְּבַר**. For a discussion of the rare rendering ὄῃμα, see 1:1.

κορύψης ἀπ’ ἐμοῦ] For the Hebraism κορύπτω ἀπό, see BDR, § 155.5.

15. θανάτω ... θανατώσεις] is a literal rendering of **תְּמִית תְּמִית**, i.e. infinitive absolute and finite verb of the same root. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation by “with death you will put ... to death”. For a discussion of the translation of this Hebrew construction, see 3:1.

οὐχί] is a rendering of **הֲלוֹא**. For a discussion of questions introduced by interrogative particles and the renderings of the particles, see 7:19.

16. εἰ ... εἰ] is a rendering of **אִם ... אִם**. The rendering εἰ produces the well-known Hebraism introducing an oath (CS, § 101, BDR, § 454.5). Thus the rendering “if” in the present translation. Cf. 2:28 and 14:22. Chrysostom comments on the passage: Chrys. *fr. in Jer.* 64.1004 τουτέστιν, ὁ τῆς ζωῆς κύριος αὐτὸς μάρτυς, ὡς οὐδέν σε διαθήσω πονηρόν “I.e., the Lord of life himself is witness that I will do you no harm.”

17. ἐξελθὼν ἐξέλθης] is a literal rendering of **יֵצֵא יֵצֵא**, i.e. infinitive absolute and finite verb of the same root. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “having gone out you will go out”, since the construction of the aorist participle with the

finite verb is as strange to Greek as it is to English. For a discussion of the Greek aorist participle as a rendering of the Hebrew infinitive absolute, see 3:1.

19. ἐγὼ λόγον ἔχω] MT has אָנֹכִי יָנֹא, Aquila has ἐγὼ μερμινῶ, Symmachus has ἐγὼ ἀγωνιῶ. In the Septuagint, the expression λόγον ἔχω is only found here, in 49:16 (where it is a rendering of אָנֹכִי אָנֹא (Aquila has μερμινάτε)), and in Tobit 5:21; 6:16, 10:6. Here and in Tobit 6:16 it has an object in the genitive case, in 49:16 it has ἀπὸ προσώπου αὐτῆς as object, and in Tobit 5:21 and 10:6 it is used without an object. There is another example of the verb אָנֹא in Jer. 17:8, which is rendered by φοβηθήσεται. According to Chrysostom the text of LXX is obscure: Chrys. *fr. in Jer.* 64.1004 ἀσαφῶς κείται παρὰ τῷ Ἑλληνικῷ· ὁ γὰρ βούλεται εἰπεῖν, τοῦτό ἐστιν, ὅτι βασιλεύς εἰμι, καὶ μόνος ἐξελθεῖν οὐ δύναμαι· ἐὰν οὖν θελήσω ἐξελθεῖν, καὶ δοῦναι τοῖς Χαλδαίοις ἐμαυτὸν, αὐτοὶ οἱ τῆς πόλεως φθάνουσιν ἀνελεῖν με “It is obscure in the Greek text. What he wants to say is this: ‘I am king and I cannot go out alone. If I want to go out and give myself to the Chaldeans, they, those of the city, come before and kill me.’” Origen comments on the passage: Or. *fr. 64 in Jer.* δέδια, φησίν, μὴ τοῖς αὐτομόλοις καταγέλαστος γένωμαι· τούτου γὰρ λόγον καὶ φροντίδα ποιούμαι. “I fear, he says, that I might become laughed down by the deserters. For that I give thought and concern.” The comment δέδια ... γένωμαι of Origen is repeated by Theodoret. Olympiodorus comments on the same passage: Olymp. *fr. Jer.* 93.697 τῶν Ἰουδαίων τινὲς πρὸς τοὺς Χαλδαίους αὐτομολήσαντες, ὑπισχνοῦντο τῷ Σεδεκία, μὴ συγχωρήσειν τοὺς πολεμίους συλλαβεῖν αὐτόν· καὶ ἐπέιθετο μᾶλλον τούτοις, ἢ Θεῷ λέγοντι, δεῖν ἀκολουθήσαι τῷ Βαβυλωνίῳ “Some of the Jews who had deserted to the Chaldeans promised Sedekias not to allow the enemies to capture him. And he trusted them more than God, who said that he had to follow to Babylon.” Apparently, the passage was taken quite differently by the early commentators. The fact that the translator of Jeremiah apparently knew the meaning of the rare verb אָנֹא (rendering it by φοβηθήσεται at 17:8), and that the construction λόγον ἔχω is used three times in Tobit, indicates that the construction and its meaning (fear for/worry/be concerned) were known at the time of the translation. However, the passage apparently caused the early commentators some trouble and was taken quite differently. Thus the quite literal rendering “I have concerns” in the present translation.

δώσειν] Gött. has δῶσι.

20. τὸν λόγον] Gött. has λόγον.

καὶ βέλτιον ἔσται σοι] is a rendering of לַיִטִּב לְיָיִטִּב. לַיִטִּב is usually rendered by some verbal construction with an adverb (εὖ, καλῶς or ὀρθῶς) in the positive degree as, e.g., in Jer. 1:12 and 7:23. Only here and in 47:9 and 49:6 the adverb is in the comparative degree. Given the fact that there is no comparative degree in Hebrew, the use of the comparative degree might be an indication of the ability of the translator of Jeremiah. Cf. 1:2.

22. αὗται] The feminine demonstrative pronoun is rendered by “these women” for the sake of clarity.

καὶ δυνήσονται σοι ἄνδρες εἰρηνικοί σου] appears to be a literal rendering of וְיָכִילוּ לְךָ אַנְשֵׁי שְׁלָמָךְ. Thus the literal rendering “and your peaceful men will be able against you”. For the Hebraistic construction δύναμαι σοι, see 1:19. Olympiodorus comments on ἄνδρες εἰρηνικοί σου: Olymp. fr. Jer. 93.700 ἀντὶ τοῦ, οἱ φίλοι σου “Instead of ‘your friends’”

καταλύσουσιν] Gött. has καταδύσουσιν, which is a conjecture by Bos. Cf. Ziegler 1958, 35.

23. ἐν χειρὶ] is a literal rendering of בְּיָד. For the Hebraizing use of ἐν χειρὶ instead of a preposition, see BDR, § 217.2c.

ἢ πόλεις αὕτη] Gött. has ἢ πόλεις αὕτη.

24. ἄνθρωπος μὴ] is a literal rendering of אִישׁ אֶל. For ἄνθρωπος μὴ instead of μηδεὶς, cf. BDR, § 302, CS, § 88, and Tabachovitz 1956, 87–91.

25. τί ἐλάλησεν πρὸς σὲ ὁ βασιλεύς] According to McKane 1996, 961–962, the passage is most likely a misplaced doublet, which was already in the *Vorlage* of the translator.

κρύψης ἀφ’ ἡμῶν] For the Hebraism κρύπτω ἀπό, see BDR, § 155.5.

26. ῥείπτω ἐγὼ τὸν ἔλεόν μου] is a rendering of מַפִּיל-אֲנִי תַהֲתֵנִי. For a discussion of the expression and its rendering, see 43:7.

ῥείπτω ... τὸν ἔλεόν μου] Gött. has ῥίπτω ... τὸ ἔλεός μου. For the fluctuation between declensions, see Thackeray 1909, 158note.

κατ’ ὀφθαλμούς] Cf. 19:10.

οἰκίαν Ἰωνάθαμ] Gött. has οἰκίαν Ἰωνάθαν. cf. 44:15, 20. Only *Vaticanus* has Ἰωνάθαμ.

27. ἀπεσιώπησαν] Gött. has ἀπεσιώπησαν.

58. *Ierousalēm Captured, Ieremias Released,
Abdemelech Saved* (46:1–3, 14–18)

The following very short section is placed between the second longest section, which is the previous one, and the third longest section, which is the next one. Here Jerusalem is taken by the king of Babylon and all his leaders. Then they release Jeremiah, to whom a word of the Lord comes about Abdemelech: Abdemelech will be saved, because he has trusted in the Lord.

There is not much of special interest from a linguistic perspective in this short section except some of the common literal renderings which have been discussed earlier.

1. καὶ ἐγένετο] For this Hebraistic construction, cf. 1:3.

τῷ μηνί] Gött. has ἐν τῷ ἔτει. For a discussion of the relation to the Hebrew text, see McKane 1996, 972–973.

Σεδεκία] For the genitive ending *-α* instead of the common ending *-ου*, see Thackeray 1909, 161–162. The ending *-ου* is found in *Ιωσειου* in 3:6 and in *Σεδεκιου* in 26:1, 28:59, 52:1, 10, 11.

παρεγένετο] Gött. has ἐν τῷ μηνὶ τῷ δεκάτῳ παρεγένετο. Cf. τῷ μηνί above.

πᾶσα ἡ δύναμις] is a rendering of לְכָל-הַכֹּחַ. For the addition of the article, see 44:10.

2. ἔτι] Gött. has ἔτει. ε is added between τ and ι.

Σεδεκία] Cf. v. 1.

ἐνάτη] has been rendered by “on the ninth day”. For the common ellipsis of ἡμέρα, see BDR, § 241.2, and Smyth 1956, § 1027b.

3. ἡγούμενοι] Gött. has ἡγεμόνες. Only *Vaticanus* has ἡγούμενοι.

Μαργασασαρ καὶ Σαμαγωγθ καὶ Ναβουσαχαρ καὶ Ναβουσαρεῖς Ναργαλασασαερ Ραβαμαθ] Gött. has Ναργαλασασαρασασα, Σαμαγωγθ, Ναβουσαρσαχαρ, Ναβουσαρις, Ναργαλασασασαερ, Ραβαμαγ. Ναργαλασασαρασασα, Ναβουσαρσαχαρ, Ναργαλασασασαερ are conjectures by Ziegler. For a discussion of the names and titles, see McKane 1996, 973–976.

14. τὸν Γοδολιάν ... Ἀχεικαμ] Gött. has Γοδολιάν ... Ἀχικαμ.

ἐν μέσῳ] Cf. 12:16.

15. A stroke above the line in the MS indicates a new paragraph. Since v. 15 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph.

16. εἰς ἀγαθά] Cf. 14:11.

17. οὐ μὴ δώσω] For the future tense, see BDR, § 365.

ὧν ... αὐτῶν] is a literal rendering of הַם ... אֲשֶׁר. ὧν can be taken as an equivalent of οὓς, having attracted the genitive case from τῶν ἀνθρώπων (cf. Smyth 1956, § 2522, Wallace 1995, 338–339, and BDR, § 294), or αὐτῶν can be taken as the usual redundant pronoun in relative clauses in Jeremiah (cf. 2:6). The former seems to be the most natural way to take it (cf. v. 16 ἦν ... αὐτῆς), and is thus adopted in the present translation.

ἀπὸ προσώπου] Cf. 1:8.

18. σῶζων σῶσω] is a literal rendering of מַלְט אַמְלֵט, i.e. infinitive absolute and finite verb of the same root. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “saving I will save”, since the construction of the present participle with the finite verb is as strange to Greek as it is to English. For a discussion of the Greek present participle as a rendering of the Hebrew infinitive absolute, see 3:1.

ἔσται ... εἰς] For a discussion of the construction εἶναι ... εἰς, see 3:23.

φησὶν κ̅ς] is a rendering of נֹאמְרֵיהֶם. For a discussion of the expression and its rendering, see 2:3.

59. *Jeremias and Godolias. Godolias Killed.*
The Jews Flee to Egypt. Jeremias in Egypt (47:1–50:13)

This is the third longest section of Jeremiah in *Vaticanus*, and it covers the whole four chapters 47–50. The section starts with a word of the Lord to Jeremiah by the captain (in the Greek the “chief cook”) of the Babylonians, who releases Jeremiah and tells him that he can come with him to Babylon, where he will take care of him. If, however, Jeremiah should prefer to stay in Israel, he tells him to go to Godolias, whom the king of Babylon has appointed over the land. And Jeremiah chose to stay in the land with Godolias, to whom all who had been left in the land gathered. Then Godolias swore to the people to take care of them and told them to cultivate the land and to live in it, and the people did

so. Thereupon the leaders of the forces came to Godolias and told him that the king of Ammon would send Ismael to kill him, and one of the leaders offered Godolias to take care of Ismael secretly, but Godolias did not believe them. However, some time later Ismael and ten men with him came and they killed Godolias and all whom they found with him, both Jews and Chaldeans, and they threw them in a well which was made by king Asa. Ismael also killed a group of men who came to bring offerings to the house of the Lord, but did not know that Godolias had been killed. Ten of the men were spared, however, since they told him that they had treasures in the field. But when Iōanan and the leaders of the force heard what Ismael had done, they brought all their army and they fought against Ismael, who fled with eight of his men to the sons of Ammōn. And Iōanan and his men returned all the people whom Ismael had taken with him, and they decided to flee to Egypt, because they feared the Chaldeans, since Godolias had been killed, whom had been appointed over Israel by the Chaldeans. After that, Iōanan and the leaders came to Jeremiah to ask him to pray for the people and to ask the Lord about the way they should go. Jeremiah promised to pray to the Lord and to tell them whatever word he would receive from the Lord. To that, the people answered that they would do whatever the Lord would tell them to do, either good or bad. Ten days later a word from the Lord came to Jeremiah saying: if you stay in this land, I will be merciful to you and it will be good for you, and you do not have to fear the king of Babylon. If, on the other hand, you do not listen to me and go down to Egypt to avoid war and famine, you will die by war and famine in Egypt, for my anger will come upon those who go down to Egypt just as it has come upon the inhabitants of Jerusalem. Furthermore, those who go down to Egypt will never come back to Israel again. And Jeremiah concluded that the people would not listen to the word of the Lord, and thus they would die by war and famine. But the people did not believe Jeremiah. Instead they accused Barouch of trying to mislead the people that they might be killed or exiled to Babylon. Therefore, Iōanan and the leaders took the people and went down to Egypt, and settled in Taphnas. Then another word of the Lord came to Jeremiah saying that he should take large stones before the people and hide them in the entrance of the house of Pharaoh. After that, he should declare to the people that the King of Babylon would set his throne upon these hidden stones, and he would strike the land of Egypt, and kill some of the people, and exile some of the people. Finally, he would also burn down the houses of the gods of Egypt, and destroy Heliopolis.

Just as in the previous very long section, no. 57, this long section contains an abundance of the common literal renderings which are found throughout the book of Jeremiah, but there are also features which show the skill of the translator, such as attraction of the relative. Further, there are a number of peculiar linguistic features, which will be mentioned here. First the rendering ἀρχιμάγειρος, which apparently is some kind of military leader, and which appears to have been quite odd for the ancient reader as well. In 47:14, 15 the literal rendering of the *Vorlage* produces a word order which is very rare in the Septuagint, but which is perfectly normal in Greek outside the Septuagint and texts related to the Septuagint. In 48:7 the odd Greek text is due not only to a very literal rendering, but also to an odd Hebrew original. The same seems to be true in 49:17 too, where both the Hebrew and the Greek text make poor sense. In 48:4, ἄνθρωπος οὐκ instead of οὐδείς and 49:4 οὐ μὴ ... ὄημα instead of οὐδέν are two variants of the same very literal rendering of a not very uncommon Hebrew expression. In 49:14, πεινάω takes the object with ἐν and the dative, which is very rare, and most likely due to a very literal rendering. The same is true about πονηρεύω with ἐν in 49:20. In the same verse, on the other hand, there is a free rendering, which again might be an indication of the skill of the translator. Then again, in the following verse, there is a very literal rendering producing an odd Greek text, which is repeated in 50:1. In 50:1 there is also a very rare rendering of דבר with the verb λέγω, which usually is the rendering of אמר, and also an odd word order due to a literal rendering of the *Vorlage*.

1. ἀρχιμάγειρον ... Δαμαν] Gött. has ἀρχιμάγειρον ... Δαμα.

ἀρχιμάγειρον] is a literal rendering of רב־טבחים. There are 22 examples of ἀρχιμάγειρος in the Septuagint. 16 of these are renderings of רב־טבחים, which is always rendered by ἀρχιμάγειρος. Only in Genesis, ἀρχιμάγειρος is a rendering of שר הטבחים. The literal rendering of ἀρχιμάγειρος is “chief cook”, which is adopted in the present translation, though it is clear that ἀρχιμάγειρος is some kind of military chief. Olympiodorus comments on Ναβουζαδαν: Olymp. *fr. Jer.* 93.700 ἀρχιστρατήγος ἦν, οὗ ἔκτος οὐδεις ἀνηρείτο· διὸ καὶ ἀρχιμάγειρος καλεῖται, ὡς ἐπὶ τῶν φόνων “He was chief captain, without whom no one was put to death. Therefore, he was called ‘chief cook’ as over the slaughters.” The comment by Olympiodorus appears to show that the expression was not self-evident for the commentator either.

ἐν μέσῳ] Cf. 12:16.

ἀποικίας] Cf. 35:4.

2. ἀρχιμάγειρος] Gött. has ἀρχιμάγειρος.
ἐλάλησεν] Gött. has ἐχρημάτισε. Cf. 32:16 and 33:2.
3. αὐτοῦ τῆς φωνῆς] Gött. has τῆς φωνῆς αὐτοῦ.
4. ἐναντίον σου] is a rendering of גַּיַּיִן ב. For a discussion of ἐναντίον, see 7:30. Cf. v. 5, where גַּיַּיִן ב is rendered by ἐν ὀφθαλμοῖς σου.
καὶ θήσω τοὺς ὀφθαλμούς] Gött. has ἦκε καὶ θήσω ὀφθαλμούς. Without ἦκε the apodosis is introduced by καί, which is odd, if καί is not taken as an adverb. Hence καί is rendered by “also” in the present translation. For apodosis introduced by καί, see 7:7.
5. ἀπότρεχε ἀνάστρεψον] Gött. has ἀπότρεχε καὶ ἀνάστρεψον.
τὸν Γοδολίαν] Gött. has Γοδολίαν.
Αχεικαμ ... ἅπαντα ... ἀρχιμάγειρος] Gött. has Αχεικαμ ... πάντα ... ἀρχιμάγειρος. ε is added between γ and ι in ἀρχιμάγειρος.
ἐν μέσῳ] Cf. 12:16.
ἅπαντα τὰ ἀγαθὰ] Olympiodorus comments on the passage: Olymp. *fr Jer.* 93.700 ἀντι τοῦ, ὃ ἡδύ σοί ἐστι, τοῦτο πράξον “Instead of, what is pleasant to you, do that.”
6. εἰς Μασσηφα] Cf. vv. 10 and 15.
ἐν μέσῳ] Cf. 12:16.
καταλειφθέντος] Gött. has καταλειφθέντος. ε is written above the line in the MS.
7. παρεκατέθεντο] Gött. has ὅτι παρεκατέθετο. For the double augment, see Thackeray 1909, 208.
8. εἰς Μασσηφα] Cf. vv. 10 and 15.
Ἰωαναν ... Θαναεμαιθ ... Ἰωφε ... Μοχατει] Gött. has Ἰωαναν ... Θαναεμεθ ... Ωφει ... Μοοσχατι.
9. ἀπὸ προσώπου] Cf. 1:8.
παίδων] Gött. has τῶν παίδων.
ἐργάσασθαι τῷ βασιλεῖ] Gött. has ἐργάσασθε τῷ βασιλεῖ. ε is written above the line in the MS. Cf. 22:13.
καὶ βέλτιον ἔσται ὑμῖν] is a rendering of כַּבֵּב לַכּוֹחַ. For a discussion of the construction, see 45:20.

10. εἰς Μασσηφα] is rendered by “in Massēpha” in the present translation. For the confusion of εἰς with ἐν, see BDR, § 205, 218. Cf. v. 15.

ὑμᾶς] Gött. has ἡμᾶς, which is a conjecture by Rudolph. All MSS and versions have ὑμᾶς. Cf. McKane 1996, 1002.

ἔλειον] Gött. has ἔλαιον. αἰ is written above the line in the MS.

ταῖς πόλεσιν αἷς κατακρατήσατε] For κατακρατέω with accusative, see Helbing 1928, 122. For the attraction of the relative, see BDR, § 294, Wallace 1995, 338–339, Smyth 1956, § 2522, and Sollamo 1992, 45.

11. ἐν υἰοῖς ... κατάλιμμα ... Αχεικαμ] Gött. has οἱ ἐν υἰοῖς ... κατάλιμμα ... Αχεικαμ. εἰ is written above κατάλιμμα in the MS.

12. καὶ ἔλειον] Not in Gött. αἰ is written above the line in the MS.

13. τὸν Γοδολίαν] Gött. has Γοδολίαν.

εἰς Μασσηφα] For the rendering “in Massēpha”, see v. 10.

14. εἶ] For direct questions introduced by εἶ, see BDR, § 440.3, and CS, § 100.

γνώσει γνώσκεις] is a literal rendering of **יָדַעַתְּ יָדַעַתְּ**, i.e. infinitive absolute and finite verb of the same root. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “Do you know by knowledge”. For a discussion of the translation of this Hebrew construction, see 3:1.

Βελισα] Gött. has Βεελιας, which is a conjecture by Ziegler.

πατάξαι σου ψυχὴν] appears to be a rendering of **לְהַכּוֹתְךָ בְּפִי**. The word order with the genitive σου before its main word is unusual in the Septuagint and very rare in Jeremiah (cf. Wifstrand 1949/50). The reason for the unusual Greek word order appears to be that the pronominal suffix **ךָ**, being the object of the verb **הִכּוֹת** (cf. v. 15), is rendered by σου, which is not the object of πατάξαι, but an attribute of ψυχὴν. Nevertheless, the word order of the Hebrew *Vorlage* is preserved in the Greek translation, thus resulting in the very rare word order. It should be noticed, however, that this word order is a perfectly normal word order for Greek outside the Septuagint and texts related to the Septuagint. Cf. v. 3.

15. κρυφῶς] Gött. has κρυφαίως. αἰ is written above the line in the MS.

ἐν Μασσηφα] Gött. has εἰς Μασσηφα. Cf. v. 10.

πορεύσομαι δὴ] For a discussion of the construction and the rendering “indeed”, see 5:21.

πατάξει σου ψυχὴν] appears to be a rendering of **יככה נפש**. For the construction and the rare Greek word order, see v. 14.

οὐ κατάλοιπα] Gött has οὐ κατάλοιποι. οὐ is written above the final α in κατάλοιπα in the MS. κατάλοιπα seems to be found only in *Vaticanus*, and is most likely a scribal error. It is not noted in Gött.

48:1. καὶ ἐγένετο τῷ μηνὶ τῷ ἑβδόμῳ] For this Hebraistic construction, cf. Introduction. For the lack of preposition before the temporal qualifier, cf. Johannesson 1925, 165–166.

Ελασα] Gött. has Ελεασα.

εἰς Μασσηφα] Perhaps εἰς should be taken as “in”. Cf. 47:10, 13, 15.

2. οἱ ἦσαν μετ’ αὐτοῦ] Gött. has οὐ μετ’ αὐτοῦ.

3. ἐν Μασσηφα] Gött. has εἰς Μασσηφα. Cf. 47:10.

4. The space between ἐκεῖ and καί, indicating a new paragraph, is quite small, but there is a stroke in the margin confirming the new paragraph.

καὶ ἐγένετο] For this Hebraistic construction, cf. 1:3.

πατάξαντος αὐτοῦ] MT has **להמית**, while the Greek text seems to be a rendering of a different Hebrew text than MT. For a discussion of the genitive absolute in the Septuagint, see Soisalon-Soininen 1987, 175–180.

ἄνθρωπος οὐκ] is a literal rendering of **איש ל**. For ἄνθρωπος οὐ instead of οὐδεὶς, cf. BDR, § 302, CS, § 88, and Tabachovitz 1956, 87–91.

5. Σαμαρίας] Gött. has Σαμαρείας. ε is written above the line in the MS. μαννα] Gött. has μαννα. Cf. 17:26.

ἐν χειρὶν] is a literal rendering of **ביד**. For the Hebraizing use of ἐν χειρὶ instead of a preposition, see BDR, § 217.2c.

6. εἶπεν αὐτοῖς] Gött. has εἶπεν.

7. καὶ ἐγένετο] For this Hebraistic construction, cf. 1:3.

εἰσελθόντων αὐτῶν] is a rendering of **כבואם**. For a discussion of the genitive absolute in the Septuagint, see Soisalon-Soininen 1987, 175–180.

τὸ μέσον] Gött. has μέσον.

ἔσφαξεν αὐτοὺς εἰς τὸ φρέατο] According to McKane 1996, 1017, there is already a harsh ellipsis in the Hebrew text, **וישחטם ... אל ... הבור**.

8. ἔλεον] Gött. has ἔλαιον. αι is written above the line in the MS.
ἐν μέσῳ] Cf. 12:16.
9. εἰς ὃ ... ἐκεῖ] is apparently a rendering of ׀שׁ ... רא. ἐκεῖ is redundant in Greek. Thus the equally redundant “there” in the present translation. For a discussion of redundant ἐκεῖ, see 2:6 and 7:12.
ἔρειψεν ἐκεῖ] Gött. has ἔρριψεν. ρ is written above the line in the MS.
ἀπὸ προσώπου] Cf. 1:8.
10. εἰς Μασσηφα] is rendered by “in Massēpha”. Cf. vv. 1, 3, 47:10, 13, 15.
ἀρχεμιάγειρος ... Αχεικαμ] Gött. has ἀρχιμιάγειρος ... Αχικαμ. ε is added between γ and ι in ἀρχεμιάγειρος.
ᾤχετο] The imperfect is taken in a perfect sense. Thus the rendering “had gone”, in the present translation. For the special usages of the imperfect of οἴχομαι with a perfect sense, see LSJ, 1211.
- 13–14. καὶ ἐγένετο ... καὶ ἀνέστρεψαν] For this Hebraistic construction, cf. 1:3.
εἶδεν] Gött. has εἶδον.
15. ᾤχετο] The imperfect is taken in a perfect sense. Thus the rendering “had gone”, in the present translation. For the special usages of the imperfect of οἴχομαι with a perfect sense, see LSJ, 1211.
16. (οὖς) is written above the line.
17. Γαβηρωχάμαα] Gött. has Γαβηρωσ Χαμααμ, which is a conjecture by Rahlfs. Cf. Ziegler 1958, 83 and McKane 1996, 1022.
18. ἀπὸ προσώπου] Cf. 1:8.
- 49:1. A stroke above the line in the MS indicates a new paragraph, but there is no space within the text between γῆ and καὶ which could confirm the new paragraph. Thus there is no new paragraph in the present edition of the Greek text.
ἀπὸ μικροῦ καὶ ἕως μεγάλου] is a literal rendering of מִקְטָן וְעַד-גָּדוֹל. For a discussion of the Greek positive forms being rendered into English positive forms in the present translation, see 6:13.

2. πεσέτω δὴ τὸ ἔλεος ἡμῶν] is a rendering of תפלה־אנ תהנתנו. For a discussion of the expression and its rendering, see 43:7. For a discussion of the construction with δὴ and the rendering “indeed”, see 5:21.

τὸν θεόν] Gött. has θεόν.

3. ἧ̃ ... ἐν αὐτῇ] is a very literal rendering of אשׁר ... בַּה̃. ἐν αὐτῇ is redundant in Greek. Thus the equally redundant “in it”. For a discussion of redundant pronouns in relative clauses, see 2:6.

4. There is no stroke above the line indicating a new paragraph, but the space between ποιήσομεν and καί, though quite small, is very distinct.

προσεύξομαι ... τὸν θεὸν ἡμῶν] Gött. has ἐγὼ προσεύξομαι ... θεὸν ὑμῶν. ἐγὼ is only missing in *Vaticanus*, and for ὑμῶν Ziegler is following the Ethiopian translation.

καὶ ἔσται ὁ λόγος] καὶ ἔσται can also be taken as the introductory phrase discussed at 3:16, and ὁ λόγος as a *nominativus pendens* being the logic object of ἀναγγεῶ. In the present translation ὁ λόγος is taken as the subject of ἔσται. Cf. v. 16.

ὄν ἂν ἀποκριθῆσεται] For the future tense with ἂν in relative clauses, cf. BDR, § 380.3.

οὐ μὴ ... ῥῆμα] is a very literal rendering of לא ... דבר. For a discussion of this Hebraistic construction instead of οὐδέν, see BDR, § 302, CS, § 88, and Tabachovitz 1956, 87–91. This Hebraistic construction with ῥῆμα could also be one reason for the rare rendering ῥῆμα, instead of λόγος, of דבר. For a discussion of the rare rendering ῥῆμα, see 1:1.

κρούσω ἀφ' ὑμῶν] For the Hebraism κρούπω ἀπό, see BDR, § 155.5.

5. ἔστω ... εἰς] For a discussion of the construction εἶναι ... εἰς, see 3:23. ἀποστείλει] Gött. has ἀποστείλει σε. Cf. v. 21.

6. οὗ̃ ... πρὸς αὐτόν] is a rendering of אֵלָיו ... אֲשֶׁר. οὗ̃ should most likely be taken as a relative adverb, which makes πρὸς αὐτόν redundant. Thus the equally redundant “to him” in the present translation. For redundant pronouns after relatives, see 2:6 and 7:12. Cf., however, v. 11 for an alternative interpretation of οὗ̃.

βέλτιον ἡμῖν γένηται] is a rendering of ייטב־לנו. For a discussion of the construction, see 45:20.

7. A stroke above the line in the MS indicates a new paragraph. Since v. 7 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph.

καὶ ἐγενήθη μετὰ δέκα ἡμέρας] For this Hebraistic construction, cf. Introduction. For the rendering μετὰ δέκα ἡμέρας and its *Vorlage*, cf. Johannesohn 1925, 167–168.

8. Ἰωανναν] Gött. has τὸν Ἰωανναν.

ἀπὸ μικροῦ καὶ ἕως μεγάλου] is a literal rendering of מקטן ועד גדול. For a discussion of the Greek positive forms, being rendered into English positive forms in the present translation, see 6:13.

10. καθίσαντες καθίσητε] MT has שׁוּב תִּשְׁבוּ, while the translator apparently read יִשׁוּב תִּשְׁבוּ. For a discussion of the Hebrew text, see McKane 1996, 1032. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the present translation by “having sat down you sit”, since the construction of the aorist participle with the finite verb is as strange to Greek as it is to English. For a discussion of the Greek aorist participle as a rendering of the Hebrew infinitive absolute, see 3:1.

ἐκτείλω] Gött. has ἐκτίλω.

ὅτι ἀναπέπαυμαι ἐπὶ τοῖς κακοῖς] Olympiodorus comments on the passage: Olymp. *fr. Jer.* 93.700 ἀντὶ τοῦ, ἐπληρωθήη μου ἡ καθ’ ὑμῶν ὀργή “Instead of, my fury against you has been satisfied.”

κακοῖς οἷς ἐποίησα] For the attraction of the relative, see BDR, § 294, Wallace 1995, 338–339, Smyth 1956, § 2522, and Sollamo 1992, 45.

11. ἀπὸ προσώπου] Cf. 1:8.

οὗ ... αὐτοῦ] is a literal rendering of ו ... אִשְׁרָ. οὗ can be taken as an equivalent of ὄν, having attracted the genitive case from προσώπου or βασιλέως (cf. Smyth 1956, § 2522, Wallace 1995, 338–339, and BDR, § 294), or αὐτοῦ can be taken as the usual redundant pronoun in relative clauses in Jeremiah (cf. 2:6). The former seems to be the most natural way to take it (cf. v. 16 ἦν ... αὐτῆς), and is thus adopted in the present translation.

φησὶν ᾧ] is a rendering of נֹאמַר יְהוָה. For a discussion of the expression and its rendering, see 2:3.

ἐγὼ ἐξαιρεῖσθαι] is a rendering of אֲנִי לְהוֹשִׁיעַ. Gött. has ἐγὼ εἰμι τοῦ ἐξαιρεῖσθαι. The rendering ἐγὼ of אֲנִי is only found in *Vaticanus*. Several MSS have the rendering ἐγὼ εἰμι or only εἰμι.

χειρὸς αὐτῶν] Gött. has χειρὸς αὐτοῦ.

13. εἰ λέγετε ...] There is no proper apodosis to the protasis introduced by εἰ λέγετε. Instead the protasis is repeated in v. 15, for which the apodosis is v. 16.

14. The space between οἰκήσομεν and διὰ, indicating a new paragraph, is quite small, and there is no stroke in the margin confirming a new paragraph.

ἐν ἄρτοις οὐ μὴ πεινάσωμεν] is a literal rendering of לֶחֶם לֹא-יָנִיעַב. πεινάω usually takes the object in the genitive or the accusative. The object with ἐν and the dative is at least very rare. Thus the very literal rendering “in bread” in the present translation.

15. δῶτε τὸ πρόσωπον] Cf. 27:5.

16. καὶ ἔσται] Cf. v. 4, 17, and 3:16. καὶ ἔσται is here used as an introductory phrase for the apodosis to the protasis introduced by ἐὰν ὑμεῖς δῶτε in v. 15 (and for the protasis introduced by εἰ λέγετε in v. 13). It should be noticed that MT has יהיה, and not יהיה. If the translator of Jeremiah had יהיה in his text, he apparently took הַדֹּמְפַאִי to be the subject of ἔσται; cf. v. 4. For a discussion of the “grammatical oddity” of MT, see McKane 1996, 1036.

ὑμεῖ(ς)] Gött. has ὑμεῖς. ς is written above the line in the MS.

ἐν γῆ Αἰγύπτου ... λειμός] Gött. has ἐν Αἰγύπτῳ ... λειμός.

ἀπὸ προσώπου] Cf. 1:8.

οὗ ... αὐτοῦ] is a literal rendering of וְ... אָוֶן. αὐτοῦ is redundant in Greek. Thus the redundant rendering “of it”. For redundant pronouns in relative clauses, see 2:6.

λόγον ἔχετε] For a discussion of the construction and its rendering, see 45:19. Olympiodorus comments on the passage: *Olymp. fr. Jer.* 93.701 καὶ ὁ λιμός. οὗ πολὺν ποιεῖσθε λόγον δεδοικότες αὐτόν “‘And the famine.’ For which you make yourselves much concern, being afraid of it.”

ἀπὸ προσώπου] Cf. 1:8.

ὑμᾶς ὀπίσω ὑμῶν] Gött. has ὑμᾶς. According to Ziegler 1958, 101, ὑμᾶς ὀπίσω ὑμῶν is a double rendering of אַחֲרַיִם. אַחַר was originally included in the rendering (καταλήμψεται) of the verb יִדְבֵק, but subsequently אַחֲרַיִם was rendered again by ὀπίσω ὑμῶν.

ὀπίσω] Cf. 2:5.

17. καὶ ἔσονται] is a rendering of יהיה. The literal rendering καὶ ἔσονται makes as poor sense as the *Vorlage*. Thus the literal rendering in the

present translation. For a discussion of the construction, its *Vorlage*, and rendering, see v. 16.

οἱ ἀλλογενεῖς] makes poor sense in this context. Several suggestions have been made for the relation of the Greek text to its *Vorlage*. For a discussion of the text, see McKane 1996, 1036–1037.

ἐκλίψουσιν ἐν τῇ ὄμοφαίᾳ καὶ ἐν τῷ λεμιῶ] Gött. has ἐκλείψουσιν ἐν ὄμοφαίᾳ καὶ ἐν λμιῶ. ε is written above ἐκλίψουσιν in the MS.

18. εἰσελθόντων ὑμῶν] is a rendering of בַּבֹּאֵם. For a discussion of the genitive absolute in the Septuagint, see Soisalon-Soininen 1987, 175–180.

ἔσεσθε ... εἰς ... εἰς ... εἰς] For a discussion of the construction εἶναι ... εἰς, see 3:23.

ἄβατον] Cf. 2:6.

19. ἄ] has no equivalent in MT, but it is likely that the translator had אֲשֶׁר in his *Vorlage*, since the Greek relative pronouns are regularly renderings of the Hebrew relative particle אֲשֶׁר. Cf. אֲשֶׁר in MT of 1:2; 14:1; 46:1, 13; 47:1.

γνόντες γνώσεσθε] is a literal rendering of יָדַע תְּדַע, i.e. infinitive absolute and finite verb of the same root. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “having got to know you shall know”, since the construction of the aorist participle with the finite verb is as strange to Greek as it is to English. For a discussion of the Greek aorist participle as a rendering of the Hebrew infinitive absolute, see 3:1.

20. ἐπονηρεύσασθε ἐν ψυχαῖς] seems to be a rendering of הִתְעַתִּים בְּנַפְשׁוֹת. According to Helbing 1928, 14, πονηρεύω with ἐν is a Hebraism. Thus the literal rendering “you have acted wickedly in ... souls” in the present translation.

ἀποστείλαντες] appears to be a quite free, but very appropriate, rendering of כִּי־אַתֶּם שְׁלַחְתֶּם. If this is correct, this is yet another indication of the ability of the translator. Cf. 51:3 and 1:2.

21. τῆς φωνῆς πῶ ἧς ἀπέστειλέν με πρὸς ὑμᾶς] seems to be a literal rendering of בְּקוֹל יְהוָה אֲשֶׁר־שְׁלַחְנִי אֵלֵיכֶם, which is a shorter text than MT. The Greek produced by this literal rendering is odd. ἧς should be taken as ἦν (having attracted the case from τῆς φωνῆς, cf. 50:1, Smyth 1956,

§2522, Wallace 1995, 338–339, and BDR, §294), being the object of a verb of saying, which is missing. A rendering of a complete text could be “the voice of Lord, which he sent me to tell you”. However, in the translation of the Greek text of *Vaticanus* “tell” has been excluded. Cf. vv. 5, 6, and 50:1. For a discussion of MT and the *Vorlage*, see McKane 1996, 1039.

22. λειμῶ] Gött. has λιμῶ.

οὗ ... ἐκεῖ] ἐκεῖ is redundant in Greek, and it has been rendered by the equally redundant “there” in the English translation. For a discussion of the construction, see 7:12.

50:1–2 καὶ ἐγενήθη ... καὶ εἶπεν] For this Hebraistic construction, cf. 1:3.

1. ὡς ἐπαύσατο ... λέγων] is a rendering of ככלות ... לדבר. The rendering λέγων of לדבר is very odd. דבר is usually rendered by λαλέω throughout the Septuagint, while λέγω is a rendering of אמר. Moreover, the present participle of λέγω in the nominative case is usually a rendering of לאמר, which introduces direct speech. It is hard to see the reason for this unusual rendering, and several MSS have changed λέγων to λαλῶν. Cf. Introduction, and Walser 2001, 83–84, 100–101.

τοὺς πάντας λόγους] seems to be a rendering of את-כל-הדברים. The word order, with πάντας in the attributive position, is unusual, and gives a meaning which is strange in this context. For the meaning of πᾶς in the attributive position, see Smyth 1956, §1174a. The same Hebrew expression (but with the definite article), את-כל-הדברים, is rendered by πάντας τοὺς λόγους later in this verse (cf. 25:13; 43:4, 11, 32). It should also be noted that the word order τοὺς πάντας λόγους is changed in most MSS. Cf. Ziegler 1958, 145, and CS, §63.

οὗς ἀπέστειλεν αὐτὸν πρὸς αὐτούς] seems to be a literal rendering of אשר שלחו יהוה אליהם. The same oddity is created here as in 49:21, and a verb of saying should be supplied. Cf. 49:4, 5, 21. For a discussion of MT and the *Vorlage*, see McKane 1996, 1050–1051.

2. Μαασαίου] Gött. has Μαασαίου.

λέγων] Gött. has εἰπεῖν.

3. Νηρείου] Gött. has Νηρίου.

6. τοὺς δυνατοὺς ἄνδρας] Gött. has τοὺς δυνατούς, which is a conjecture by Ziegler, who refers to 51:20. Several MSS have τοὺς ἄνδρας. Cf. 48:16, Ziegler 1958, 101, and McKane 1996, 1053.

κατέλειπεν ... Αχεικαμ] Gött. has κατέλιπε ... Αχεικαμ.

7. εἰσηλθαν ... εἰσηλθαν] Gött. has εἰσηλθοσαν ... εἰσηλθοσαν.

8. A stroke above the line in the MS indicates a new paragraph. Since v. 8 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph.

9. ἐν προθύροις ἐν πύλῃ] Gött. has ἐν προθύροις. According to Ziegler 1958, 102, ἐν προθύροις ἐν πύλῃ is a double rendering.

προθύροις] Cf. 1:15.

κατ' ὀφθαλμούς] Cf. 19:10.

10. αὐτοῦ τὸν θρόνον] Gött. has τὸν θρόνον αὐτοῦ.

12. οἰκίας τῶν θεῶν] Gött. has οἰκίαις θεῶν. Only *Vaticanus* has τῶν.

ἐνπυριεῖ] Gött. has ἐμπυριεῖ. μ is written above the line in the MS.

αὐτάς ... αὐτούς] is rendered by “the houses ... the men” for the sake of clarity.

καὶ φθειριεῖ ... φθειρίζει] appears to be a rendering of *יעטב ... ועטב*. For a discussion of the *Vorlage*, see McKane 1996, 1059–1060.

13. συντρίψει] Gött. has συντρίψει.

Ἡλιουπόλεως] is a literal rendering of *שמשת ב*. However, Ἡλιούπολις was a well established proper noun already at the time of translation. Thus the rendering Heliopolis in the present translation.

60. *Lord's Word Concerning the Jews in Egypt (51:1–30)*

This whole section is about the Lord's word to the Jews in Egypt, and their answer to the Lord. First, the Lord concludes that the same punishment will fall upon the Jews in Egypt as that which had fallen upon the Jews in Jerusalem and the cities of Iouda. The reason for the punishment is also the same as for the punishment of the Jews in Jerusalem and in the cities of Iouda, viz. idolatry, and especially the burning of incense to other gods is pointed out. But instead of listening to the Lord, the

people answer that they will not listen to the words of the Lord; they will go on doing their deeds, burning their incense, and pouring their libations to the queen of heaven. The reason for this is that according to the people they were better off as long as they were burning their incense than when they stopped doing so. To this Jeremiah replies that the Lord has not forgotten the previous idolatry of the people, and that this is also the reason that their land was desolated. Therefore, because they say that they will go on with their idolatry, they will fade away by famine and by the sword, and only very few will ever return to their land. The Lord will also give them a sign to show that he will punish them; the king of Egypt will be given into the hands of his enemies, just as the king of Iouda was given into the hands of his enemies.

Beside the common literal renderings, a dittography, several unique readings in *Vaticanus*, and a couple of relative attractions indicating the skill of the translator, there are a few linguistic features that should be mentioned in the present section. In v. 19 what seems to be a very literal rendering produces an odd translation. The same is also true of a very literal rendering in v. 26, which produces a rendering with a meaning quite different from the original. Finally, the *nomen sacrum* of Ἰσραηλ, which is the only one of two in *Vaticanus* of Jeremiah, should also be mentioned.

1. The indentation of the left margin in v. 1 follows the MS.
γῆ Αἰγύπτου] Gött. has Αἰγύπτω.
2. τὰς πόλεις] Gött. has πόλεις.
ἔρημοι ἀπὸ ἐνοίκων] For a discussion of the expression, its *Vorlage* and rendering, cf. 2:15. For ἔρημοι ἀπό, cf. 40:10.
3. ἀπὸ προσώπου] Cf. 1:8.
πορευθέντες] appears to be a quite free rendering of ללכת. Cf. 49:20.
ἐποίησαν ... ἔγνωτε] For a discussion of the relation of LXX to MT, see McKane 1996, 1070. According to McKane the switch from third to second plural in the shorter text of the Septuagint “is too harsh to be tolerated”.
4. ἀπέστειλα ... ὄρθρου καὶ ἀπέστειλα] For a discussion of the construction, see 7:25.
ἐμίσησα] Gött. has ἐμίσησα.

5. ἔκλειναν τὸ οὐ̅ς] Gött. has ἔκλιναν τὸ οὐ̅ς. For the construction, see 25:4.
6. πύλαις] Gött. has πόλεις, which is only found in one MS and in the Arabic translation. Ziegler 1957, 435, also refers to vv. 17 and 21.
ἐγενήθησαν εἰς] For a discussion of the construction γίνεσθαι εἰς, see 2:14.
ἄβατον] Cf. 2:6.
7. ἵνα τί] Cf. 2:29.
8. ἦλθατε κατοικεῖν] Gött. has εἰσήλθατε ἐνοικεῖν. Only *Vaticanus* has ἦλθατε κατοικεῖν.
γένησθε εἰς] For a discussion of the construction γίνεσθαι εἰς, see 2:14.
παῖσιν τοῖς ἔθνεσιν] Gött. has τοῖς ἔθνεσιν.
9. μὴ ἐπιλέλησθε] is a rendering of ׀תקצח. For a discussion of questions introduced by interrogative particles and their rendering, see 5:9.
{καὶ τῶν κακῶν τῶν ἀρχόντων ὑμῶν}] The second example of the passage is a dittography in *Vaticanus*.
10. ἀντίχοντο] Gött. has ἀντείχοντο. ε is written above the line in the MS.
11. ἐφίστημι τὸ πρόσωπόν μου] is a very literal rendering of פני ׀ש. Thus the literal rendering “I set up my face” in the present translation. For the expression, cf. 3:12.
12. λειμῶ ἐκλίψουσιν ... μεικροῦ] Gött. has λιμῶ ἐκλείψουσιν ... μικροῦ. ε is written above ἐκλίψουσιν in the MS.
ἀπὸ μεικροῦ ἕως μεγάλου] is a literal rendering of לךדג-דךד ׀קמ. For a discussion of the Greek positive forms, being rendered into English positive forms in the present translation, see 6:13.
ἔσονται εἰς] For a discussion of the construction εἶναι ... εἰς, see 3:23.
13. ἐν γῆ Αἰγύπτῳ] Gött. has ἐν Αἰγύπτῳ.
λειμῶ] Gött. has λιμῶ.

14. οὐκ ἔσται σεσωσμένος οὐθείς] seems to be a quite free, but appropriate, rendering of לֹא יִהְיֶה פְּלִיט וְשָׂרִיד. The two negatives are taken together and rendered by “not ... a single one”. For the combination of a simple and a compound negative and its rendering, see Smyth 1956, § 2761, and BDR, § 431.2.

ἐφ’ ἣν ... ἐκεῖ] is a rendering of שָׁם ... אֲשֶׁר. ἐκεῖ is redundant in Greek. Thus the equally redundant “there” in the present translation. For a discussion of redundant ἐκεῖ, see 7:12.

ἀνασεσσωμένοι] Gött. has ἀνασεσσωμένοι. σ is written above the line in the MS. For the Attic form ἀνασεσσωμένοι, see Thackeray 1909, 221.

15. A stroke above the line in the MS indicates a new paragraph. Since v. 15 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph. However, the preceding line is shorter than the other lines, indicating a new paragraph. Thus the new paragraph in the text.

αἱ γυναῖκες αὐτῶν] Gött. has αἱ γυναῖκες αὐτῶν θεοῖς ἐτέροις.

16. ὁ λόγος] is a *nominativus pendens*. For a discussion of *nominativus pendens*, see CS, § 53, and BDR, § 466.2.

τῷ ὀνόματι] Cf. 11:21.

ἀκούσομεν] For the future active form, see Thackeray 1909, 231.

17. ποιῶντες ποιήσομεν] is a literal rendering of עֲשֶׂה וַעֲשֶׂה, i.e. infinitive absolute and finite verb of the same root. The *figura etymologica* of the Hebrew text has been preserved in the Greek translation. The *figura etymologica* has also been preserved in the translation “doing we will do”, since the construction of the present participle with the finite verb is as strange to Greek as it is to English. For a discussion of the Greek present participle as a rendering of the Hebrew infinitive absolute, see 3:1.

τῇ βασιλίῳ] For the form βασιλίῳ instead of βασιλεία, see SC, § 7.

ἐγενόμεθα] A letter has been erased between ε and θ, leaving a space in the MS.

18. τῇ βασιλίῳ] Cf. v. 17.

19. καὶ ὅτι] seems to be a literal rendering of MT וְכִי, which produces a confused syntax. Thus the literal rendering “And that” in the present translation. Peshitta and the Lucianic recension of Jeremiah have καὶ

αἱ γυναῖκες εἶπον at the beginning of the verse, which makes good sense. For a discussion of the Hebrew text, see McKane 1996, 1076–1077.

θυμιῶμεν] Gött. has ἐθυμιῶμεν.

τῇ βασιλίσση] Cf. v. 17.

ἐσπείσαμεν ... σπονδάς ... ἐσπείσαμεν σπονδάς] seem to be literal renderings of נִסְכִּים ... הַסֵּךְ ... נִסְכִּים ... הַסֵּךְ. The *figurae etymologicae* in the Hebrew text have been preserved in the Greek translation, as well as in the present English translation by “we offered drink-offerings ... we did ... offer drink-offerings”.

μὴ ἄνευ] appears to be a rendering of הַמְבַלְעָדֵי. For questions introduced by interrogative particles and their translation, see 5:9.

χαυῶνας] For χαυῶν, which is a Hellenized transliteration of the Hebrew כַּו, see 7:18.

σπονδάς αὐτῆ] Gött. has αὐτῆ σπονδάς.

20. A stroke above the line in the MS indicates a new paragraph. Since v. 20 begins at the beginning of the line, there is no space within the text which could confirm the new paragraph.

21. οὐχί] is a rendering of אֵלֶּה. For questions introduced by interrogative particles and their translation, see 7:19.

τοῦ θυμιάματος οὗ] For the attraction of the relative, see BDR, § 294, Wallace 1995, 338–339, Smyth 1956, § 2522, and Sollamo 1992, 45.

ἐθυμιάσαμεν] Gött. has ἐθυμιάσατε. Only *Vaticanus* has ἐθυμιάσαμεν, which does not fit into the following context with ὑμεῖς ... ὑμῶν ... ὑμῶν ... ὑμῶν.

ἐν ταῖς πόλεσιν ... ἐπὶ τὴν καρδίαν] Gött. has ἐν πόλεσιν ... ἐπὶ καρδίαν.

ἀνέβη ἐπὶ τὴν καρδίαν] Cf. 3:16.

22. ἀπὸ προσώπου] Cf. 1:8.

καὶ ἀπὸ τῶν βδελυγμάτων] Gött. has ἀπὸ τῶν βδελυγμάτων.

ἀπὸ τῶν βδελυγμάτων ὧν ἐποιήσατε] For the relative attraction, see BDR, § 294, and Sollamo 1992, 45.

ἐγενήθη ... εἰς] For a discussion of the construction γίνεσθαι ... εἰς, see 2:14.

ἄβατον] Cf. 2:6.

ὡς ἐν τῇ ἡμέρᾳ ταύτῃ] Gött. has ὡς ἡ ἡμέρα αὕτη.

23. ἀπὸ προσώπου] Cf. 1:8.

τῷ πῶ] is a rendering of לַיהוָה. For the definite article with κύριος, see Introduction.

νόμῳ] Gött. has νόμῳ αὐτοῦ.

24. τὸν λόγον] Gött. has λόγον.

25. Ἰσλ] is one of only two examples in Jeremiah of *Vaticanus* where Ἰσραηλ is abbreviated into a *nomen sacrum*. For *nomina sacra*, cf. Introduction.

ποιοῦσαι ποιήσομεν ... ἐμμείνασαι ἐνεμείνατε ... ποιοῦσαι ἐποιήσατε] are renderings of. ועשה תעשונה ... ועשה תעשונה ... ועשה תעשונה, i.e. infinitive absolute and finite verb of the same root. The *figurae etymologicae* of the Hebrew text have been preserved in the Greek translation. The *figurae etymologicae* have also been preserved in the translation “Doing we will do ... Having abode you have abode ... doing you have done”, since the construction of the participle with the finite verb is as strange to Greek as it is to English. For a discussion of the Greek participle as a rendering of the Hebrew infinitive absolute, see 3:1.

ὁμολογήκαμεν] Gött. has ὁμολογήσαμεν. Only *Vaticanus* has ὁμολογήκαμεν.

τῇ βασιλίῳ] Cf. v. 17.

σπένδειν ... σπονδάς] is a rendering of נסכים ... להסך. The *figura etymologica* of the Hebrew text has been preserved in the Greek as well as in the present English translation by “to offer drink-offerings”.

ἐμμείνασαι] Gött. has ἐμμείνασαι. The text of *Vaticanus* appears to have been changed into ἐμμείνασαι.

26. ἐάν] is a rendering of אִם, which produces the well-known Hebraism discussed in 2:28.

ἐπὶ πάσῃ γῆ Αἰγύπτῳ] is a very literal rendering of בכל-ארץ מצרים. Thus the very literal rendering “every Egypt land” in the present translation. Since אֶרֶץ in the construct state cannot have the definite article, a literal translation produces an odd Greek expression, with the meaning “every Egypt land”; cf. Smyth 1956, § 1174.c, Wallace 1995, 253, and CS, § 63. This is most likely the reason that several MSS, e.g., *Sinaiticus*, have added τῇ. Cf. Ziegler 1958, 144.

27. ὅτι ἐγὼ] Gött. has ὅτι ἰδοὺ ἐγὼ.

ἐγρήγορα] For the perfect form, its meaning, and rendering, see 1:12.

λειμῶ] Gött. has λιμῶ.

ἐάν] Gött. has ἕως ἄν. Only *Vaticanus* has ἐάν. ὡς is added above the line in the MS. The text of *Vaticanus* is perhaps only a scribal error. A translation of the text in Gött. could be “until they have faded away”.

28. οἱ καταστάντες] seems to be a rendering of **הבאים**. καταστάντες is only found in *Vaticanus*, but is still preferred both by Rahlfs and Ziegler. According to Ziegler 1958, 53, “Sie [the reading καταστάντες] ist zu seltsam und auffallend, als daß sie sekundär wäre. Ähnlich ist Par. II 28¹⁵ **אבא** Hiphil mit καθιστάναι wiedergegeben: κατέστησαν αὐτοὺς εἰς Ἱερῶ.” Olympiodorus comments on the expression: Olymp. fr. Jer. 93.701 οἱ ἐλόμενοι οἰκῆσαι ἐν Αἰγύπτῳ “Those who have chosen to live in Egypt.” ἐνμενεῖ] Gött. has ἐμμενεῖ.

61. Lord's Word to Barouch (51:31–35)

This short section (only five sections are shorter) contains what Jeremiah prophesied from the Lord to Barouch. The Lord tells Barouch not to complain, because the punishment will come upon all the people. However, he also tells Barouch that he will be saved wherever he will choose to go.

Only one linguistic feature will be especially mentioned from this short section, viz. the accent of εἰπόν/εἶπον in v. 34. The first accent, which is, of course, secondary, is found in *Vaticanus*, while the second is chosen for Gött. In the present edition the accent of *Vaticanus* is followed, and thus it is rendered by an imperative in the English translation as well.

31. The indentation of the left margin in v. 31 follows the MS.

τῷ βιβλίῳ ... Ἰωακειμ] Gött. has βιβλίῳ ... τῷ Ἰωακιμ. τω is added above τετάρτῳ in the MS.

Ἰωσία] For the genitive ending -α, see 1:3.

33. ὄμμοι οἴμμοι] Gött. has οἴμμοι οἴμμοι. ὄμμοι οἴμμοι seems to be found only in *Vaticanus*, but is not noted by Ziegler 1957. For the spelling, see Thackeray 1909, 120.

μοι] Gött. has μου.

34. εἰπόν] Gött. has εἶπον. The accent added in the MS is εἰπόν. Theodoret has οὕτως εἰπὲ αὐτῷ. Hence the imperative in the present edition, though Ziegler might be right that the translator had εἶπον in his mind.

It should be noted, however, that MT has the imperfect תאמר, and a different word order.

35. δώσω ... εἰς] For a discussion of this expression, see 6:27 and 9:11.

οὗ ... ἐκεῖ] ἐκεῖ is redundant in Greek, and it has been rendered by the equally redundant “there” in the English translation. For a discussion of the construction, see 7:12.

62. Ierusalēm Captured.

Sedekias Captured and Brought to Babylon (52:1–11)

After a very precise description of the time, this section gives an account of the capture of Jerusalem by the king of Babylon. During the siege immediately before the capture, king Sedekias and his men tried to escape, but were captured by the Chaldeans. Sedekias was brought to the king of Babylon, and his children were slaughtered before his eyes, which were then blinded. Finally, Sedekias was put into the mill-house, where he ended his life.

As in the previous section, there is only one feature that should be mentioned beside the common literal renderings, viz. the rendering τετράποδος in v. 4, which is a rendering of a Hebrew expression, the meaning of which was most likely unknown to the translator.

1. ὄντος εἰκοστοῦ καὶ ἑνὸς ἔτους (Σεδεκίου)] seems to be a very free rendering of a text like MT, which has בן-עשרים ואחת שנה צדקיהו (Σεδεκίου), or perhaps of a *Vorlage* quite different from MT. For a discussion of the genitive absolute in the Septuagint, see Soisalon-Soininen 1987, 175–180, and Smith 2002, 64.

εἰκοστοῦ καὶ ἑνός] For the word order, see Thackeray 1909, 189. (Σεδεκίου)] is written in the margin.

{α}] According to Ziegler {α} is a dittography.

Ἀμειτααλ] Gött. has Ἀμιταλ.

4. καὶ ἐγένετο] For this Hebraistic construction, cf. 1:3.

τῷ ἔτει] Gött. has ἐν τῷ ἔτει.

ἐνάτῳ δεκάτῃ] Gött. has δεκάτῳ δεκάτῃ.

δεκάτῃ] For the rendering “on the tenth day”, see 46:2.

πᾶσα ἡ δύναμις] is a rendering of כל-חיל. For the addition of the article, see 44:10.

τετραπόδοις] seems to be a rendering of ק״ד. ε is written above the first ο in the MS. There are only six examples of ק״ד in MT, but not less than five different renderings in LXX: 2 Kings 25:1 περίτειχος; Jer. 52:4 τετράποδος (λίθος); Ezek. 4:2 προμαχών; 17:17 and 21:27 βελόσταισις; 26:8 προφυλακή. Apparently, ק״ד refers to some kind of military construction, but the exact meaning of ק״ד was most likely not clear to the translators of the Septuagint. The term τετραπόδος (or τετραπέδοις) only means “four-sided” and something has to be supplied. Thus the neutral term “construction” has been supplied in the present translation. Several MSS have added λίθοις after τετραπόδοις. For the spelling, see Thackeray 1909, 88.

6. τῆ ἑνάτῃ] For the rendering “on the ninth day”, see 46:2.
λεμός] Gött. has λμός.

7. προτιχίσματος] Gött. has προτειχίσματος. ε is added between τ and ι in the MS.

καὶ οἱ Χαλδαῖοι ἐπὶ τῆς πόλεως κύκλω] A verb has to be supplied. Normally a form of εἶναι should be supplied. Since the preceding and the following verbs are in the past tense, ἦσαν is supplied. Cf. BDR, § 128.

τὴν εἰς Αραβα] Gött. has εἰς Αραβα.

8. ὀπίσω] Cf. 2:5.

πέραν] According to Smith 2002, 70, πέραν is a rendering of עבר, while MT has the root ערב.

Ιεριχω] Gött. has Ιεριχω.

πάντες οἱ παῖδες] For the rendering and its relation to the Hebrew text, see Smith 2002, 71.

9. τὸν βασιλέα] Gött. has βασιλέα.

μετὰ κρίσεως] is a rather literal rendering of משפטים. Thus the literal rendering “with judgement” in the present translation.

10. κατ’ ὀφθαλμοῦς] Cf. 19:10.

11. οἰκίαν μυλῶνος] seems to be a quite free rendering of בית־הפקדת. For a discussion of the *Vorlage*, see McKane 1996, 1365.

63. *Ierousalēm Burned. The People and
Loot Taken to Babylon. Iōakeim Pardoned (52:12–34)*

The last section is about the plundering of Jerusalem by the Chaldeans, the slaughter of some of the inhabitants, and the release of king Iōakeim. Nabouzardan came to Jerusalem and burnt the house of the Lord and of the king and every great house with fire, and his men tore down the city wall. The Chaldeans also took everything of copper, silver and gold, including the pillars, the sea of copper with the twelve calves, and all the vessels of the temple. Then they took the priests in charge and some other persons of rank and slaughtered them in Deblatha. Finally, Oulaimadachar, king of Babylon, released king Iōakeim, gave him new clothes, let him eat before the king for the rest of his days, and also gave him an allowance until he died.

From a linguistic point of view the last section contains a number of the common literal renderings and a few other rare features, which should be mentioned. In v. 13 there is a variation in translation, which might indicate the linguistic skill of the translator, and the same seems to be true in v. 17. On the other hand, there is a very literal rendering in v. 19, which might indicate that the translator was more skilled in Greek than in Hebrew. In vv. 18–19 an ambiguity in the Greek text is preserved in the translation. In v. 23 there is yet another indication of the skill of the translator, this time by the use of a rare word order.

12. πέμπτω] Gött. has τῷ πέμπτω.

δεκάτη] For the rendering “on the tenth day”, see 46:2.

τοῦ βασιλέως] Gött. has βασιλέως.

13. τὸν οἶκον ... τὸν οἶκον ... τὰς ο(ἰ)κίας] are all renderings of the same Hebrew word בית. For a discussion of the different renderings, see Smith 2002, 73, who notes that the translator never uses οἰκία of the temple and only rarely of the house of the king.

ο(ἰ)κίας] ι is added above the line in the MS. For the spelling, see Thackeray 1909, 93.

14. τῆχος] Gött. has τεῆχος. ε is added between τ and ι in the MS.

16. κατέλειπεν] Gött. has κατέλιπεν.

17. τὰς βάσεις] appears to be a rendering of המכוונת. For a discussion of the rendering, see Smith 2002, 76, who argues that though τὰς βάσεις is a good translation, it might be that the translator had the pillar pedestals in mind rather than Salomon’s stands on wheels.

18–19. It is not clear which of the objects mentioned in vv. 18–19 should be taken as objects of ἔλαβον (v. 17), and which should be taken as objects of ἔλαβεν (v. 19). Thus the word order is preserved (“these” being added at the end of the sentence), and the punctuation is open for interpretation by the reader.

χα(λαῶ)] λαα is added above the line.

ἔλειτούργουν] Gött. has ἐλειτούργουν. ε is added above the line in the MS.

ἐν οἷς ... ἐν αὐτοῖς] is a literal rendering of אֵשׁר ... בְּהֵם. ἐν αὐτοῖς is redundant in Greek. Thus the equally redundant “with them” in the present translation. For redundant pronouns in relative clauses, see 2:6.

σαφφωθ] For the spelling with doubling of the aspirate, see Thackeray 1909, 121.

ὑποχητήρας] Gött. has ὑποχυτήρας. For the spelling, see Thackeray 1909, 97.

χρυσᾶ χρυσᾶ ... ἄργυρᾶ ἄργυρᾶ] are literal renderings of כֶּהָר כֶּהָר ... כֶּהָר. Thus the literal rendering “golden golden ... of silver of silver”. The meaning of the Hebrew *Vorlage* is not very clear. Perhaps the translator of Jeremiah did not understand it, and thus rendered it literally. In the parallel text in 2 Kings 25:15 it is rendered by τὰς χρυσᾶς ... τὰς ἀργυρᾶς. For a discussion of the Hebrew text, see McKane 1996, 1373. Cf. BDR, §493.1, and CS, §85.

ἀρχιμάγιστος] Gött. has ἀρχιμάγειρος. ε is added between γ and ι in the MS.

20. οἱ στῦλοι ... ἢ θάλασσα ... οἱ μύσχοι] The nominatives form an anacoluthon with the following. Thus the dash in the present translation. For *nominativus pendens*, see CS, §53, and BDR, §466.2.

21. οἱ στῦλοι] The nominative forms an anacoluthon with the following. Thus the dash in the present translation. For *nominativus pendens*, see CS, §53, and BDR, §466.2.

πήγεων] Gött. has πηχῶν. Cf. πέντε πηχῶν in the same verse and πέντε πήγεων in v. 22. For the spelling, see Thackeray 1909, 151 note.

22. καὶ πέντε πήχεων τὸ μῆκος ὑπεροχῆ τοῦ γείσουσ τοῦ ἐνός] is strange. Thus the literal rendering in the present translation. Cf. Smith 2002, 81–82.

πήχεων] Gött. has πηχῶν. Cf. v. 21.

ὀκτώ ῥόαι τῷ πήχει τοῖς δώδεκα πήχεσιν] has no equivalent in MT. According to Smith 2002, 82, it could have been in the *Vorlage* of the translator.

23. ἐν μέρος] Gött. has τὸ ἐν μέρος. τό is only missing in *Vaticanus*, and is written above the line.

αἱ πᾶσαι ῥόαι] Gött. has πᾶσαι αἱ ῥόαι. The word order, with πᾶσαι in the attributive position, is unusual, but fits this context quite well. For the meaning of πᾶς in the attributive position, see Smyth 1956, § 1174a. Cf. Ziegler 1958, 145, who comments: “αἱ πᾶσαι würde hier die Summe, „das Ganze“ im Gegensatz zum „Teil“ (μέρος im vorhergehenden Text) bedeuten.” Cf. CS, § 63.

24. ἀρχιμάγειρος] Gött. has ἀρχιμάγειρος. -γι- is at the end of the line in the MS, and it looks as if the text has been changed into -γει-.

δευτεροντα] Gött. has δευτερεύοντα. υ is written above the line, forming δευτεροῦντα. For the relation to the Hebrew text, see Smith 2002, 82.

φυλάπτοντας] Gött. has φυλάσσοντας. For the spelling, see Thackeray 1909, 121–123.

τὴν ὁδόν] For a discussion of the relation to MT, $\eta\sigma\eta$, see Smith 2002, 83, who argues that the translator originally had τὸν ὁδόν, i.e., an alternative spelling of τὸν οὐδόν meaning “the threshold”.

25. εὐνοῦχον ἕνα] For this use of εἷς as an indefinite pronoun, see CS, § 2.

ὀνομαστοὺς τοὺς ἐν] Gött. has ὀνομαστοὺς ἐν. Ziegler 1957, 448, suggests that τοὺς could be a dittography.

ἐν προσώπῳ] seems to be a rendering of פָּנֵי . The expression appears to be at least very rare outside the Septuagint. Thus the literal rendering “in the face” in the present translation. Cf. Sollamo 1979, 327–328. For the Hebrew expression, see McKane 1996, 1379–1380, and Smith 2002, 85.

τὸν γραμματέα ... τῆς γῆς] For a discussion of the relation to the Hebrew text, see Smith 2002, 85–86.

ἐν μέσῳ] Cf. 12:16.

26. ἀρχιμάγειρος] Gött. has ἀρχιμάγειρος. ε is added between γ and ι in the MS.

27. Αιμαθ] Gött. has Εμαθ.

31. και ἐγένετο] For this Hebraistic construction, cf. 1:3.

τριακοστῶ και ἐβδόμῳ] For the word order, see Thackeray 1909, 189.

ἀποικισθέντος τοῦ Ιωακειμ] seems to be a rendering of יְכִיחִי תִּלְגַּל. For a discussion of the genitive absolute in the Septuagint, see Soisalon-Soininen 1987, 175–180.

Ιωακειμ ... Ουλαιμαδαχαρ ... Ιωακειμ] Gött. has Ιωακιμ ... Ουλαιμαραδαχ ... Ιωακιμ. For a discussion of the *Vorlage* of Ιωακειμ/ Ιωακιμ, see Smith 2002, 89.

τῆ τετράδι και εικάδι] For the rendering “on the twenty-fourth day”, see 46:2.

ἔλαβεν ... τὴν κεφαλὴν] is a very literal rendering of שָׁאָרַתְהָא ... אָשָׁן. Thus the literal rendering “he took the head” in the present translation. The parallel text in 2 Kings 25:27 renders אָשָׁן by ὑψωσεν. Olympiodorus comments on the passage: *Olymp. fr. Jer.* 93.725 ἐπειδὴ δὲ οἱ αἰχμάλωτοι κάτω νεύουσιν ὑπὸ τῆς συμφορᾶς, ἔλαβε, φησί, τὴν κεφαλὴν αὐτοῦ, ἀντὶ τοῦ, ἀνώρθωσεν, ὑψωσεν, ἄνω βλέπειν παρεσκεύασεν. ὡς και Δαβὶδ λέγει· ἰδοὺ ὑψωσε κεφαλὴν μου ἐπ’ ἐχθρούς μου. τὸ, ἔλαβεν ἀντὶ τοῦ, ὑψωσεν, ὡς ἐν τῷ τέλει τῆς τετάρτης τῶν Βασιλειῶν φησιν “Because the prisoners bow down of the misfortune, ‘he took’, he says, ‘his head’ instead of ‘he raised, he lifted up, he made him look up’ As also David says: ‘See, he lifted up my head above my enemies’ The ‘he took’ instead of ‘he lifted up’ as he says at the end of the fourth book of Kings.”

και ἔκειρεν αὐτόν και ἐξήγαγεν] Gött. has και ἐξήγαγεν. Only *Vaticanus* has και ἔκειρεν αὐτόν, but several MSS have ἔκειρεν in one way or the other. ἔκειρεν has no equivalent in MT. Perhaps ἔκειρεν could have its origin in the Joseph narrative, Gen. 41:14, though the vocabulary is not the same.

ἐξ οἰκίας ἧς ἐφυλάσσετο] For the attraction of the relative, see BDR, § 294.3, and Sollamo 1995, 45. For the local dative, see BDR, § 199.

32. αὐτοῦ τὸν θρόνον ἐπάνω τῶν βασιλέων] Gött. has τὸν θρόνον αὐτοῦ ἐπάνω τῶν θρόνων τῶν βασιλέων.

33. ἥλλαξαν ... ἥσθειεν] Gött. has ἥλλαξε ... ἥσθειεν. The imperfect ἥσθειεν is taken in an iterative sense. Thus the rendering “he ate ...

continually” in the present translation. For the iterative sense of the imperfect, see BDR, §325.

34. ἐδίδετο] For the imperfect of δίδω, see Thackeray 1909, 250. The imperfect of δίδω occurs only here in Jeremiah; cf. however Smith 2002, 93. For the iterative sense of the imperfect and its rendering, see v. 33.

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